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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

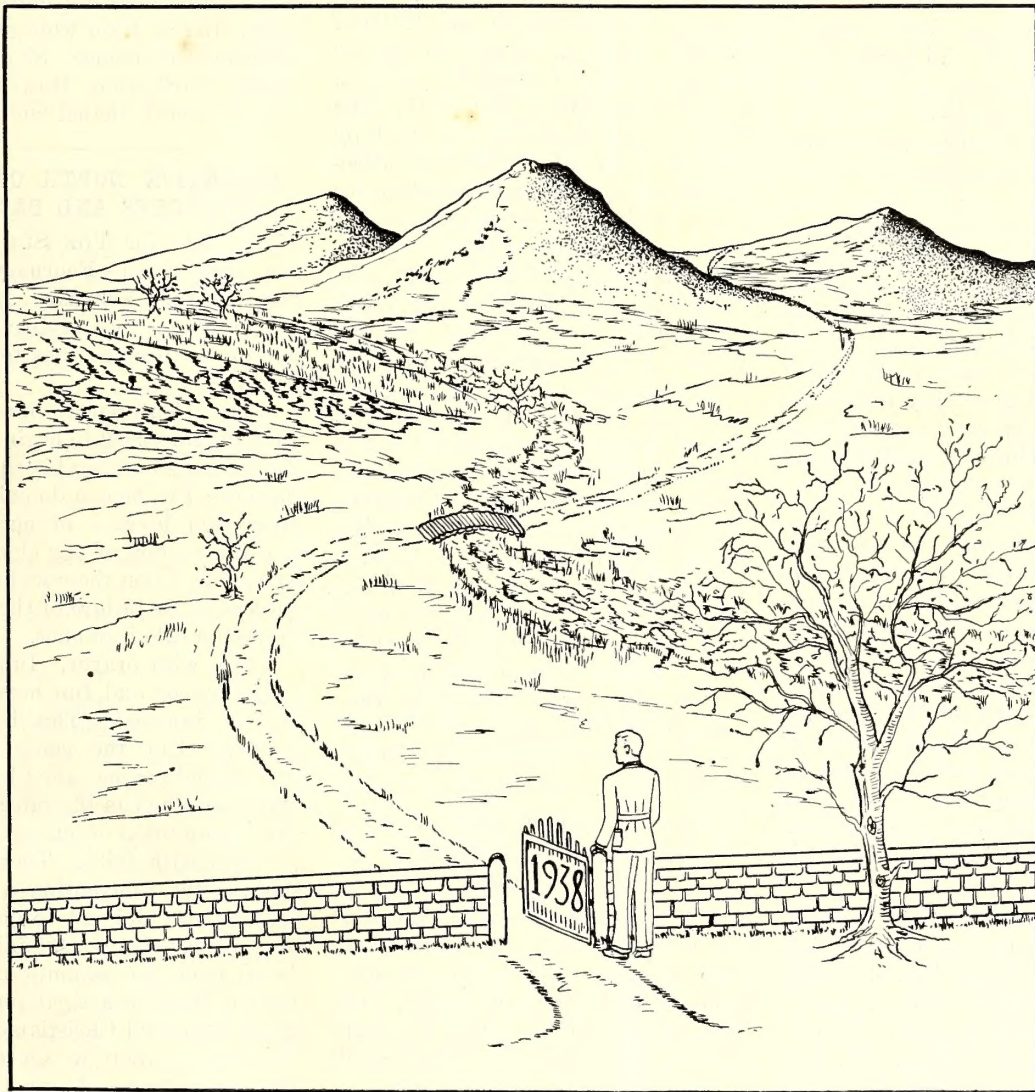
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JANUARY

NUMBER 1.

Happy New Year



I know there are brook-gladdened meadows ahead,
And mountains of wearisome height;
That the road passes on through the long afternoon,
And stretches away to the night.

—Sam Walter Foss.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. and Mrs. J. H. Dollar, of Newport News, Virginia, are vacationing among their people in Alabama. Rev. Joe A. French preached for Rev. Mr. Dollar last Sunday.

Rev. and Mrs. R. L. House were at home to the members of First Christian Church, Portsmouth, Virginia, on Tuesday of last week from 4 to 6 o'clock in the afternoon and from 7 to 9 o'clock in the evening.

The picture on the front page is an original drawing by Miss Shirley Powell of Norfolk, Virginia, who works in THE CHRISTIAN SUN office and attends the William and Mary College. It was prepared especially for this issue of THE CHRISTIAN SUN.

It made the editor of THE SUN happy to see Dr. L. E. Smith, President of Elon College, apparently in good health again and ready for the heavy duties of the new year. If our churches will respond to the call of the college as well as they did to the call of the Orphanage, both the college and the churches will be very happy.

Ministers attending the Southeast Pilgrim Fellowship Christmas Conference at Greensboro last week were Victor B. Chicoine, of Florida, W. J. Andes, of the Valley Virginia Conference, J. Everett Neese, S. E. Madren and F. Ervin Hyde of the Eastern N. C. Conference, Alan T. Jones, of Georgia, Edwin E. White, of Tennessee, Miss Ruth Sergeant, of Kentucky, W. E. Wiseman, of Greensboro, and F. C. Lester of Eastern Virginia.

Rev. M. T. Sorrell and family had a serious accident near Danville while enroute to the Faith Home, recently completed by the Danville Church. December 13th, at 6 P. M., Mr. Sorrell and family were taking a two and one half year old boy out to the home when the accident occurred, due to slippery roads and was in collision with another car. Mr. Sorrell suffered severe cuts about the head and was rendered unconscious when thrown from the car. Mrs. Sorrell suffered severe bruises. James O'-Kelly, the oldest boy, suffered laceration about the head and one of his eyes, a badly torn bladder and broken pelvis. He is expected to recover. Staley, the youngest son, suffered cuts about the face and a broken arm.

Another occupant of the car suffered light cuts about the head and bruises. The little boy being admitted to the home did not have a scratch. The car, driven by Mr. Sorrell, was almost demolished.

HOLLAND CHRISTIAN CHURCH.

The Holland Christian Church observed the Christmas Season with a number of activities. Christmas Sunday the pastor preached on "The Character of the Time." That evening at the vesper hour a pageant, "The Vision of the Ages—in Song, Story, and Pantomime" was presented by the church choir, assisted by members of the choirs from Holy Neck Christian Church and Holland Baptist Church. Mrs. Sumner Rawles directed the music. Mrs. E. L. Rawles presided at the organ. The Story of the Nativity was read by Mrs. H. V. White. Elaborate decorations and symbolism illustrating the events of the Birth of our Lord were done by Mrs. H. T. Jones.

On Wednesday evening the Pilgrim Fellowship conducted an appropriate worship service and brought White Gifts. A stereopticon lecture, "The Life of Christ," was given. Thursday evening the Junior Missionary Society, under the direction of Mrs. L. J. Daughtrey, Superintendent, presented a play—"Christmas Eve in Fairyland"—with twenty-five characters participating. At the close of this program Mr. and Mrs. Key were surprised with a gift of a lot of good things to eat from the members and a purse from the men of the church as an appreciation for their work during the year.

CARL R. KEY.

UPPER ALAMANCE FELLOWSHIP SCHOOL OF LEADERSHIP EDUCATION.

A School of Leadership Education will be in session at the First Christian Church, Burlington, Monday, January 10th, through Friday, 11th. The school will be held each night from 7 until 9 o'clock. The fee will be 50c.

Rev. J. H. Lightbourne, pastor of the church, will serve as dean. The faculty will be composed of Miss Carrie McLean Taylor, of the local church, Rev. Banks J. Peeler, pastor of the First Evangelical Reformed Church of Burlington, Dr. D. J. Bowden and Dr. Merton French of the faculty of Elon College.

The school is a cooperative effort in Christian Education and Teacher Training by the Congregational and Christian Church and the Evangelical Reformed Church and will be partici-

pated in and supported by the churches of these two groups in the Alamance and County sections.

The courses offered are:

No. 241-b—Guiding the Religious Growth of Primary Children, by Miss Taylor, teacher.

No. 113-b—Some Social Difficulties of Youth, by Mr. Peeler, teacher.

No. 411-b—Toward Understanding Adults, by Dr. Bowden, teacher.

No. 123-b—The Prophets and Their Messages, by Dr. French, teacher.

Insofar as our Congregational and Christian Churches are concerned this school is being promoted by and for the churches of the Upper Alamance Fellowship, in whose membership are the following churches: Bethlehem, Berea, Elon College, Graham, Graham Providence, Shallow Ford, Union, Burlington, Haw River, Mebane, Concord, Bethel and Mt. Zion.

ATTENTION NORTH CAROLINA CHURCHES AND PASTORS.

The date for THE SUN campaign has been fixed—February 1st-February 15th. February 1st will be with us before we realize it. So we must make preparations for our campaign.

Your Conference president has written and urged to begin promoting the campaign among his churches and pastors. But he can do only so much. Interested laymen in our Churches and the pastors of our churches must carry on. Upon these will depend the success or the failure of the campaign. So inaugurate it at once.

Begin with prayer. Into this campaign humor and fun have been and will be injected. This is good and proper. But the cause is mighty serious and can be called holy. It deserves and merits the interest of, and the presumption of our prayers.

Begin with faith. There is prevalent in our Convention a species of indifference difficult to define. This must be overcome. Our faith must be based upon the assumption, the conviction there is a need for our Congregational and Christian churches in the sections where we serve. Vital in the organization of our Convention, through which our Congregational and Christian churches function, is THE SUN. If we believe this, then there need be no embarrassment or hesitancy in asking and urging our constituency to subscribe for THE SUN.

Begin with enthusiasm. There must be esprit de corps. The cause is challenging. The hour is crucial! success imperative!

And, too, we Carolinians do not want these Virginians to defeat us.

To your tents, O Tar Heelers!

THE CHURCH CALENDAR.

For a number years the Southern Convention has tried to put into effect a church calendar. Certain months are set apart for specific interests. Our conferences constituting the Southern Convention hold their Annual Sessions in late summer and early fall. Our church calendar begins with November.

November and December are set apart as the period in which the Sunday schools and churches throughout the Convention are to think about the orphanage, read about the orphanage, and make contributions for the support of the orphanage. Thanksgiving is the festival around which the interest for the orphanage centers. It is hoped that every church has made a generous offering, for the orphanage needs every dollar that the church can contribute.

January and February have been designated as the college period. The college endeavors to acquaint the church at large with its present condition, its actual needs, and its plans for the future. The college is utterly dependent upon the church for its financial support. Unfortunately we do not have endowment to supplement the natural income sufficiently to balance our budget. The churches of the Convention have been considerate and generous toward the college. With the support and cooperation of the churches and Sunday schools of the Southern Convention, the college has made satisfactory progress for the past five years. It has advanced from an almost hopeless condition to a most encouraging situation. Our debts have been drastically reduced, our student body has increased two and one-half times, and there has been a decided improvement in our faculty. Last year we were able to pay full salaries with the members of the faculty who have been in the employ of the college for three years contributing the twelfth month's salary to the college. We were forced to carry over into this year a little more than \$3,000 worth of bills. These bills had to be taken care of out of this year's receipts which, of course, makes it more difficult for us to balance our budget this year. We are now in the college period. Every church in the Southern Convention is asked for a definite amount for the college. If the Convention's askings could be sent to the college by the local churches, we would have no difficulty at all. This is an appeal to pastors and churches to please give the college consideration and receive an offering for the college sometime during January and February. The college will receipt you for the same

as payment on your 1937-'38 conference apportionments. It will be much easier for the church and infinitely better if this part of your conference apportionments can be raised during January and February.

March, April and May have been designated as our Mission period, during which time it is hoped that the church will become missionary-minded. Dr. Atkinson and the Mission Board will provide valuable information and helpful suggestions to the church with the hope that the offering may be worthy of us and of the great cause that is ours.

June, July and August are for Christian Education. The Board of Christian Education through Rev. F. C. Lester, Rev. Joe French, and Miss Emily Carleton will inform the church as to the proper program of Christian Education for the Conven-

AND THERE WAS LIGHT.

By Mrs. E. D. Midyette.

"Let there be light." The words were spoken.
And day-time came, as if a flag unfurled,
The sun shone forth in perfectness unbroken,
God's great gift of splendor to the world.

Rivers began to run and grass began to grow;
Since then all living, creeping things of earth,

Men, birds, and beasts began to move along
In recognition of the world's new birth.

"Let there be light," and until this hour
The moon and stars have shone
Upon the leaves of every tree and flower,
And mortal man has never been alone.

And when at times confusion mars the day,
When sorrow wraps us in the shades of night,

Again the Master speaks, and to our souls doth say

"There shall be light! There shall be light!"

tion, summer conferences, Youth Fellowship meetings, and other gatherings in the interest of our young people. They will also acquaint the church with the needs of the department and urge contributions for the interest of the same.

The Board of Ministerial Relief is not assigned a definite period, but all churches are asked to make a contribution at Christmastime for the Board. This offering is known as the Christmas offering for the Board of Ministerial Relief. Also, it is the plan of our Convention that offerings for the Board be received in connection with the observance of the communion service in the local church.

If pastors and church officials will acquaint the membership of the churches with the church calendar and will make a serious effort to put the calendar into effect, I feel that we can greatly improve our record for the support of the enterprises of the Convention.

L. E. SMITH.

For the Children

Dear Children:—

Happy New Year! My telephone rang on New Year's Day and a sweet-voiced lady said, "Happy New Year!" I wonder if you, like I, have wondered why New Year's Day seems so different when the world looks the same, when we live in the same house, and the trees in our yards look the same. Long ago an angel appeared and told Joseph to take the baby Jesus and Mary down into Egypt where King Herod could not find them and kill the baby Jesus. That was the beginning of a new hope for all those who were guided by the star of Bethlehem to the manger where they found the Christ Child. Ever since then, we, too, have a new beginning each year, beginning each January 1; God gives us a new year to learn how to live more like the baby Jesus learned to live. Certain new stars appear with each season, and new ideas come to us each January 1, and new hopes, and every thing seems to take on a newness that makes us want to shout "Happy New Year!" to everybody.

The Romans worshipped many Gods made of stone. They had one god called Janus, from whom our month January is named. This god had two faces, one looked backward and the other looked forward. Janus was the god of New Years and was supposed to hold the key to the doorway of the new year of happy worthwhile experiences which would always bring a happy ending. That is what I would wish for you, happy worthwhile experiences during the year of 1938, which will make you a happier boy and girl when the key opens up the year of 1939. YOUR FRIEND.

A WAY TO A HAPPY NEW YEAR.

To leave the old with a burst of song,
To recall the right and forgive the wrong;

To forget the thing binds you fast
To the vain regrets of the year that's past;

To have the strength to let go your hold

Of the not worth while of the days grown old;

To dare go forth with a purpose true,
To the unknown task of the year that's new;

To help your brother along the road
To do his work and lift his load;

To add your gift to the world's good cheer,

Is to have and to give a Happy New Year.

—Robert Brewster Beattie.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE YEAR THAT HAS GONE.

Another year has become the property of historians. Its possibilities are gone. We had our chance to use it as we would. Twelve brief months ago we dreamed of fine things we would do during 1937. Whether those dreams came true or failed we cannot change now, for the year is gone never to return. The stars and planets have kept to their courses, and we have had our chance at summer and winter. The gift of the year was God's gift to mankind. And it was a good gift.

But all that we have done with the gift has not been so good. The nations have learned more about war. For fifteen years a weary world has struggled with the last war aftermath, and at least feeble efforts were made to establish peace in the earth. But while we talked about peace we have prepared for war. During the past year we have been in the ever-darkening shadows of war. China has felt its deadly blow. Spain continues its civil strife and self-destruction. Our own nation has lost one of its protecting ships. The nations are faced with another world-conflict more deadly and destructive than anything yet imagined. This unhappy prospect 1937 brought to us in increasing vividness.

The Church has had both gain and loss. Two world conferences were held which brought together leaders of churches from many nations. Ideas were presented and friendships were developed. Both free and liturgical churches met around a common table to commune. This seemed like a step forward towards peace among the denominations. The youth of America has taken a united step, also, which promises good for the future. Many local churches and denominations have recorded gains in membership in 1937. Contributions to churches and benevolences seem to be on the upgrade. But there are other things that are not quite so happy in the realm of the Church. Let's forget them for the present. In later days we may come to them again with an attempt at constructive thinking.

Individual opportunities for the past year were many and varied, but they are locked in the archives of eternity now and there is nothing that we can do to change the record. There are ministers who have remembered their high calling and have spoken boldly and faithfully in the name of the Lord. Some may have sought for selfish gain, but one is inclined to think that not many ministers are among this company. Deacons there are who thought that their job was to minister to the spiritual welfare of the Church, and have

worked at the task with all the wisdom and grace they could muster. Others equally as capable have busied themselves during 1937 with lesser things, and their churches have lost by their negligence. Certain musicians have counted it all joy that they could regularly share in the preparation of good music in order that the worshippers in the sanctuary on the Lord's day could be lifted to the heights of spiritual fervency by the beauty of music. They have prepared themselves for a place in the choir and orchestra of the Celestial City. Other faithful officials of our churches have, in 1937, attended to their duties and used their opportunities in such a way that the church of which they are a part has grown in membership and effectiveness.

What we have written we have written. It stands in the record with, or without, the approval of the Grand Master of us all.

WHAT OF THE NEW YEAR?

Will 1938 be any better? Have we learned from the experience of 1937 any lessons that will help us to improve the future as it becomes the present? The answer lies hidden beneath the covering of the days and deep in the wills of those of us who live. The schooling was quite adequate. Lessons were written large on the pages of Time, but there are many faulty minds. It seems to be difficult for us to learn how to live. Sometimes one thinks that we do not want to know how to live, for we want to live just as we please regardless of the consequences.

Internationally this is shown in the fact that nations build armaments and tariff walls rather than friendships and cooperation. They talk of peace and go out to make war. If one could hear but the voice of the leaders, one might believe that peace was the object of the massacre of Ethiopia, the destruction of Spain, and the slaughter of China. It is in the name of peace that we build bigger battleships and play war-games in the front doors of other nations. It is to be hoped that the world may learn the folly of such silly symphonies and will, in 1938, turn to more sensible conduct of international relations. If it is coal and iron that Japan needs we can better afford to send her some than to let her fill Chinese rivers with our battleships and ships of commerce. There are paths of peace that are yet untrod. It just may be, and let us pray God that it may be, that in 1938 the nations will seek such paths and walk in them. At present, so far as this writer can see, there is little prospect of such a happy event. This may not be the year for the universal war, but it appears to be the year for definite preparation for it.

In the realm of the Church there is much to encourage one to hope for the New Year. The merger of Methodism will go far towards being completed, and other mergers of denominations will likely appear on the horizon. Protestantism is learning that in unity there is strength. The prayer of Jesus for the unity of His followers is making church leaders everywhere very uncomfortable, and the reflex of mergers in mission lands is beginning to force the issue in the homelands. The Church moves towards unity. It may be at a snail's pace, but it moves.

Even in this realm not every prospect pleases. While international leaders talk of the unity of Protest-

antism, and while certain denominations are earnestly striving to break down denominational barriers, there are those who in the name of the Lord sow discord and seek to divide the Church into even more parts and set up new organizations. Without realizing it, they tear apart the body of Christ and cause division in the army of the Lord. If they could see it as others do, they would not for all the world hinder the progress of the united kingdom of God.

Individuals will find the new year about as others. They will face the necessity of choosing the road they will travel. There are still great opportunities for "life, liberty, and the pursuit of happiness," but many will seek for pleasures and profits that bind the spirit, bring unhappiness, and destroy life. Economic and political conditions may make more difficult the attainments to be desired, but individual initiative and perseverance will do much to overcome difficulties and place one in the procession of the successful. It should be remembered that success means much more than gaining of profits, for one may gain the whole world and lose that which is more important—his soul. If those of us who struggle with temper, moods, complexes, etc., can make this the year to overcome some of those that hurt us and our friends, we will find that the New Year is on our side, and that we are on the road to successful living. May it be so with all who read these lines.

THE DEBT OF HONOR CAMPAIGN.

Years ago the Congregational Church set up a fund to aid the ministers when they reached the age of retirement. Part of the income for this good work comes from endowment, and part from the ministers and churches. In recent years the income from invested funds has not been adequate to meet the promise of the Church for the aged ministers. It has been necessary to take part of the Apportionment funds to supplement this income. It is now proposed to raise a million and a half dollars, the income from which will take the place of the present income from Apportionments.

When the merger of Congregational and Christian Churches took place, it was agreed that Christian Church ministers, ordained before 1931, the date of the merger, should not share in the Pilgrim Memorial Funds. Those ordained after that date share like other members of the United Church. This has raised the question as to the share of Christian Churches in the Debt of Honor Campaign which is now being launched.

Representative ministers from the Southern Convention met in Greensboro last Thursday with a representative of the campaign committee to discuss the matter. It was agreed there that the Christian Churches have no responsibility in the matter, unless their ministers can share in the income. It was suggested that this may be the opportune time for Christian Churches to raise \$50,000 so their ministers can be on the same basis as Congregational ministers now are. President Stanley C. Harrell was asked to write to Dr. F. G. Coffin, President of the General Convention of the Christian Church, asking that such a campaign be sponsored. It was felt by the group present that all Congregational and Christian Church ministers should have the same protection in the days of retirement.

Since the meeting in Greensboro, a member of the Board of Ministerial Relief of the denomination has told

the writer that there is good reason to believe that within a very short time all restrictions will be removed, and that all our ministers will share alike in Pilgrim Memorial and other funds of the United Church. To undertake a separate drive among former Christian churches would be a decisive and difficult task. It, therefore, seems to be the part of wisdom for former Christian churches to enter into the Debt of Honor Campaign as heartily and generously as they are able to do. Our plans in the Southern Convention make it very difficult for us to cooperate very effectively with the denominational program, but as rapidly as possible we should make the necessary adjustments so we can feel the strength of being part of the national fellowship. This Debt of Honor Campaign may be just the needed impetus to get us going. There is no question but what more adequate care should be taken of our aged ministers. The church that preaches social justice should not be content to see its ministers die in poverty. The plan of our Congregational and Christian churches, if adequately financed, will meet the needs of the ministers when they can no longer earn a living. After considerable thought, your editor commends the Debt of Honor Campaign to the former Christian Churches, and hopes that we shall be able to render real service in this united program.

A MESSAGE TO MINISTERS.

Having been a pastor for more than a score of years, I know something of how difficult it is for pastors to respond to all the calls that come to them. But when we stood at the altar of a church for licensure and ordination, we pledged before God that we would be subject to the will of the brethren of the Church which gave us the chance to preach. That makes me bold to call on you for cooperation. I believe you meant that pledge when you made it.

Our people need to know what is going on in the Church of which they are a part. Children and young people need the knowledge of the Church as well as the knowledge of Hollywood. "The Christian Sun" undertakes to give them this knowledge. But many of the families, most of them, in our churches do not read about religion and the Church as it is presented to them in their own Church Paper.

The Publications Committee of the Southern Convention says that it is important for us to put the paper into 700 homes during January and February. Your editor joins with the committee in believing that it can be done, and that it should be done. We believe that it should be done for the benefit of those who need to know what is happening; it needs to be done for the sake of the Church we love; it needs to be done for the benefit of the paper itself. But let's forget about the paper. Both the editor and the printer could manage some way to live without the little bit of income from this source. But where is a Church that can grow without some means of communication between its members? And where is a church family that can be productive in Christian service that does not read of religion and religious work as given in a Church Paper?

All pastors are asked to take some time to collect a list of those who do not take the paper who are members, and especially the leaders, (Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

"Happy New Year." That greeting is upon the lips of millions of people on this New Year's Day. Health, happiness and prosperity—these three—and the greatest of these is prosperity, in the opinion of many people. Men and women often sacrifice health and happiness for the sake of making money. Money is a powerful factor in human life, but it not the foundation of health and happiness. The possession of great wealth may endanger human health and undermine the happiness of mankind.

In the business world the first of the year is the time for taking an inventory. In taking stock of the operations of the past year and seeking to determine the profit and loss account, moral and spiritual significance of business methods should not be over-looked. In the general lowering of moral standards during the past decade financial standards have been seriously affected. There are thousands of business men who have high ideals and rigidly seek to live by the "Golden Rule." But there are many others who do not hesitate to take short cuts and use dishonest means to make money.

It is not the function of the church to dictate to any group of people. But the church has a message from God for every field of human endeavor. Man cannot separate himself from God and he cannot escape the moral significance of his own conduct. Every man writes his own record. From that record there is no escape. Man may defy the church and mock the message of the pulpit. But if the church, through the pulpit, faithfully presents the living message of God, man should remember that "Heaven and earth shall pass away, but my words shall not pass away."

Business is unsettled today. Industrial leaders are trying to find a way to permanent prosperity. The great agricultural leaders and workers are suffering from the effects of strife and bitterness. Clubs, Labor Unions, Chambers of Commerce, State Legislatures and the Congress of the United States are wrestling with the problems with a determination to bring industrial peace and financial prosperity. Labor wants more money than it earns, capital desires more profits than it deserves, industry seeks more than its share of prosperity.

In the midst of this struggle it is evident "That the love of money is

the root of all evil"—(I Tim. 6:10). Truth is cast aside, in many instances, if a falsehood will be conducive to greater profit. Deception is often introduced to defraud another in a trade. Dishonesty is openly used to avoid the payment of just debts. Get rich. That is the passion of this age. Individuals and nations are money-minded.

Be still on this New Year's Day and listen for the voice of God. He has a message for labor, business and industry. That message rests upon very simple principles. Among those principles are these: Be honest. Tell the truth. Do not seek to deceive any person. Keep your promise. Be sin-

A THOUGHT FOR THE OPENING YEAR.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends and every day of Christ; and to spend as much time as you can with body and with spirit in God's out-of-doors—these are little guide-posts on the foot-path of peace.—Henry Van Dyke.

cere. Live right. Love your neighbors and your enemies. Be fair. Be generous. Give liberally. Do not take advantage of any person in any business transaction. Seek the will of God in every adventure of your life. Personal integrity of character and personal righteousness will do much to bring peace and prosperity to the nations of the earth. People must return to God and recognize His way of life, if they wish to dwell together in unity and safety. Nothing is more disturbing than the lack of confidence in the word of mankind. The man whose word is as good as gold is precious in the sight of God, and is a safe-guard to his fellowman. By the grace of God make 1938 a year of spiritual power through personal righteousness and business integrity.

I. W. JOHNSON.

THE CONVENTION HONOR ROLL.

I believe that an action was taken by either the Convention or the Conference to give special recognition to

all churches of the Convention raising the Conference apportionments in full. These churches were to constitute an honor roll. If such action was not taken, it ought to be taken. Our present Conference apportionments, when looked at as a whole, are considered rather large by the local church, but when we consider the needs of the Convention and its institutions, we find that we have far from enough money to meet these needs. However, if all churches would raise their apportionments, the Convention and its institutions would be in infinitely better condition.

According to information submitted to the Eastern Virginia Conference by I. W. Johnson, the following churches of the Conference raised their entire apportionments: Berea (Nans.), Berea (Norfolk), Christian Temple, Dendron, First Church, Norfolk, Franklin, Holy Neck, Holland, Liberty Spring, Oakland, Rosemont, Sarem, Suffolk. If there are other churches that raised the entire Conference apportionments, will you please let me have the information and I will be glad to make the correction.

Dr. Stanley C. Harrell, Secretary, reporting for the North Carolina and Virginia Conference lists the following churches as having raised Conference apportionments in full: Apple's Chapel, Belew Creek, Bethlehem, Danville, Elon Community Church, Greensboro First, Happy Home, Hine's Chapel, Ingram, Lynchburg, Mt. Bethel, Mt. Zion, New Lebanon, Shallow Ford, Union (N. C., and Union (Va.). If other churches should be added to this list, will those having the information please convey the same to me, and I shall be glad to make the correction.

I have not received report from the secretaries of the other three conferences stating that a single church in these conferences raised the entire apportionment. We have a total of approximately two hundred churches in the Convention. According to records available, only twenty-seven of the churches have complied with conference apportionments. Think of what our record would be and what rejoicing there would be throughout the church if all churches would raise their apportionments in full. We can do it if we will. If every pastor and every church would set itself to this task, it would be done and would mean much to our church in every particular.

May the Lord widen our vision, deepen our consecration, and increase our generosity.

L. E. SMITH.

WHAT THE HISTORY OF WILLIAMSBURG SHOULD MEAN TO US.

By ROGER W. BABSON.

[An address delivered in Bruton Parish Church, Williamsburg, Virginia, Sunday, December 12, 1937.]

Friends, I am glad to be here this morning though it is a great disappointment not to be here with Dr. Goodwin. Perhaps he has or has not told you that he was the first man who ever invited me to speak in a Church pulpit. That was in St. Paul's, in Rochester, New York, during the winter of 1921-22, and I shall always feel grateful to him for his courage in doing so. Dr. Goodwin has not heard me speak since that time, although we have often written one another.

Thinking that he would be here this morning, I was planning to deliver a carefully prepared address which I delivered in England about a month ago. But since I have been in Williamsburg, I have been so impressed with what I have seen, that I have discarded the address and have made a few notes along an entirely different line. I want to give you an offhand talk upon what the history of Williamsburg should mean to us.

Williamsburg was at its height from 1700 to 1800. In those days each family had its own dependent water supply, presumably a well in the yard. Today you are absolutely dependent on the water supply of your municipality which could instantly be put out of commission by a bomb or by poison. Each family then, for light, made its own candles. Today you are dependent upon an electric power station, some thirty miles from here. The cutting of the connecting wires would immediately make you helpless as to light and power.

Each family then had its own woodpile (and I was pleased yesterday to see a nice woodpile by Dr. Goodwin's yard), which insured fuel for the winter. Today you are dependent on oil, which could be cut off by a railroad strike or by a strike of the tank drivers who bring it from the coast. Each family then had its own horse and wagon which could readily get them to Richmond or Newport News. Today you are absolutely dependent upon the railroad or an automobile which in turn is dependent on gasoline.

The community then was self-contained. It raised its own food, made its own clothing and provided its own shelter. Today you are dependent on the chain store, the factories and the labor unions. It is true that people are more comfortable today—but correspondingly softer. Were the in-

habitants of those good old days not as happy as we are today? Are you any happier today in Williamsburg with all your comforts than they were two hundred years ago? Certainly you are far less safe today than they were then.

Now, let us take another point of view. Note the tremendous changes which have taken place here in Williamsburg during the past fifty years. Your political power has been increased 100% through giving a franchise to the women. Your power to travel has been increased 500% through the automobile and airplane. Your power to see has been increased 1000% through the newsreels and movies, while your power to hear has been increased 5000% through the radio.

During this time has the judgment of your people increased correspondingly? Has the courage of your people increased correspondingly? Has the righteousness of your people increased correspondingly? If Williamsburg is like the other communities of this country, the answer is *No—plain No*. Yet, education is of value only as it is accompanied by *judgment*; *courage* is still the only *security*; and only by righteousness is a nation exalted.

One more thought. Two hundred years ago your people had time to think and to pray. They read their Bibles. They attended Church. They kept the Sabbath. They even had family prayers. These were the things that made America. I repeat, these were the things that made America. Are these customs still observed in Williamsburg today? People are too busy to think and to pray. The reading of the Bible is being neglected. Church attendance has fallen off, while keeping of the Sabbath and family prayers have almost wholly been thrown aside. Children are no longer today educated at their mother's knee, but by pulp magazines, cheap radio chatter, silly movies and the comic strips.

What is the reason for this change in only fifty years? There is a definite reason. It is not the fault of our young people or of our churches. The reason is that, during these last fifty years, the brains, the laboratories, the fortunes and the merchants of the country have concentrated on giving us more things to do, making all things more attractive, *but providing no more time in the day for us to do them*. It is a question of simple mathematics. The nation has concentrated on making more *things*—more to wear, more to see, more to do, but has not increased the length of the day by one-millioneth of a second.

Now what does all this mean?

To the trained mathematician this means that civilization, as now developing, is sure to blow up some day. We can not continue to wind a watch indefinitely without breaking a spring. The brains and wealth of America can not continue to concentrate on making more material things to buy, to see, and to do, without corresponding spiritual growth. Simple arithmetic shows you that sooner or later civilization is going to pieces. Unless we voluntarily give more time to divine worship and service, the ship will tip over from being out of balance. Or God will check our material growth in some drastic way until we catch up spiritually.

What I have suggested about Williamsburg applies to all cities of the United States. Our centralization of light, heat, power, food and transportation into a few units is some day likely to make us absolutely slaves either to a few rich men or to a few irresponsible labor leaders, whichever group pulls the string first!

I spent yesterday morning at the White House, where we were talking over the gold situation. Do you realize that ten years ago the billions of gold which are in this country were distributed all over the United States? The Government then had only a few billions; the rest was distributed among the banks, insurance companies and all the people. These billions of gold then was held by millions of families. Today 95% of this gold is in three vaults, and the majority is in one vault in Fort Knox, Tennessee. Figuratively speaking, the key to that vault hangs on the wall of the room where I was sitting yesterday. Not only have we concentrated our light and heat and transportation to make ourselves slaves of Mammon; but we have taken our gold and given it into the control of one man. Certainly this is a temptation for dictators.

In addition, the increased use of bombing planes is going to make us slaves to a few officers and their fliers. These men could sack our own cities as well as the cities of Europe. An increased air-force may be necessary for protecting us from foreign enemies; but the stronger we make our air-force, the more subject we are to revolution at home and the more helpless we will be when it comes. This is accompanied by the fact that we are losing our spiritual faith, becoming softer and less courageous.

Remember the Chinese wall? China spent a hundred years building that wall to keep out the hordes from the north. The wall was sixteen hundred miles long, sixty feet wide and forty

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

AMERICAN YOUTH SEEKING.

Young men and women in American Churches today are demonstrating a broadening and deepening interest in religion. Distinct evidence is the fact that they are turning in ever-increasing numbers to the Church, swelling the membership rolls of the various youth organizations in a most remarkable fashion. National leaders of a few of the Church youth organizations report that membership and interest has fallen off to an alarming degree during the past few years, and attribute that decline to an over-strong emphasis on the social aspect of their groups. Already, however, they announce plans to effect a complete reorganization with a renewed emphasis on the Gospel of Jesus Christ as the essential element of all Christian activity. They express confidence that this return to the fundamental purpose of the religious youth movement will create a thorough revitalization. Various youth groups have sought constantly to give primary emphasis to Christ and His Gospel. One organization reports a membership increase of more than 300 per cent during the past twenty years, and a youth leader of another Church states that "during the year 1936-'37 we have grown faster than during any year since 1922. This is exceedingly encouraging since we have a definite program built on spiritual values."

Stress the fundamentals of Christian faith; teach the regenerating Gospel of Christ; emphasize the challenge to decide on a life for Christ; instruct young people regarding the work of the Church and the extension of Christ's Kingdom; encourage Bible study; these elements are basic in the programs of the successful, vital youth organizations and are offered as the only rules for success in appealing to the profoundest interest of young men and women.

Evidence of the growing appeal of religion to American youth is the fact that attendance at their conventions—district, state, and national—is increasing rapidly. Bible camps, too, are gaining attention, and reports of activities during the past two summers indicate that it was impossible to accommodate the thousands eager to attend. Pocket Testament movements, Bible study groups, and various young peoples' service organizations have also developed and increased in significance during the past

few years. Countless indications point to a renewed interest in the fundamental Christianity taught by Jesus Christ. There is a more vital interest in religion and the Church than we have had for some time.

—The Lutheran News Bureau.

"THE WAR TO END WAR."

There probably never was a period in the history of mankind when so much thought and money was being spent on warfare, past present and future, as there is today—nineteen hundred years after the coming of the Prince of Peace. Instead of peace and goodwill among men, there are murderous conflicts going on in Spain and China and more are threatened in Europe, Asia, Africa and in the Americas. There were many who believed that the great World War was such a deadly and decisive conflict that "civilized" nations in the future would be persuaded to settle their disputes without arms. But a "war to end war" is an idle dream. It is no homeopathic remedy; no inoculation that prevents taking the disease in worse form. Warfare unleashes human passions; it stimulates greed, hatred and a desire for revenge. This has been proved by the course of events in Germany, Turkey and Latin America. It will continue to prove true in Spain, in Russia, in Ethiopia and in China. The only way to end war by murderous warfare is to exterminate all opponents; even then new antagonists will arise and attempt to put down the victor who depends on physical force to maintain his supremacy.

A "war to end war" is rightly ridiculed today. It is as futile as is Japan's campaign to cure unfriendliness by a murderous invasion of Chinese territory. You cannot cure hatred by hatred, or overcome evil with evil. It is nineteen years since "peace" was declared in Europe; the Treaty of Versailles was signed by conflicting nations; the World War was supposedly brought to an end; the victors thought that they had been able to make it unprofitable, if not impossible, for Germany, Austria and Turkey ever again to consider renewing the conflict. They were believed to be too weak to take revenge.

Jesus Christ came with a message of peace to the world and showed the way to establish and maintain goodwill among men. He gave His life

to make peace between men and God and to establish the rule of love, and yet how little we have shown our desire for peace and goodwill. There are still conflicts not only between men of different nations, but also between those of different races, social and economic strata and ideas!

We hate war and yet there are things worse than war—even worse than armed conflict and death. Dishonor, disobedience to the laws of God, and cruel disregard of human rights are worse than war. A truly righteous and strong government must endeavor to put down lawlessness, even by the use of force. "The powers that be are ordained by God." As long as thugs and thieves ply their trades, armed police are necessary—locally, nationally or internationally. Such a condition is not ideal and does not make for lasting peace, but lawlessness should be made unprofitable.

There is only one way to end war and that is to establish the rule of love, to disarm the mind and heart by taking away men's desire to fight one another. There is only one way truly to conquer an enemy and that is to make him a friend. We are "more than conquerors" when we overcome evil with good. This can be brought to pass when men give their full allegiance to Him who loved us.

—Missionary Review.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 25, 1937.

Sunday Schools.	
Big Oak, Eagle Springs, N. C. . .	\$ 1.15
Durham, N. C.	7.97
Lebanon, Semora, N. C.	.87
Graham, N. C.	1.23
Liberty (Vance), Henderson, N. C.	7.00
Pleasant Hill, Liberty, N. C. . .	4.72
Pleasant Grove, News Ferry, Va. .	6.99
Flint Hill, Biscoe, N. C.	.47
Total	\$ 30.40
Individuals and Churches.	
First, High Point, N. C.	\$ 1.66
Berea (Norfolk), Hickory, Va. . .	15.00
Total	\$ 16.66
Specials.	
Burlington S. S., Burlington, N. C.	\$ 28.09
Junior S. S., Raleigh, N. C. . . .	8.00
Total	\$ 36.09
Conference Collections.	
N. C. & Va. Conference	\$ 947.30
Eastern Va. Conference	910.00
Total	\$1,857.30
Total for week	\$1,940.45
Previously acknowledged	4,561.58
Total since Sept. 1, 1937 . . .	\$6,502.03

J. O. ATKINSON,
Mission Secretary,

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 31, 1937.

Sunday Schools.

Mt. Carmel, Carrsville, Va.	\$ 4.58
Timber Ridge, Gore, Va.	1.86
Berea (Nans.), Driver, Va.	7.00
Parks Cross Roads, Ramseur, N. C.	5.00
Holy Neck, Holland, Va.	5.77
Happy Home, Ruffin, N. C.	2.94
Dendron, Va.	5.50
Liberty, N. C.	5.85
New Lebanon, Summerfield, N. C.	8.00
Morrisville, N. C.	1.75
Waverly, Va.	2.00
Pleasant Ridge, Ramseur, N. C. .	3.75
Spring Hill, Waverly, Va.	2.52
Mt. Herman, Garner, N. C.	4.00
Suffolk, Va.	25.00
Dry Run, Seven Fountains, Va. .	3.79
Palmyra, Edinburg, Va.	2.79
Rosemont, Norfolk, Va.	12.26

Total \$ 104.36

Individuals and Churches.

Isle of Wight, Va.	\$ 5.00
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Specials.

I. W. Johnson Bible Class, Oak-land Church, Carrollton, Va. . .	\$ 5.00
Ladies Bible Class, Rosemont S. S., Norfolk, Va.	42.00
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00

Total \$ 60.00

Total for week \$ 169.36

Previously acknowledged ... 6,502.03

Total since Sept. 1, 1937. \$6,671.39

J. O. ATKINSON,
Mission Secretary.EASTERN VIRGINIA C. M. A.
COMMITTEES.

The newly elected president, Rev. Jesse H. Dollar, has appointed the following committees for the Eastern Virginia Christian Missionary Association:

Executive Committee—Rev. Jesse H. Dollar, Rev. T. Fred Wright, Rev. Joe A. French, Miss Edna Fulcher, and Mr. James C. Jones.

Committee on Plans—Col. J. E. West, Rev. R. L. House, Mrs. I. W. Johnson, Dr. H. S. Hardecastle, Mrs. J. E. Harrell.

Finance Committee—Rev. Joe A. French, Rev. J. F. Morgan, Rev. O. D. Poythress.

Committee on Membership—Rev. T. Fred Wright, Rev. Carl R. Key, Rev. F. C. Lester, Dr. J. G. Truitt, Dr. M. S. Poulson.

NINETEEN THIRTY-EIGHT.

A year to be glad in, not to be bad in;
A year to live in, to gain and give in;
A year for trying; not for sighing;
A year for striving and hearty thriving;
A bright New Year. Oh, hold it dear!
For God who sendeth only lendeth.

—Anon.

HISTORY OF WILLIAMSBURG.

(Continued from page 7.)

feet high. Did it keep out the hordes from the north? No! They came in four or five times. They merely bribed the gatekeepers and walked through the gates. My point is that we have not only failed to increase in righteousness, but we have put so much more power into the hands of a few "gatekeepers" that, when, as and if trouble does come, we will be in a very dangerous position. We are liable to suffer far more than did your people one hundred or two hundred years ago.

Friends, and I speak now as a statistician, not as a preacher, only one thing will save America from revolution. That is, the adoption seriously of the teachings of Jesus. The churches hold the key. I am much interested in the words on the first page of the leaflet distributed in this Church this morning—"Be Ye Doers of the Word, not Hearers Only." How carelessly we take our religion. How we must be looked on as hypocrites by people outside of the Church! As God looks down on us and hears what we read from the Bible this morning and hears us sing the hymns and repeat the words which we do each Sunday, and then entirely forget them and absolutely ignore them.

I tell you, my friends, that to save this country from destruction we must get back to the Church and the principles of our fathers. What is one hundred and fifty or three hundred years in the light of history? Nothing! Democracy has not proved to be a success. It is still in the test tube. Whether it will be a success or whether the world will return again into the dark ages depends upon the Christians of the world, especially upon the Christians of America. Because in the World War to which we are heading, America will have a deciding voice. We should develop a desire to give, instead of to get; to serve, instead of secure; we should entirely reverse our ideas of "success."

We Christians should seek to avoid having this trouble come to us. Our Churches must take for their motto and advertise—"We want those in trouble to come to us." Only by preaching and teaching that God is Love and that we Christians are willing to sacrifice for one another, will we head off disaster of the most major kind.

This brings me to my text. In my hand is a complete Bible made by some monks about 1250—seven hundred years ago. I did not want you folks down here in Williamsburg to get too delighted with yourselves in

talking about these buildings "three hundred years old." I want you to realize that we in New England are still in possession of some real old things. So I just slipped this old Bible in my grip and brought it down. I am going to read my text from it. It is from the fourth chapter of First John. The book I hold in my hand is the Vulgate. The verse reads when translated into English—*God Is Love.*

I want to say to you young people in the balcony that God is not any old man with long whiskers, sitting on a throne. He is not even what many of you were taught that he is. God is a Spirit and that Spirit is the Spirit of Love. It is only as we have more of that Spirit throughout this world we will enjoy peace and prosperity. We will not be saved by Capitalism, Socialism, Communism, or Fascism. Neither Republicans nor Democrats have the solution. If saved it will be by the Churches and their ministers. The only thing that will save this world is the constant preaching and practising that *God Is Love*; that material progress must be counter balanced by spiritual progress and that we all grow only as we learn, worship and serve.

EDITORIAL.

(Continued from page 5.)

in the local churches. Then it is sincerely hoped that the ministers will see those members and secure subscriptions to THE CHRISTIAN SUN. Just take a few days or a week to do this task, and then it will be over. Do not let it drag.

If there is help that you want, please write to the editor, whose name and address you will find at the top of page four. Please make your requests at once so they may be met in time for you to render the needed service.

It has been said by some who have observed our activity that we start many good things, but seldom bring them to a successful conclusion. Will you join me in helping to make this effort 100% in cooperation and in the number of subscriptions? My own church was pretty thoroughly canvassed last year, and has a longer list of subscribers than the average church of its size, but we accept the quota given by the Publications Committee, and shall do our best to secure the number.

There are to be no commissions during this campaign. This is to be a service of love on the part of pastors. Can the Church that ordained us depend upon us to render this service? Let the answer be unanimous: "It Can!"

F. C. L.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

THE NEW YEAR.

At Christmas time each of us is concerned about doing something for others, often for those who are less fortunate than we are—why not determine to continue this each day throughout the New Year?

At Christmas time each of us stops long enough to remember old friends by sending them cards—why not do this at other times during the year?

At Christmas time each of us is especially thoughtful of children in our neighborhood and community—why not be thoughtful enough of them during the rest of the year to set the right kind of example for them?

At Christmas time the spirit of peace pervades all the world—why not try to do our part in making this idea permeate throughout the nations of the earth during the coming year?

At Christmas time some of us go to church for the first time in months—why not decide now to make our church-going an every Sunday affair, rather than a "Christmas and Easter" one?

At Christmas time each of us becomes vitally "Christ-conscious" with the emphasis put upon His birthday—why not endeavor to carry with us each day of the New Year a conscious desire to be more like Him in all that we do?

It seems that our New Year's Resolutions would be the most effective ones possible, if we would simply determine to carry the true Christmas spirit into our lives during the coming twelve months. Let each of us make a conscious effort to do so. And in endeavoring to do this, may I wish for each of you not only a Happy New Year, but a purposeful, Christ-like one, as well.

EMILY CARLETON.

THE HOLIDAY CONFERENCE.

The Southeast Holiday Conference, which was held in Greensboro last week, brought together young people and their counselors from all sections of the Southeast. There were sixty-five present at the banquet on Thursday night, although some of that number were unable to be present for all the sessions.

On Tuesday night, following a period of informal introductions led by Rev. F. C. Lester, Lanson Granger spoke to us about the National Pil-

grim Fellowship—how it came into being, the work it is carrying out at the present time, and our relation to it. He also gave some interesting phases of Pilgrim Fellowship work in other sections of the country. Rev. F. Ervin Hyde brought the first meeting to a close with just the right tone, as he led the evening worship period. The young people of the Greensboro Church invited the delegates to share a recreational period with them, so by the time the evening was over everyone knew everyone else.

Wednesday morning Rev. S. E. Madren led the morning worship period. Earle Ward, president of the Southeast Pilgrim Fellowship, told of the purpose of that organization and of the things we were trying to accomplish. Following this there was a panel discussion led by Emily Carleton, Florida, showing the activities of the Pilgrim Fellowship groups in the different sections of the Southeast. Those participating were: Elberta Murray, North Carolina and Virginia Conference; Edna Fulcher, Eastern Virginia; Rev. W. J. Andes, Valley of Virginia; Marvin McCauley, Eastern North Carolina; Charles Dunaphant, Georgia; and Warren Schiek, Kentucky. Lanson Granger added a great deal to the discussion, and so did others who participated from the "Audience." The worship service on Thursday morning was led by Rev. Ruth Sergeant, of Stearns, Kentucky.

Three of the highlights of the Holiday Conference were the three addresses: "Religious Convictions Underlying the Social Action Movement," by Rev. Alan Jones, of Demorest, Georgia; "Highland Heritage," by Rev. Edwin E. White, of Pleasant Hill, Tennessee, and "Your Accent Betrays You," by Rev. Victor B. Chicoine, of Winter Park, Florida. Each of these men contributed much to the Conference by their presence at all of the meetings, and we take this opportunity to thank them for all of their contributions.

On Wednesday afternoon and on Thursday morning the delegates worked on plans for definite work during the coming year in these fields: Social Action, Missions, Publications, Devotional Life, and Leadership Education. The reports from these groups were excellent and will be given in a later issue of THE SUN.

There were several important business matters which were taken up at

the Conference. Miss Mary Moncrief had resigned as Superintendent of Devotional Life, and Miss Dorothy French, of Chattanooga, Tennessee, was elected to fill that vacancy. The group working on Publications proposed that once a quarter four pages of THE CHRISTIAN SUN be devoted to the Pilgrim Fellowship, the first such issue to appear the latter part of January. There would be reports from each Conference, suggested plans and projects, and news items of interest to all. Rev. F. C. Lester offered to furnish 100 copies of such an issue for \$2.00. The delegates voted to accept the proposal and plans were made for the first issue.

The finest thing that could be said of any such meeting was heard on every side about the Holiday Conference—"I never saw such an interested, hard-working, eager-to-learn group of young people."

OUR MEETINGS.

Some of our New Year's Resolutions will not be personal ones, but will be made with the desire to improve our young people's societies during the coming year. In a recent bulletin published by our Young People's Department on "How to Use the Pilgrim Highroad Discussion Topics" we find some good ideas for improving our discussion meetings. To quote—

1. Start early in preparing for the meeting. Certainly a week before the meeting; two weeks would be much better, for then you can make assignments to others the Sunday before the meeting.

2. Make notes. If you keep the topic in mind for a week or two, many good ideas will occur to you—jot them down.

3. State the topic interestingly. Often you can improve on the one listed, though you keep the same subject. Some groups prefer to have most of their topics in question form.

4. Decide on a definite purpose for the meeting. It is not just to get people talking. State the reason very definitely as you prepare; it is best to write it down.

5. Begin to outline your program. It is well to organize your notes under three or four main headings; if you attempt too many, you will not treat any of them adequately.

6. Read the material in the Pilgrim Highroad (or whatever bulletin you

(Continued on page 15.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

PREPARING FOR A LIFE OF SERVICE.

LESSON II—JANUARY 9, 1938.

GOLDEN TEXT: *Make ye ready the way of the Lord.*—Mark 1:3.

LESSON: Mark 1:1-13.

INTRODUCTION.

We are beginning a series of lessons from the Gospel of Mark. It will be well to get a little background, something of the author, of the content, of the characteristics, of the purpose, of the destination of the gospel. In brief here it is.

The Gospel of Mark or According to Mark.

1. Who? The author, although not named in the gospel itself, is generally agreed to be Mark, or John Mark. He was a nephew of Barnabas of New Testament fame, and a son of a woman who was probably well-to-do, and a widow. It was probably in her home that the disciples met for the Last Supper, and in which they were gathered when the Spirit came. This same John Mark accompanied Paul and Barnabas on their first missionary journey but got "cold feet" and turned back. He acted as secretary or interpreter for Simon Peter on Peter's preaching tours, and thus got first hand accounts of the works of Jesus which he embodied in his gospel. He was with Peter in Rome, and interpreted for Peter there.

2. Where? It was probably written in Rome, where Mark was a companion of Simon Peter.

3. Why? It was written to preserve the words and works of Jesus as the original eye-witnesses began to pass off the scene. Mark felt that some permanent record of what Jesus said and did should be made and preserved as a means of instructing and evangelizing others. It was written to show Jesus as the Son of God, a man of power, a doer, a worker of mighty deeds, a man of action.

4. To Whom? Mark's purpose was related to those to whom he wrote. Rome symbolized power. Mark wrote his gospel with the Roman particularly in mind. He shows Jesus as a man of power, as has been stated above.

5. When? It is not known definitely just when it was written, but probably between sixty and seventy A. D. It is the first gospel written, but it depends upon, and made use of other previously written records.

6. What? It is a record of what Jesus did, rather than of what He said. There is very little narrative,

comparatively speaking, in it. Jesus goes places and does things. Recurring words are "straightway" and "immediately." The style is simple, terse, rapid. Jesus is a Doer of Mighty works. Jesus appears as the Son of God.

The Beginning of the Gospel.

"The beginning of the gospel of Jesus Christ, the Son of God"—thus, does Mark begin his gospel. Unlike Luke and Matthew, who begin the gospel with the stories of the Nativity, Mark begins his gospel when Jesus was about thirty years of age. The introduction states several significant facts: It is the beginning, and only the beginning of the story of that Life—the end is not yet and will not be until eternity itself. It is the good news, the word gospel means just that, the best news that has ever come to earth is the good news of Jesus Christ. Mark accepts Jesus as the Messiah, the One-Who-Should-Come, the word Christ means that. And Mark also wrote of Jesus as a historical person, the word Jesus refers to a person who actually lived. Furthermore the word in its essential meaning means a Saviour, the angel told Joseph that he was to be called Jesus for He should save His people from their sins. And finally Mark believed that Jesus Christ was the Son of God. He was, of course, simply reaffirming what Peter and the other disciples knew from first-hand experience, that Jesus was in a unique sense the Son of God.

The Forerunner.

John the Baptist, John the one who baptizes, the words mean, was sent to prepare the way for Jesus. The nation was not ready yet for the message and ministry of Jesus. John's preaching quickened interest, caused concern, and in large areas wrought a great reformation in the hearts of the people. He was a man of simple life, and of strong convictions and stern moral demands. In simple dress and of simple fare, he appeared on the edge of civilization and preached his uncompromising message. The Messiah was coming, but the people were not ready for Him. There must be a thorough-going repentance, a preparation of the heart. As a token or evidence of that repentance or change of heart, John administered the rite of baptism, hence his name. The water he applied was simply a symbol of an inner change of heart, an outward token of an inner change. And John demanded that that change be thorough-going and real. "Bring forth works, meet for repentance" he said in connection with his preaching.

John knew his office and his limitations. He knew that he was simply the forerunner of Jesus, his cousin, and the coming Messiah. With forthright humility and sincerity he disclaimed any merit and magnified Jesus. Furthermore he said that whereas he had baptized with water, the One Who Should Come would baptize with the Holy Spirit. John knew, too, as that as Christ's work should wax, his would wane. He was one of the truly great characters of history, and Jesus recognized him as such.

The Beginning of the Ministry of Jesus.

"And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in the Jordan." The last we heard of Him he was a boy of twelve, going back from the feast at Jerusalem with His parents to the Nazareth home, and being subject unto them. He was now thirty years of age. Eighteen years of silence! How we would like to know more about those eighteen years! We may be sure that they were days of growth in body, mind, and soul, days of wholesome play, and also wholesome work as he became older. There was a maturing of mind and a ripening of soul and spirit. Back of the public ministry of Jesus, as back of the successful life of any great man or woman, there were the days and years of discipline and devotion, of progress and growth, of obedience and dedication. When His hour struck, He was ready for He had been getting ready all through those years.

The Baptism of Jesus.

"And was baptized of John in the Jordan." Not because He Himself needed baptism for remission of sins, but because as a good Jew He was amenable to the ordinance of John who was representing the divine will, and because He wanted to identify Himself with needy and sinful humanity. Jesus recognized the office of John as of divine appointment, and He wanted publicity to give his approval of that movement. And it is quite probable that in submitting to Baptism, Jesus was thus publicly committing himself to his ministry in more or less of an official way as it were. In any event it signified his whole-hearted commitment in public to that to which He had already given himself whole-heartedly in private.

A Voice Out of the Heavens.

A strange phenomenon, or rather strange phenomena, accompanied the baptism of Jesus. The Holy Spirit, as a dove, came down upon Him, and a voice out of the heaven said, "Thou

(Continued on page 14.)



MONDAY.

SCRAPPING THE BIBLE.

"Search the scriptures."—John 5: 39-47.

We rub our eyes in amazement at much we read to-day of "liberal" views of life. Books, magazines, college professors freely assume that the old-fashioned moralities, which the race has learned from life and from the Bible, are no longer to be accepted as binding. Marriage, the home, chastity, patriotism, are challenged by a generation which calls itself "modern."

One disturbing factor is the tacit assumption that the Bible and its teachings need not be considered. Most of this "modern" stuff is at direct variance with Scripture. If one is accepted, the other must be rejected. In effect, these "progressive thinkers" have chucked the Bible onto the scrap-heap.

All of which means, for us, a closer study of God's word; and a stiffened resolution to make it the man of our counsels.

Prayer—In a time of confused counsel, we would cling to Thy Word, O God; and make it, in devotion, our daily guide of life. *Amen.*

—W. T. Ellis, in *Christian Herald*.

TUESDAY.

THAT EXTRA SERVICE.

"Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God."—I Cor. 10: 31.

A speaker the other day gave four points as a recipe for success:

1. Approach a task with a happy countenance.
2. Give serious devotion to duty.
3. Invest your talent in something extra.
4. Join the cheering section or sit in the bleachers.

History has a habit of writing in her records the names of those who live for a single great and unselfish purpose.

The New Testament summons us to

live by one law, for one object under the impulse of one power, and that power is Christ. Through this power let us seek out, in addition to our regular work, some God-like objective.

Prayer—Our Father, in little ways or in large ones, we would live only for Thee. Help us to do this for Thee. *Amen.*

WEDNESDAY.

CONCRETE AND PRACTICAL.

"Pure religion and undefiled before God and the Father is to visit the fatherless and the widows in their affliction and to keep thyself unspotted from the world."—Jas. 1: 27.

We read from the morning paper of a widow woman and five children in a starving condition in New York City. The oldest boy committed suicide rather than suffer the pangs of hunger and death.

One of the most familiar scriptures makes the test of the Christian living that of caring for widows and orphans in their afflictions. Here is something concrete and practical and within the reach of all of us. No doubt there are opportunities close to the door of everyone. When we contemplate the neglect and the suffering we can understand the reason for the summary.

When in the spiritual dumps and perhaps concerned over our religious state, let us try the remedy of James.

Prayer—Our Father, in the name of Jesus Christ, the Lover and Blessor of widows and children, teach us the secret of Thy ministry, to all the needy. *Amen.*

THURSDAY.

YOUTH AT FORTY.

"Reaching forth unto those things which are before."—Phil. 3: 13.

Dr. Ellis of the *Christian Herald* invites our attention to the lack of vision in our young people today. He says, "they lack imagination." He says that they live largely for

today and give not enough thought to consequences of their actions of to-day in the years to come.

Youth, indeed, should be itself and with the proper guidance should have expressions, and yet today's actions should be with a view of preparation for future years. One question should always be before them; what kind of maturity is likely to result from what I am doing now?

Every girl should have imagination to invision herself as a woman of forty and what sort of forty-year-old woman is she building. Every boy should be able to invision himself as a business man or a professional at forty. Knowing that success does not spring suddenly out of a life of frivolity. The fact is that nothing comes out of any man except that which has been pumped in.

Prayer—Our Father, help us not only to keep before us the ideals of what life should be but to invision the picture of the endless life of eternity.

FRIDAY.

"OUT OF THE MUD."

"Consider the lilies."—Matt. 6: 28.

One of the prettiest flower gardens we ever saw was a gorgeous water-lily pond—sheer beauty, fragrance and perfection that charmed our greatest admiration.

Yet they grew out of mud beneath shallow waters. The lilies teach us that the most beautiful life may be lived in the lowliest circumstances. He, whose heart is right with God, who speaketh the truth with his neighbor and who worketh righteousness and finds himself living the life of beauty and possessing the confidence and esteem of others. Wherever a human life is placed, it may grow into this character and God's grace is sufficient to make it so.

Prayer—O, our Father, in this wonderful world about us, we would do Thy will and strive to be as pure as the lilies.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUIT, D. D., *Pastor.*

"NOT OUT OF THE WORLD."

By REV. VICTOR B. CHICOINE.

"I do not pray that Thou shouldst take them out of the world."—John 17:15.

Somehow stories have gone about that if one fellow follows Christ he or she will be obliged to depart from this thrilling and exciting world of adventure and joy. It is easily understood how some people, calling themselves Christians could, by their speech and dress and actions, cause such a tale to be started. But it is almost incredible that thinking people, willing to go to the source, which is Christ, should keep alive such a sentiment. For if our Lord desired one thing above many others it was that His followers would stay in the world and wrestle with its problems.

Jesus did not want His disciples to depart from the world either in their thinking or to actually withdraw to desert places. He might have done that for no one ever had better reasons for withdrawing. There were many occasions when in deep and bitter disappointment He might, as others have, turned His back upon the world.

Withdraw from the world? Why that is just what the forces of evil want us to do. They want us to tread softly. They want us to have no part in the conflicts of life. Recently in the Criminal Court of Florida I heard a lawyer for the defense, who was fighting for permission to be granted for the sale of salacious magazines, desire a certain juror to remain on the panel because this man said that his church took no interest in affairs outside of the worship of the church.

There is also a deep fear in many of us that we will be considered a peculiar people if we do not follow all the prevailing customs and styles of the hour. And because of that we are played upon by forces that would mould us according to their wills and who have cheap, ulterior, and vicious motives.

Now being peculiar does not necessarily mean being eccentric, fantastic, or laughable. The definition of the word is: "Having a character exclusively its own." This being true Christ was a peculiar person! For He had a character all His own—and He was trying to impart it to the world.

But a peculiar person may appear

to be a strange sort of individual even though eternally right! Then what? And further what is considered peculiar according to many in one generation may become the accepted fact in another only to again be considered peculiar in still another generation! And this seems to be the case concerning Christianity. For once more they who follow Christ in the world are being thought of as peculiar!

Consider the history of Christianity in broad lines. Its beginnings were meager. Then it grew in numbers but not in favor—but hated, spurned, persecuted. Then after a time gaining royal favor—then dominating the world. Then a part of the world—and now once again being spurned, hated and persecuted!

Now, I want to bring to your attention two other words—"pioneer" and "conservative"—and connect them with the word peculiar. Pioneers have always been a peculiar people. And why not? Who else but a peculiar people would break away from the accustomed and safe—leave the trodden way for the sake of a belief or ideals? But also conservatives who do not break from well beaten paths are sometimes known as peculiar people!

And that confusing statement can be cleared up in this way. There are, for example, those who call themselves pioneers who break away from the Ten Commandments and the Sermon on the Mount. Now, of course, it may be that the Ten Commandments and the Sermon on the Mount are outmoded—and that they who depart from them are pioneers in the highest sense of the word, and that they have been conserving the useless. But right there the line of battle is drawn. And one can well ask the searching question: "Who are the pioneers—and are conservatives peculiar, or are they heroic and see far deeper into life than these others?"

For the life of me I do not see why one cannot be both a pioneer and a conservative. That is perfectly clear in the field of science. Men and women interested in science do not forsake their traditions and teachings every twenty years. They do not smash their instruments; abandon their laboratories; burn their old text books every generation and say that they will begin anew! That is utterly absurd. Yet in the realm of morals and religion that is just what certain

writers of a type of novel and certain leaders would have the world do!

Our Lord was both a pioneer and a conservator in one. He said that He did not come to destroy but that He came to fulfill—and that there could be a newness of life through Him. We, too, can be in the world even as He was. We need not go tearing along with the unthinking and uncritical minds of the world!

One can become a part of the world, that same world that slew our Saviour. It is a very simple matter. All one needs to do is to follow the crowds; applaud Hollywood; agree with those in power; take the line of least resistance; laugh and smile pityingly at those who are morally vigorous; and wait until the unpopular but necessary programs of life have been made popular after much suffering and struggle by the few and then swing in with the crowd!

Or one can become a part of the world for which Christ died and stay with it until beckoned elsewhere. I regret that so many of the so-called Christians are not willing to do that. And because they will not, the color of the Church of Jesus Christ is very much like the color of the world. This lack of a decided hue for the Church on crucial questions will keep it safe and fairly prosperous until an hour strikes when the real forces of evil are in power and they unveil themselves, even as in Germany today, and disclose their innermost thoughts in all their hideousness!

Being in the world as Jesus was in it is still dangerous. But this, too, must be said, being in the world following the easy going crowd is also dangerous! Our Lord said that a long while ago. For one must battle for character, personality, honor, truth, justice, or else revert to barbarism. The good things of life do not drift in upon us! They are achieved! They come only after conquest—inner and outer conquest!

In all this struggle with the world I am not discounting prayer. It has meant too much to me. But I am discounting prayer and nothing but prayer when a man can do nothing else with his hands, and brain, and pocketbook. And I am not discounting meditation and religious retreats, so-called. But I am discounting such when that and nothing but that is offered to save the world! I say again that that is what the world wants you and me to do—to pray and meditate! Well—let's do that and do it again and again—and then follow Christ into the market place; the school room; home life; business; the highways and the byways!

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:—

The children at the Christian Orphanage had a very happy Christmas. The Franklin Church, Virginia, gave each child a present. The First Church, Norfolk, gave each one a present, and then many presents were sent in by individual friends. A friend in Greensboro sent us three boxes of mixed candy, and one box of oranges. Mr. J. D. Howard, Jr., of Norfolk, shipped us a 150-lb. case of candy.

The friends who sent us chickens, made it possible for us to give them a good Christmas dinner. Every child was happy and delighted.

We close our Financial Report next week and will write our final letter for the year 1938.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 30, 1937.

Amount brought forward \$18,230.45

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Long's Chapel, Nov.\$ 1.11
Pleasant Grove, Va. 6.98
Bethlehem 3.33

11.42

Eastern N. C. Conference:
Liberty Vance, Dec.\$ 7.23
Youngsville, Nov. & Dec. 2.00
Henderson 3.07

12.30

Western N. C. Conference:
Biscoe\$ 1.50
Ether 1.23
Pleasant Ridge 3.73
Parks Cross Roads 6.00
Big Oak 3.04
Union Grove 3.00
Liberty 15.02

33.52

Eastern Va. Conference:
Berea\$ 5.00
First, Richmond, Nov. .. 6.59
First, Richmond, Dec. .. 7.36
First, Portsmouth 3.42
Holy Neck 5.48
Dendron 4.25
Suffolk 25.00
I. W. Johnson Bible Class,
Oakland Church 5.00
Spring Hill 2.13
Waverly 2.25

66.48

Val. Va. Central Conference:
Palmyra\$ 2.80
Mayland 1.00
Linville 4.71

8.51

Special Offerings.

Women's Home & Foreign
Missionary Society, Suffolk Christian Church ..\$ 30.00
Mrs. Thelma Hines 10.00
Alamance County 30.00
Mr. & Mrs. Harrold Barney, New York City .. 5.00
L. L. Vaughan, Treasurer,
Southern Convention... 643.63
Miss Celeste Penny 5.00
Fidelity Bank 12.50

Mr. May, support of children 5.00
Mr. May, support of children 13.00
A. Friend, Christmas Gift 2.00
Interest on Helmer Note 75.00

831.13

Thanksgiving Offerings.

N. C. & Va. Conference:
Elon College, Mrs. J. W. Matlock\$ 5.00
Greensboro First Church,
O'Kelly Bible Class ... 100.00
M. W. Hook & family ... 10.00
Long's Chapel Church ... 3.75
Long's Chapel S. S. 3.44
Berea Church 4.00
Pleasant Grove, Va. 4.60
Winston Salem 20.00
A. T. Neville, Burlington 5.00
Ingram Church, additional 12.00
Hines Chapel: Church \$62;
Ladies Aid Society \$5 67.00
Union Church, Alamance
County 15.00
Hebron Church 10.25
New Lebanon: Church \$8;
S. S. \$3 11.00
Miss Jessie Sharpe, New
Lebanon Church 5.00
Elon College 45.50
Three Friends, \$5.00 each 15.00
Dr. G. O. Lankford, Elon
College 1.00
Salem Chapel 6.00
Conecord, additional 6.15
Mrs. C. E. Tapscott 1.00

350.69

Eastern N. C. Conference:
Wake Chapel, Church,
\$53.30; W. J. Ballentine,
\$50.00; Mr. Rex Powell,
\$5.00\$108.30
United Church, Raleigh,
additional 4.10
Auburn Church 5.00
Youngsville 6.00
Shallow Well, S. S., \$9.75;
Kelly Bible Class, \$5.25 15.00
Fuller's Chapel 20.00
Lebanon 11.15

169.55

Western N. C. Conference:
Smithwood\$ 3.15
Brown's Chapel 5.00
Zion Church 25.08

33.23

Ala. Conference:
Lowell\$ 2.45
J. W. Payne & Wife 5.00
Forest Home 4.50

11.95

Geo. & Ala. Conference:
Vanceville
Eastern Virginia Conference:
Centerville\$ 3.00
Shady Grove Church 5.25
Christian Temple, Church,
\$95.07; S. S., \$45.58;
Templeman's Class, \$5 . 145.65
Twiddy Bible Class, Christian
Temple Church ... 7.00
Waverly Christian Church 11.77
New Lebanon 10.00

6.35

First Church, Richmond:
Thanksgiving Offering,
\$17.10; Birthday Offering,
\$15.02 32.12
Union, Southampton 7.50
Dendron Church 6.05
Members of the J. M. Darden
Family, \$275.00;
Mrs. J. M. Darden,
\$225.00 500.00
Oakland Birthday offering 14.17
Mt. Carmel, Church,

\$30.30; S. S., \$14.87 .. 45.17
Dareus Bible Class Christian
Temple 10.00
Waverly 30.32
Mr. O. F. Smith 100.00
First Norfolk 51.00

978.90

Thanksgiving Offerings from Individuals.

Mr. & Mrs. Geo. W. Hill ..\$ 50.00
Gibsonville Development
Company 10.00
Mr. & Mrs. R. L. Smith,
Suffolk, Va. 10.00
R. O. Strange, Vernon
Hill, Va. 5.00
C. M. Fields (Orphanage
boy in the Navy) 25.00
Miss Pattie Adams 1.00
R B. Dickens 2.50

103.50

Total for week\$ 2,617.53

Grand total\$ 20,847.98

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

art my beloved Son, in Thee I am well pleased." Twice later, at the Transfiguration, and just before His passion, the voice from heaven spake approval of Jesus. God would thus fulfill the double purpose of setting His seal upon Jesus, and of encouraging Jesus as He went on with His work. Here was One who had lived through all those thirty years in such a way that God was well pleased with Him. What a life indeed! Surely, this man was the Son of God!

A Trial of Fire.

Immediately after the baptism, Jesus felt impelled to go into the wilderness, where for forty days He was tempted by the devil. Mark dismisses this significant event with one verse, whereas, Matthew and Luke give a rather detailed account of it. Basically they are the same—they illustrate the profound truth that hard on spiritual privilege comes temptation. It was the time of testing new-found strength. It was the time for determining the principles which should guide Him in His ministry. It was the experience through which He found new resources for living in fellowship with God. The words "and the angels, i. e. the messengers of God, ministered unto Him," tell in poetic form the eternal fact that God is able to give us the victory in the hour of temptation if we trust Him and respond to Him.

The title of the lesson is "Preparing for a Life of Service." It is clear that such preparation is essentially spiritual. And it is equally as clear that faithful performance of duty in commonplace days, quiet discipline of spirit in uneventful days is the best preparation for the great issues and crises of life. The Master knew whereof He spake when He told us to be ready.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

RAWLES.

On October 7, 1937, our Heavenly Father in His divine love and wisdom saw fit to take from this earth to her heavenly reward the soul of our beloved sister, Mrs. Ava T. Rawles.

First, we, the members of Liberty Spring Church bow in humble submission to His will. Although she was an invalid for several years, she was always bright and cheerful, always glad to see friends. Medical science rendered all possible aid, while tender hands ministered to every need with untiring devotion, "but to no avail."

Second, that Liberty Spring Church has lost a devoted member and her family a loving wife and mother, and we extend to them our deepest sympathy.

Third, that her life and influence has been a blessing to all who knew her, and the Christian courage and patience with which she bore her illness will ever be an inspiration to us.

Fourth, that a copy of these resolutions be sent to the bereaved family, a copy entered upon the records of the church, and a copy sent for publication in "The Christian Sun."

Respectfully submitted,

Mrs. O. L. BAKER,
Mrs. E. R. RAWLES,
Mrs. I. T. BYRD,
Mrs. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY.

YOUTH FELLOWSHIP.

(Continued from page 10.)

use for material). Make yourself produce some ideas first; otherwise you will simply be a parrot or phonograph record.

7. Read other material. Ask your pastor or librarian for books or magazines to help you on your particular subject.

8. Adapt the material in the Pilgrim Highroad. It is not written to be followed slavishly. Re-arrange the order of the material if this seems wise.

9. Confer with your adult counselor. Not to have your mind filled with new ideas but to talk over ideals which you have developed.

10. Assign parts to other members of the group. Usually best to have them written out, and to indicate the definite contributions to the main purpose which you expect them to make.

11. Make a finished outline. Be sure the main points follow each other in logical order; be prepared to change if necessary.

12. Plan how to begin and close the meeting. The first sentence is important. Start with something definite, something that will awaken the drowsy mind and that will still the busy tongue.

13. Have some spare ideas up your sleeve. Things do not always happen just as you hope they will. Think ahead to that possibility.

14. Plan carefully for your worship. This should usually be related to the theme of discussion; sometimes it precedes, sometimes follows.

15. Follow the discussion with action. In many cases, committees should be set to work to undertake some of the definite activities agreed upon in the meeting.

16. Shortly before the meeting, go over the whole outline carefully. Exclude yourself. Spend at least half an hour in prayerful thought. Concentrate on the plans that you have made. And then—don't worry!

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

MAKING GOOD BUSINESS.

"I do always those things that please Him."—John. 8:29.

A world traveler once told us of a guide which he had when traveling to Bagdad. This guide was described as a grizzled Chaldean. He was employed as a guide, cook, interpreter and servant. He said, that as this man was seeking for the job, he showed him his greasy packet of letters of recommendation and said, "I make good business for my master." And

"what good business he did make." He was a man of undaunting courage, and of self-forgetting devotion. He was constantly on the alert that nobody should defraud him and in hundreds of little ways endeared himself to the traveler. He lived and labored only to make good business for his master.

Am I that true to Christ?

Prayer—Our Father, in the name of Jesus, Thy Son, we humble ourselves before Thee, pleading Thy mercy and forgiveness and implore Thee to make us Thy good servants, whatever the cost or care may be to us.
Amen.

SUNDAY.

ECHOING THROUGH THE AGES.

"Sing unto the Lord a new song."

Psalms 33:3.

Hymnals are treasure-houses of spiritual truth and of perpetual inspiration.

One of the interesting points about every hymn is the date of its writing. Some of the most precious ones are hundreds of years old. Others, like those of Bernard of Cluny, and Bernard of Clairvaux, are nearly a thousand years old.

How we all love the old hymns! Some day we shall sing the "new song," and until that joyful day, may our hearts keep singing.

Prayer—Before time was, the morning stars sang together; to announce the Saviour's birth, the heavenly host sang. Jesus Himself sang. Lord, fill our lips with song! *Amen.*

SUN'S PULPIT.

(Continued from page 13.)

Come with me a little further. There is not a single great personality in the history of the Christian Church that would have been great had he or she pulled out of the struggles of the world. John the Baptist would have been a nobody. But he came out of the desert place with a message and a conviction concerning that message. Paul the thinker, staying in the waste places of Arabia would have shuffled from the stage of life quietly. And our Lord, if He remained the gentle mystic, going about and healing sores, would have satisfied the malignant powers of His day perfectly!

We need to understand fully that it will be facing the world, battling the world in the world, that will give us eventually the right to hear the words—"Well done, good and faithful servants" as it was only in the world, facing the world, and finally the cross that brought our Lord and Saviour gloriously into the presence of God! I do not believe that there is any other alternative!

Happy New Year

I do not know, I cannot see,
What God's kind hand prepares for me,
Nor can my glance pierce through the haze
Which covers all my future ways;
But yet I know that o'er it all
Rules He who notes the sparrow's fall.

I know the hand that hath me fed,
And through the year my feet hath led;
I know the everlasting arm
That hath upheld and kept from harm.
I trust Him as my God and Guide,
And know that He will still provide.

So at the opening of the year
I banish care and doubt and fear,
And, clasping his kind hand, essay
To walk with God from day to day,
Trusting in Him who hath me fed,
Walking with Him who hath me led.

I know not where His hand shall lead,
Through desert wastes, o'er flowery mead;
Mid tangled thicket set with thorn,
Mid gloom of night or glow of morn;
But still I know my Father's hand
Will bring me to His goodly land.

Farewell, Old Year, with goodness crowned,
A hand divine hath set thy bound.
Welcome the New Year, which shall bring
Fresh blessings from my God and King.
The Old we leave without a tear,
The New we hail without a fear.

—Anonymous.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

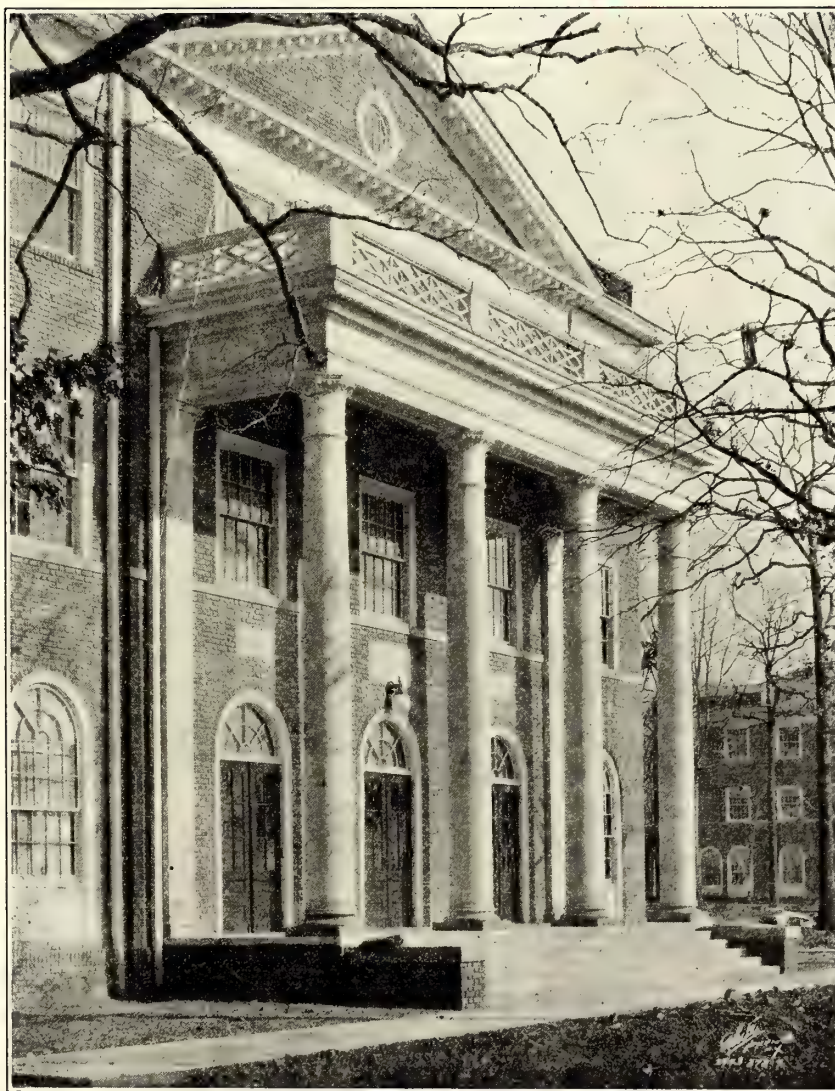
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JANUARY 13, 1938.

NUMBER 2.

COLLEGE PERIOD — JANUARY AND FEBRUARY.



ALAMANCE BUILDING, ELON COLLEGE.

This building houses the Business and Administrative offices, the Mission Office, Home Economics, Business Administration, and Art Departments, Literary Society Hall which is also used for Student Government meetings, recitals, and special musicals. It provides classroom facilities for all with the exception of the departments of Science, Christian Education, and Music.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

President and Mrs. L. E. Smith stopped in Richmond, on their way to Washington this week.

Dr. I. W. Johnson, Secretary of the Southern Convention, was a caller at the office of publication this week.

Our churches were good to the Orphanage last year. Let's be equally as considerate of the other institutions this year.

After forty years in the ministry, Dr. N. G. Newman has retired to his old home near Chuckatuck, Virginia. His friends can write him at Route 2, Windsor, Virginia.

Mr. Roger W. Babson, Moderator of the General Council, visited THE SUN office, in Richmond, recently when on his way to his winter home at Babson Park, Florida.

Rev. A. R. Van Cleave, of Demorest, Georgia, preached at Burlington, North Carolina, on December 26th, to the delight of the church, says the pastor, Dr. J. H. Lightbourne.

Rev. Robert Lee House, pastor of First Christian Church, Portsmouth, Virginia, is helping in a training school at Franklinton Christian College.

Mrs. J. E. McCauley, wife of our pastor in Richmond, Virginia, underwent a very serious operation last Friday. At the time of publication she was apparently improving.

January and February are the months in which the churches of the Southern Convention think of their College at Elon, and make their annual contributions to that institution.

Dr. C. Rexford Raymond of Southern Pines, North Carolina, is helping in the training school for ministers at Franklinton College. The school runs four days each week during January.

The next issue of this paper will be different from any previous issue. You will want to see it. So may your neighbors who are members of our churches. Why not get them to subscribe right now while you think of it?

A recent issue of an Orlando, Florida, paper carried the picture of Dr. Edwin C. Gillette and an account of his dedication of Florida's first tuberculosis sanatorium. The paper says

that Dr. Gillette has been very active as a director of the Florida Tuberculosis and Health Association.

AN ULTIMATUM,

Peaceable negotiations and diplomacy have failed. Lieutenant Light-horse Lightbourne, master strategist of the Carolina Sore Heels, is irreconcilable. His imperial decree has had violent repercussions throughout the Old Dominion. Our people are thoroughly intimidated. Therefore, I, Corporal Cabin House, issue this ultimatum: Beginning the first day of February, next, there will exist a state of undeclared war, animosity and anxiety between the two aforesaid states.

Now, hear ye, loyal Virginians, this is the time for every good man to come to the aid of his Church Paper. We must launch a stupendous offensive against our formidable adversary. Mere filibustering will not bring in the subscriptions. The contest must be waged on land and on sea. Our theme song is "Fight the Good Fight," our motto, "The Nemesis of the North State." They threaten to secure a large number of subscriptions. Now it remains to be seen whether they be Courageous Carolinians or Timid Tar Heels.

THE SUN Campaign will be conducted without overhead expense. The contest is for new subscriptions. No commissions are offered. THE SUN needs all the cash. We must lay siege to our carefully selected clientele. Each and every minister is urged to forward his prospect list to THE SUN Headquarters at once. Each prospect will receive a sample copy of THE SUN. The penalty for non-cooperation will be seven years in the Dungeon of Regret. One should prefer martyrdom to carelessness or laziness. Ours is not the prayer of Joshua that THE SUN may stand still, but that THE SUN may its successive journeys run. Masterly coordination will multiply strength and guarantee results.

To your prospects, O Virginians.

R. L. HOUSE.

AN IMPORTANT MEETING.

At Windsor, Virginia, Christian Church, next Sunday afternoon at 2:30 o'clock leaders of the Eastern Virginia Conference will meet to consider "Evangelism." Dr. L. E. Smith and Rev. R. L. House will make addresses. Revs. Carl R. Key, H. E. Crutchfield and J. E. McCauley will present materials, books, and the Conference program for Evangelism. All pastors and leaders are expected to share in this service next Sunday.

FIRST CHURCH, BURLINGTON.

The family of and the minister of the First Church, Burlington, spent a very grateful, appreciative, and Merry Christmas in a parsonage which had just been gone over in a very thorough manner. On Thursday noon before Christmas Day, the last of many workmen—plumbers, steam-fitters, carpenters, roofers, paper hangers, tilers, painters—packed up their tools, and wishing us a Merry Christmas, left us with a house, the interior of which shone with freshly painted woodwork, and floors either newly treated or new, glowing with shellac. Every wall and ceiling the house over was resplendent, either with new and beautiful paper or paint. In a newly concreted basement sat a new heating plant, steam-vapor, stoker fed and thermostat controlled, capable of supplying an abundance of soft warmth for every room and hot water for every purpose. Besides all this, certain remodelling which was done, but which cannot be well described in detail, the closing of doors, the creation of openings, the placing of a built-in bookcase and a china closet give the parsonage an altogether different and new appearance, and provide for the family an atmosphere and setting of pleasant comfort. An open back porch which had been latticed and screened was enclosed with sliding glass windows and much of the wiring of the house was gone over and new additional fixtures placed. In the spring it is planned to give the exterior of the parsonage a coat of paint.

A LAYMAN TALKS ABOUT THE PAPER.

I have noticed with much interest the recent discussions about the problem of publishing THE CHRISTIAN SUN, and have wondered why the circulation has not been multiplied at least by three.

Since it does not have the support that it should have, there must be a reason, and it would seem strange indeed if it could not be found. Of course I could not do it, but I do know that there has been a gradual falling off in subscriptions in our Conference for several years. I wonder why?

For many years THE SUN had a prominent place in our Conference program, and representatives would visit our local churches. The claims of THE CHRISTIAN SUN were presented so earnestly that a person's loyalty was questioned if he did not take the paper. Today in our Conference there are only a very few who take it,

and unless the tide changes the ministers will be the subscribers of tomorrow.

Since I have been a member of THE SUN family for forty years I wonder if I could be allowed to talk about our family? If so, I hope to come again and try in my feeble way to discuss some of the very vital problems from a layman's view that we are facing today.

J. J. CARTER,
Wadley, Alabama.

* * *

Note: Members of a family are always welcome to talk about themselves. The columns of THE SUN are open to the members of the Church to discuss the problems that face us. Send on your contributions, Brother Carter. The same invitation is extended to others who have constructive ideas about our Church problems.

EDITOR.

A BIRTHDAY SUPPER.

January 1st at his home in Lynchburg, Va., Mr. A. S. Dunn entertained several of his friends and relatives at a Birthday Supper, his 71st birthday being January 2nd. Mr. Dunn has recently retired from active service in the Maintenance Department of the Southern Railway Company, after forty-eight and a half years' service. He was one of the members of the second generation of the family that has had four generations in the service of this company; his father had been employed by them, as were three of Mr. Dunn's brothers, three nephews, four sons, one son-in-law, and at present his grandson is also in the employ of the Southern.

Mr. Dunn has been employed as section foreman at Liberty, Ruffin, and Chapel Hill, North Carolina; and at Durmid, Lawyers, Gretna, and Lynchburg, Virginia, having made his home on Fort Avenue for the last nineteen years. Mr. Dunn was married to Miss Ella Pribble of New London, on December 24, 1895. Mrs. Dunn died last May and their son, George, lived with Mr. Dunn at his home on Fort Avenue.

Mr. Dunn is a member of the Congregational-Christian Church on Fort Avenue and was one of the charter members of the church. The pastor, Rev. J. Howard Smith, was present at the supper and gave thanks at the table. Among those present at the supper were five sons, one daughter, two sons-in-law, four daughters-in-law, fourteen grand-children, two sisters, one brother, three sisters-in-law, two brothers-in-law, eight nephews, seven nieces, three grand-nieces, and three grand-nephews.

The dining room was decorated with yellow flowers and candles. The host table held a large bowl of Mrs. Carter Glass Roses. The menu consisted of ham, turkey, peas, potato salad, candied yams, with desert of fruit salad and cake and coffee.

The guest list included the following from out of town, most of whom spent the night in the city and were guests at luncheon on Sunday:

Mr. and Mrs. J. M. Dunn and son, Edward, of Burlington, N. C.; Mrs. E. W. Pugh, Greensboro, N. C.; Mr. and Mrs. D. M. Kennedy and daughter, Annie, and son, Bob, Thomasville, N. C.; Mr. and Mrs. Floyd Kennedy and son, Billie, of High Point, N. C.; Mr. J. F. Dunn, Williamson, W. Va.; Mrs. S. O. Dunn and son, Harvey, Evington, Va.; Mr. W. T. Pierce, High Point, N. C.; Mrs. James Dunn, Evington, Va.; Mrs. M. V. Drinkard and son, Malcolm, Altavista, Va.; Miss Ruth Drinkard, Altavista, Va.; Mr. J. T. Dudley, Lawyers, Va.; Miss Dorothy Raynolds, Spout Spring, Va.; Miss Virginia Smith, Forest, Va.; Miss Ethel Layne, Elon, Va.; Mr. E. L. Tolley, Waynesboro, Va.

Those present from Lynchburg, Va., were: Mrs. J. F. Dunn; Mr. and Mrs. W. T. Tolley, Sr.; Mr. and Mrs. E. C. Dunn; Mrs. Elizabeth Bryant; Mr. and Mrs. F. D. Layne, and daughter, Dorothy, and son, Jimmie; Mrs. D. R. Witt and son, Johnnie; Miss Odessa Tolley; Mr. and Mrs. George Dunn and son, Bobbie; Mr. and Mrs. Carl Dunn; Mr. and Mrs. Floyd Dunn; Mr. and Mrs. W. T. Dunn; W. T. Jr.; Roy, Earl, Ella, and Ruth Dunn; Mr. E. W. Burnett; William, Arthur, Melvin, Ernestine, Jean and Bernice Burnett; Roberta, Frances, Eunice, and W. E. Harris, Jr.

W. T. DUNN,
Lynchburg, Virginia.

MT. OLIVET (R) PREACHING MISSION.

A preaching mission was held at Mt. Olivet (R) Christian Church, beginning on December 6th and lasting two weeks. The pastor, Rev. Roy D. Coulter, did all the preaching and also led the song services. Each evening he expounded to us some great truths straight from the Bible, so straight and plain that one cannot pass them by. We believe that kind of preaching is what one needs, and not the kind that rounds the corners and smooths out things so that one thinks he is a saint, when he is only a sinner continuing in the same old sins. The final sermon was based on stewardship, the text taken from Malachi 3:8, saying: "Will a man rob God?" This was one of the most

heart-stirring messages I have ever heard. In spite of the cold wintry weather the first week of services, there was good attendance throughout the entire revival. The Bethel choir came over one evening and rendered some good singing. A Boy's Club was organized by the pastor, and with fifteen charter members. They meet each week in the church basement. We believe that much good will be accomplished through this organization and that their interest will be renewed in church service. At the close of the revival there were seven young people who united with the church. These boys and girls are already active in Sunday school and Christian Endeavor. After the closing service the pastor's car was filled with packages of good things to eat, showing the spirit of cooperation from the people and their love and appreciation of their pastor. We believe that this meeting has been a success and much good was done, although there remains much to be done. May God's guidance rest upon pastor and people and the good work kept going.

IRENE HENSLEY,
Church Reporter.

NEWS OF LYNCHBURG, VIRGINIA.

From October 31st to November 5th a special preaching mission was conducted in our church by Dr. James R. Clinton, of the Home Boards of the Congregational-Christian Church. Preparatory for the Mission, cottage prayer services were held and a total of 166 attended five meetings. Dr. Clinton's presence was inspiring and his preaching of the highest order. The church was revitalized and stimulated and greatly blessed by his ministry. Dr. Clinton spoke over the radio station WLVA four mornings extending his ministry to thousands of unseen people. The local church received city-wide publicity and added prestige because of the fine programs presented by Dr. Clinton "over the air."

On December 19th, Dr. Clinton returned and preached for us twice, and on Monday evening he gave a lecture entitled "Fun—Faith—Fury," setting forth his early life experiences in Ireland, which proved to be stimulating and helpful. Our work has been greatly blessed through the consecrated efforts of this splendid servant of the Church and God.

For our mid-week services we have been studying the course in the Old Testament accredited by the Congregational Education Society. Ten Wednesday evenings of two hour sessions have been very profitably spent

(Continued on page 15.)

EDITORIAL STAFF

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E. C. GILLETTE, *Associate Editor*

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MORE ABOUT THE CAMPAIGN.

A letter from the Valley of Virginia this week inclosing pay for a new subscriber reminded this writer that the campaign for new subscriptions is now under way. Virginia has begun. The first volley has been fired. Through the years Virginia has led in many things, and in this "Christian Sun" campaign they start off with the expectation of being a winner again.

It happens that this writer lives in Virginia, but was born in North Carolina. Unless he is greatly mistaken there is initiative and enthusiasm among the Carolinians that will send them forward with rapid pace when once they get started. In fact, this writer heard while in Carolina during Christmas that one big church had a committee already in the making and that prospective subscribers are being lined up so that at a given signal that church can storm the woods, drive back the enemy, and bring in the subscriptions.

These tar heelers are accustomed to build good roads and schools. Nice churches are to be found in almost every community. They read farm papers, magazines and daily newspapers. The electric lights dot the country side. Our church people go to town and church in automobiles. They are progressive, and there is no reason in the world why they shouldn't get 300, or even 500 subscriptions for their Church Paper within a week after they get started to work.

It is to be hoped that pastors and people will visualize families that need to know of religion, that need a tie to bind them closer to their church, that need devotional material which they can use in the home, that need inspiration to help them in the daily experiences, and that need aid for the duties they have in the church work. "The Christian Sun" undertakes to be this needed servant of the people in our churches. It is a light that shines from the minds of those who lead in the church work into the lives of those who may read its pages. Out of the best of the thinking of our people come the articles for publication. It is our paper. We make it ourselves, and our people need to read it in order that they may be an effective part of the church which they joined. We have thousands of people now lost to the church who might have been useful workers if they had been taught to read their church paper when they first became a member of the church. Boys and girls are reading. They get most of their ideas from reading. The Church can not be content to let them read whatever may come along without a serious effort to furnish them good reading at a minimum cost. This "The Christian Sun" undertakes to do.

This campaign for new subscriptions to "The Christian Sun" may have in it, then, a bit of humor and play, but underneath is a very serious current of human need. It is the Church becoming vocal. It is the cry of the heart of the members who need the help that others can give them. The reason for putting the paper in the homes of the people is to make those homes intelligently and devoutly Christian. The paper has a glorious history but its glory is limited by the amount of service which it has been able to render. The time is upon us when we need to really busy ourselves and get our members to reading about our own Church, its plans and programs, its ideals and dreams, its work at home and abroad. We must not let this phase of our service lag. Every minister, every church official, every reader of "The Christian Sun," and every person who believes in the printed page and the Church represented by "The Christian Sun" should now feel the thrill and the challenge, and the desire to put the Church Paper into the homes of our church people so that we may have growing and progressive churches and good homes in which children are being reared.

ELON COLLEGE AS AN ASSET.

Assets and liabilities are two words that this writer knew but little about when he lived on a farm, but they are words being used quite freely and frequently now by people everywhere in our country. Most of us know what it is to have bills to pay, and some know the fun of having money with which to pay the bills. We are, therefore, familiar with liabilities and assets.

In recent years some of our Church people have thought of Elon College as a liability. In truth it has cost us money, much money, hard earned money. So has everything else that we did not inherit or steal. The automobile in which we ride, the home in which we live, the farm which we cultivate, and the account at the bank which we delight in—all of these have cost us much money, hard earned money, but we like them because they are among our assets.

Most of the ministers now serving our Southern churches have been educated at Elon College. They inherited a brain capable of development. The state gave them some opportunity at education. The Church opened college doors and at a minimum cost developed their minds so that they are able to be leaders among men. These minds of theirs are their greatest asset. Elon College helped to develop that. Without Elon the asset of the mind for many of us would be much less than it is today. Of course, it cost us money to go to college, but who would exchange his mental development, his culture of soul, for the bit of money that it cost him?

When Elon College was founded in 1889 not many country boys in the Carolinas or Virginia had an opportunity at college education. Rich people did, but poor people didn't. Our churches were made up of people who had never gone to high school, and most of the preachers had not gone to college. Today that situation is changed. Our churches are pretty well filled with high school graduates and there is a considerable sprinkling of college graduates in almost any rural church. The preacher today who undertakes to lead a congregation known as Congregational or Christian finds in the pew well educated people, and faces the necessity of

scholarship in order that he may lead. These churches of ours are better prepared to serve the community in which they are than they were half a century ago because Elon College has been training the membership of our churches.

It is true that it costs money to run Elon College, but Elon is not a liability; it is an asset. We have money invested there and could get money by selling the property we have, but the asset is not property; it is in possibility. It is entirely possible for every church in the Southern Convention to have two students in Elon College every year. The equipment is there and the program is adequate to take care of them. If the churches will use this asset we have, within ten years we could have in every church several graduates who are fired with enthusiasm for the Kingdom of God as it is taught by the Church of which we are a part. Elon is a real asset, and some of the churches are drawing on it, but some of them, like a miser with his bank, are allowing the assets to lie idle while they talk of Elon as being a liability.

OUR YOUNG PEOPLE MAKE PROGRESS.

About a half hundred young people and their leaders met at the Greensboro Christian Church during the Christmas holidays to develop friendships, consider the possibilities of Christian work, and to make plans for doing the things that need to be done in the world of today. They came from Kentucky, Tennessee, Florida, Georgia, Alabama, Virginia, and North Carolina. Most of them hold office either in the Southeast Pilgrim Fellowship or some conference Fellowship. It was a select group. They were interested in the Church and its program as is manifest by the fact that they traveled long distances at Christmas time to be in meetings which opened at 8:30 in the morning and closed at about 10 o'clock at night with a little time out for meals. They were not out sightseeing; they were in committees, prayer meetings, and consulting one with another about the best methods of doing church work today.

Modern youth is rather daring. From the point of view of many older people they are too daring. They dare to question all of the old standards of living and ideals. They dare to believe that the things that are wrong can be changed and made right. They dare to ignore what people say and go on with their living. They dare to undertake what seems to be impossible, and sometimes succeed in doing it. At present these young people in the southeast are in the midst of an effort to make function a coordinated program of young people's work in all of our churches. It is a stupendous task even if there were money available to carry on an effective organizational program. They work without money and expect to accomplish the job. The fact is that they are getting a rather definite idea among the leaders as to what is being done in the various states represented and they are working together in, at least, some things. It is refreshing to see them tackle heavy jobs, wrestle with big ideas and fight through to an honest conclusion on what is the Christian thing to do.

Within a short time "The Christian Sun" readers will be able to discover something of how effectively these young people are promoting their united program. For several years they have had a page in this paper. Plans are now under way to use the paper in a larger

way. It is a difficult job, but one is inclined to believe that they will succeed. At least we shall believe it until forced to the opposite opinion.

Years ago our Southern Conference sent fraternal delegates from one conference to another to bear greetings and to bring back ideas. This plan has been discontinued with the increasing rapidity of travel. Our young people are feeling the necessity for this acquaintanceship and are building here in the southeast a united fellowship. They are not content "to dwell apart in a fellowless firmament." They are struggling to change the thinking of the world and they cannot do it alone. They want to get rid of war, poverty, racial conflicts and other forms of bitterness. This calls for a broad outlook and wide contacts. This Southeast Fellowship is only one part of the denominational group, and the denomination is only one part of an interdenominational Fellowship composed of at least seventy other organizations. These young people of ours are not going to be content to live at "a poor, dying rate" but want to see the world have a chance at happiness. "The Christian Sun" joins with them in this high hope and bids them godspeed as they labor to make their dreams come true.

THE NORTH CAROLINA CONVOCATION OF CHURCHES.

The second annual Convocation of the Churches of North Carolina will open at three o'clock on next Tuesday afternoon, January 18th, at the Edenton Street Methodist Church, Raleigh, N. C. The theme is, "Thy Kingdom Come."

The first afternoon Mrs. Grace Sloan Overton will speak, using as her subject the convocation theme.

In the evening Dr. W. W. Peele, president of the North Carolina Council of Churches, will use as his subject, "Are the Churches Able"; and Dr. Hornell Hart of Hartford Theological Seminary will speak on the subject, "The Kingdom of Brotherhood—Now?"

"The Children and the Church" will be the subject of the opening address Wednesday morning by Miss Alice Jones of the International Council of Religious Education. Dr. Benjamin R. Lacy, of Richmond, Virginia, will give an address, and Dr. Hart will speak again, this time on "Christian Living in a Time of Crisis." The afternoon opens with group institutes on "Growing Citizens for the Kingdom," "Church Work with Children," "Social-Economic Planning for the Good Life," Church Music, Missions, Etc., and closes with an address by Dr. Everett R. Clinchey on "Mobilization of All Religious Forces of America for the Kingdom," and "Men to Build the Kingdom," by Mrs. Overton. "Is This Armageddon?" is the topic of Dr. Henry Smith Leiper for the evening hour.

Thursday's program will include some of the previous leaders and will add Dr. John C. Bennett, of Auburn Theological Seminary, Dr. William F. Quinn, of the Southern Methodist Board of Education, Dr. Howard C. Robbins, General Theological Seminary (Episcopal), Dean Elbert Russell, of Duke University, Dr. McNeill Poteat, of Wake Forest College, Dr. T. G. Speers, of Baltimore, Honorable Clyde R. Hoey, Governor of North Carolina, and several others.

This convocation is intended to aid ministers and other church workers, and the program is such that no one can afford to miss it.

F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

An experiment in Bible studying is being developed in Berea (Nans.), Liberty Spring and Oakland Sunday school classes. At the monthly meeting of the one of the Adult Classes in each of these churches the pastor teaches a lesson, or gives a lecture, on one of the books of the Bible. During this winter the classes are taking a course in Acts. This book is carefully reviewed, and an attempt is being made to bring the outline and the outstanding features of the book clearly before the class.

After three or four years of this type of work it is the opinion of those who attend these classes, that a valuable contribution is being made to the entire church. A background is used, where possible, and this adds interest and efficiency. The pastor has been asked again and again to use this method in preaching. In this course the following books have been studied: Haggai, Habakkuk, Malachi, Matthew, Mark, Luke, John, Romans, I Corinthians, Galatians, James, I John and Revelation. Those who have attended these classes have had an opportunity to learn something about these books and their importance in the Bible.

This type of work requires a great deal of reading and careful study. That is one reason why it has been so much neglected. But the pastor who undertakes this work will be greatly rewarded in his personal spiritual development, and the classes will be indebted to him for this larger outlook and broader vision. In addition to the actual value of the course, and interesting feature is provided for the program of the monthly meeting of the class. If the lesson is carefully prepared this will be regarded as the outstanding feature of the meeting. People have not lost interest in the Bible. It is a vital, interesting and appealing book. It is the function of the preacher to bring forth rich and stimulating food for the hungry multitudes. "Give ye them to eat."

Another interesting feature in these classes is a Bible reading course devised by the pastor's wife. She conceived the idea of having these classes find the recorded prayers in the Bible, beginning with Genesis, taking one book each month. At the class meeting a review of these recorded prayers is made, and every prayer is read by members of the class in concert. During this winter and spring some of the classes will finish the reading

of the Bible in this way. It is worth something to know that every prayer in the Bible has been publicly read in a Sunday School Class. The members who participate in this work are greatly benefited, and report that they have enjoyed the reading.

These activities are mentioned here as a suggestion to other pastors and Sunday school classes who are looking for help. There is a need for this type of work—book study and general reading of the Bible. The pastor and the Sunday school teachers are key persons to the creation of interest in the Bible as a book. It is not an easy task. Any one who undertakes it should be willing to prepare fully and faithfully for every meeting. But the rewards for such work are rich for teachers and students. Many of the pastors of city churches are using similar methods, but it would be interesting to know how many churches of the Southern Convention are undertaking to do this type of work. Try the book-method of Bible study in your Sunday school class—or in some other organization of your church.

I. W. JOHNSON.

OUR SHEPHERD OF THE HILLS.

Rev. B. J. Earp came to our hills as a friend and, like the Master, he is proving to be a Good Shepherd. He is going into the highways and hedges and finding a welcome in unexpected places. If we fail to hear his voice and come at the call, it will surely mean that we are not the right kind of sheep, and that we are not listening for our shepherd's call.

And our shepherd has a wife. She seems to be just the wife he needs too, and all that I say of the shepherd I can say of the good wife; we like her, too.

They came to help us out with out Christmas program and to bring us Christ at Christmas. We have just finished having Christmas up here on top of the world, and I want to offer thanks in my humble way for our Christmas. I can't make a flowery speech that will make a big hit, and reach far and wide, but in my hilly way, I'd like to say that I thank all those who made it possible for us to have a happy Christmas up here in the hills. Our program was not all that I wanted it to be, but it was a church program, at least, and I can say it was my best Christmas in the hills. You have no way of knowing, of course, that I have spent many,

many Christmas Days here that did not mean much to me or any one, but this time, as I heard little children tell of the Christ that was born, it meant a great deal to me. I know that, at least, some of those children will remember the Christ of old and it will change a whole life for them. Let us thank you Christian people who made it possible for all these little children to have Christ as their Saviour. We had been having a school program at Christmas here, for the teacher usually handled it. This time we had no day-school in our building and it was a good time to have a real church program. Then our shepherd and his wife just fit into our program that is sacred so we used them. We wonder now how we have made out this long without them. Everyone had a treat at our program and I caught our shepherd giving out two treats to some little ones.

And when Mr. Earp went over the hills to treat Ivy Hill, he found another little school by the wayside and could not pass. He stopped and found thirty children, so he had to go to a store and get some oranges for those children before he could get home. His only excuse for such behavior was, he said, "There were thirty children and it was Christmas." Now, dear reader, do you agree with me that this man is truly our shepherd of the hills? Every child belongs to him. Never yet has he failed to stop with the little ones. There has never been but one man called the father of our whole country and now I wonder if our shepherd is to get that title away from George Washington.

O course, we know that the halo has come off our ministers of today. A minister is only a man among men. We no longer think a preacher has magic power of wings, or that he can save us. But if I know what I think I know, our shepherd has a halo that doesn't come off, for it is the kind that is not put on but comes from within.

When people do well I like to tell them so. We take up a lot of time saying things about people that cannot help them to feel any better; why not tell your pastor if he has done well? No one deserves a good word more than the ministers who have served God and man all down through the years for a small salary and have done all they could to hold the cross of Christ before the world. And this pastor we have now has served this world for years, his hair is white, and his face a well written page, and last, but not least—his faith has been tried and proven. God grant that our hills may always love and cooperate with our shepherd of the hills.

Our people were all treated alike at our program and I have orders from our pastor to place all other gifts such as clothing, where they will fill a real need. Not all of our folks here need help of that kind, and our shepherd has eyes and has been using them. I was glad, however, that we had some gifts for some, because I believe Mr. Earp would probably have left his coat around some baby up here, had he not known there were coats to give out. And now if a man of this type cannot get the best out of these hills, I am just going to fear there is no "Best."

May God bless all who have helped to give us Christ and a happy Christmas. We need your prayers always. And my prayer is that we may be worthy of our friends.

May Christ be near each of you every day of the coming year.

VICTORIA OF THE HILLS.

A COUNTRYMAN SAYS:

Permit me to congratulate you upon the Christmas issue of THE SUN. It was wonderful in its holiday dress, also in its Christmas spirit. May THE SUN ever be an emblem of that light which is the light of the world.

On Christmas Eve it was my duty and privilege to participate in a Christmas Candlelight Service called "The Light of the World." This reminded us of the true light that lights the way through the world and unto eternity.

How wonderful to be able to celebrate the Great Event peacefully and unafraid. Suppose we celebrate only the seasonal change and the beginning of a New Year. It is well to close the business of the year, take stock, and begin the new, but a celebration which does only this, and honors military heroes, past and present, certainly does not begin to compare with ours which commemorates the event that prompted the angel's song, "Peace on Earth, good will toward men." We may be far from that in reality, but we are, at least, going in the right direction, for we have our church and its ceremonies, and thank God these are not dead, and Christ is not dead, but is living in the minds and hearts of consecrated men and women.

Of course, there are those in our own land who see not the significance of Christmas. They would honor the birth of the Saviour by making all the noise possible, as we realized most forcibly as the peace and quiet of the countryside was broken by the discharge of all manner of fireworks.

A certain North Carolina City endeavored to show the Christmas spirit in a big way with a huge star, the

For the Children

My Young Friends:—

Since the lady who has been writing this page recently did not get an article ready in time for this paper, I have the chance of saying a few things.

When I was a boy I did not have a chance to write things for print, but your editor has asked you to send her some of your own writing to print on this page. I hope that you will do it, for it will make her very happy, will give you a good chance to learn how to write for print, and will be good reading for those who read this page.

A few people have told me that the children look for their page each week. If you really want it, please write to me at 505 South Main Street, Norfolk, Virginia, and tell me so. I want you to have a page if you want it.

F. C. LESTER, *Editor*.

THE POT OF GOLD AT THE FOOT OF THE RAINBOW.

The artist wanted that pot terribly. Because he was so poor. "I will paint something wonderful, then I will become rich," he had vowed to himself when he was very young and did not know any better. Although he had painted yards and yards of canvasses he was just as poor as ever. But always he dreamed of that pot of gold. How did one get it anyway?

"By doing something different!" the world suggested. See what nobody else sees! Paint what nobody else paints!

So the artist tramped over the entire globe trying to find something nobody else had ever painted. But no matter what he tried somebody else had tried it first, so that the pot of gold seemed as far away as ever.

And then one day when he was an old man he wandered back to the quaint little town where he had been born. The trees still stood in prim little rows, and the pointed gables of the neat little houses still seemed to have come straight out of a fairy story book. Suddenly he knew that something was going to happen at

center of which showed the Three Wise Men in life-size, all of which was very good; but the eight foot letters, "Merry Xmas," left out the true spirit of Christmas, which is Christ. All of which shows that our land is by no means perfect; but let us thank God and take courage.

A COUNTRYMAN.

last; so he walked to the very center of the town and there, in an open square, was still the same beautiful fountain. When he saw it he said "Oh!" That was because the single spray of water rose up and up in a column so slender he could almost count the drops, like beads on a necklace. And they rose because the stone angel that troubles the waters had stooped down to touch the little pool at her feet; and where her finger touched, a tiny jet sprang upward in an arch across her kneeling figure, and the spray fell into a curious bowl she held in her other arm.

"Oh," said the artist, "I had forgotten how lovely you are, good angel."

"Yes?" she chanted softly through the silver spray above her.

And just then the setting sun touched her glistening bowl and turned it to gleaming gold, making rainbows through the spray.

"At last! My pot of gold!" cried the artist, and tried to start painting it at once. But the sun never waits for an artist and behold by the time he was ready there was just the lovely tinkle of the water left.

"Alas! the pot of gold has gone again. And the rainbows are so scarce. Always wherever I go, I try to paint them, but they are gone before I get started."

"Scarce?" queried a voice through the spray. "But there is always a rainbow wherever you look and whenever you look."

"But I can't believe that I have been all over the world looking and looking for rainbows—and a pot of gold at the foot of them. I tell you they are scarce."

"Oh, blind man! Blind man! You don't look in the proper place. I see rainbows every hour of every day; colors no painter has ever painted, beautiful colors."

The artist pulled out his sketch book. "Tell me, tell me!" he cried. "Tell me these colors."

"You will find all the shades of the rainbow in the moods of the people you meet. Some have beautiful rainbow colors while others have less lovely colors because of their ugly moods. You will find the loveliest colors for your rainbows in the moods of boys and girls who are always trying to do something to make some one happy."

And the artist began to smile. This was a new idea—imagine painting the rainbows from the mind of a little child! So, although he is still very poor, you can always find him with a crowd of little children at his knees, and waving his arm with an imaginary brush; and you can simply see his rainbows!

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

TREES.

(A Correspondence.)

Orlando, Florida,
January 8, 1938.

Being confined to one's bed for a week, a month, or a year (as for that matter) has its compensations. There are trees, for instance. One who has not taken the time and the quiet to look out and up at the trees from the window, door or porch, and contemplate their manner, make and meaning has missed much of the royalty and richness with which this good earth is adorned. There is a stability, a strength and a courage in and about the tree that gives one faith and hope in a time of change and chaos like this.

Only during the past week I have heard a U. S. Senator broadcasting an address over the radio from the capitol at Washington, in which he said in effect: "There is nothing certain, steadfast and abiding in our time except *change*." Looking out at the moment on a stately pine and a sturdy oak that had withstood a hundred storms and strains, and yet remained gracefully, slumping and nodding in a calm breeze, I wanted to cry out to the Washington Solon: "Say, Honorable, how about a tree? Think some on a tree and steady your disturbed, chaotic mind and nervous system." The best company, and counsellor on this earth, out side the cheering words and presence of your loved ones, I have ever found is the company and counsel of trees. One can commune with them for hours, and find some movement or manner in them that is different and delightful, every moment of the time. The winter recalls being sick and separated from friends on the third floor of a hospital in London several summers ago. But just out the window the Creator and Source of all law and beauty had caused a grand and sturdy old maple to grow, and its leaves and branches and stately form gave me good comfort and boundless cheer from day to day until I was able to take ship again and sail the seas back to loved ones and home, as that steadfast, and comforting tree had constantly assured me I would do. We can never thank God enough for the trees, each doing its duty, filling its place and purpose without complaint and in all joy and gladness. How many of my readers are acquainted with the parable of the trees as told in Judges 9:8-16—Beginning: "The

trees went forth on a time to anoint a king over them." You will recall in that parable how busy and blessed was each tree in its good and glorious work, so that neither would leave its accustomed task and duty to go and be king over the other trees. God had appointed each to its own duty and privilege and these each would perform and not go to lord it over other trees, brothers in the forestry of God. And one cannot forget that the first chapter of Genesis as well as the last chapter of Revelations both refer to the tree of life. Take this from Revelation 22:1-2—"And he showed me a river of water of life proceeding out of the throne of God and of the Lamb and on this side and on that was the tree of life, leaving twelve manners of fruits, yielding its fruit every month, and the leaves of the tree were for the healing of the nations." God has spoken it, and it shall come to pass. The nations are mad today—stark, stone mad with hatred and blood and death—Spain, Italy, Germany, Russia, Japan—all cultivating hatred, engaged in godless death and terror. It is all a dark picture. And our own country is in economic and moral turmoil and upheaval. I cut this "Dark Picture" from the editorial page of a Daily this week:

"John Edgar Hoover tells the American public that 'We, today, face the horrible fact that nearly a million and a half serious crimes which annually are entered upon our law enforcement blotters, more than 17 per cent are committed by youths of less than voting age.

"'In America there are parents of 700,000 youths who are bowed down by the stigma of the penitentiaries and of the reformatories, which have claimed their children.'

"Mr. Hoover also tells us that we have an army of 4,300,000 criminals, that the figures show for 1937 a decided increase in the felonies committed this year as against the 1,333,526 major crimes committed in 1936. He further tells us these startling facts:

"'During the first nine months of 1937, persons who were little more than boys and girls committed 13 per cent of our murders; 28 per cent of our robberies; 41 per cent of our burglaries; 51 per cent of our automobile thefts.'

"Think of the womanhood of America today; 1,300,000 young women engaged as beer maids and spending their lives in the 20th century saloon.

What can we hope for our country when one-fourth as many girls are employed in the sale of liquor as are in our high schools?

"Old Virginia spent more than \$1,-000,000 for Christmas liquor and at a time when millions were hungry for bread!"

So, if we don't or can't look up at the trees, and the good God whose creatures they are we, too, will go mad, or forlorn and hopeless. Remember it was the young soldier whose body rests beneath the soil, and trees of France, who, before a bullet laid his body low, looked up at the trees and wrote these lines:

"I think that I shall never see
A form so lovely as a tree.

A tree whose hungry mouth is prest
Against the sweet earth's flowing
breast.

A tree that looks at God all day,
And lifts her leafy arms to pray.

Poems are made by fools like me,
But only God can make a tree."

Yes, I love the trees and somehow
I feel that they are not averse to me.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 8, 1937.

Sunday Schools.

Ether, N. C.	\$ 1.67
Wakefield, Va.	3.05
Winchester, Va.	6.24
Palm Street, Greensboro, N. C. .	6.68
Newport, Shenandoah, Va.	3.00
Linville, Va.	5.62
New Hope, Harrisonburg, Va. .	3.35
Wake Chapel, Fuquay Springs, N. C.	2.68
First, Norfolk, Va.	2.00

Total \$ 34.29

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	\$ 2.85
Monticello, Brown Summit, N. C.	6.86
Albemarle, N. C.	33.22

Total \$ 42.93

Conferences.

Western N. C. Conference Col- lection, Mr. O. D. Lawrence, Treasurer, Seagrove, N. C. .	\$ 350.00
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Total for week \$ 427.22
Previously acknowledged .. 6,671.39

Total since Sept. 1, 1937 .. \$7,098.61

J. O. ATKINSON,
Mission Secretary.

It is now time to begin planning for the Easter program which will include an offering for Missions. The Mission Board at Elon College and the Board of Christian Education at Norfolk are both eager to help you. Call on them.

THE AMERICAN BOARD AND PRUDENTIAL COMMITTEE.

As Seen by a Visitor.

[The article below is a letter written by Rev. Niel Hansen, of Chicago, to Dr. Fred F. Goodsell, soon after attending the annual meeting of the American Board of Commissioners for Foreign Missions and the Prudential Committee of the Board. It is such a human document and gives the impressions of a pastor in such fashion that it seemed wise to present it to the readers of "The Christian Sun." Editor.]

The rush of things hinders not only saying the significant thing but also getting the significance of the really great things in life. This rush has delayed getting my personal word of appreciation to you and the American Board of the privilege of being a guest at the One Hundred Twenty-Eighth Annual Meeting and the Plenary Session of the Prudential Committee. It has not interfered with a great realization of the significance of the American Board.

One is still a little boy grown up with little assurance that one is grown. The American Board has been one of those mountain peaks I have looked up to from a far-off valley for years and years. To find myself a guest of the Board and the Prudential Committee was having things you wondered about and thought about become real and true.

The Annual Meeting was a very different meeting than a middle-wester is accustomed to attend. We see and hear excellent samples of the missionaries and meet fine representatives of the Board. But we don't see missionaries in processional, or the Staff in the meeting, or see the Memorial Candles. Necessarily where there are these privileges the program and the nature of the meeting is different. And somehow you need New England Hills and New Englanders around you to really believe you are with the American Board. I wish we could put all the people and all the setting on a special train and have a great meeting in Chicago.

The Plenary Session was, of course, the greater experience for me. The simplicity of the procedure, its unexecutiveness surprised me. I finally realized that this has been meeting for a century and a quarter, and with so much greatness in its train simplicity is the result. The repeated triumphs of faith, the nobility of personalities, the hand of God from the room in which you meet. Millions of all the races on the face of the earth gather in the room with you. Efficiency, parliamentary procedure, and financial reports are important, but the faith of our people, the persuasion of our ministry, and finding the way in modern times, these are the dockets before the members as

they meet—Each one is a prayer.

At one moment of the meeting I punched myself and said to myself, "They are talking about China." No one sounded as if he were talking about China. China didn't seem as if it were on the other side of the world. It seemed for the moment that there was no white or yellow race. All that is true and different about China didn't seem to exist except that Christ is in China.

Everyone was so very friendly to me. I felt as if I belonged to the family. It is a family, the Prudential Committee, as one observes it. I wish there were some way to thank each member for the privilege and happiness my visit brought to me.

I returned greatly gratified and with a feeling of increased responsibility. It is not clear to me just how I can be of any valuable service to the American Board. I shall not fail to attempt to find out.

I know the darkness of these days in all these affairs. One, in my generation, becomes almost defeated at times in his attempt to have faith. Along about 1915 as a student he found his gospel in higher criticism. And then the war. Carrying wounded in an ambulance left an inner wound, perhaps a broken heart. It was a long way back from those things to standing in a pulpit preaching Christ. But it was wonderful for a while, the feel of being with the only fellowship of people who could put the world together again. And then the disillusionment of learning the weaknesses of the church, of finding that the forces that had killed something in you had hurt the church and all its mighty enterprises so much that, perhaps, the world could never be put together again. But there is a faith as you know that is born out of a deeper knowledge and experience of reality. One finds himself standing as it were in a place a little nearer to where God is, and from that vantage point he sees two things—how awful are the forces that are arrayed against God and how wonderful God is; and the very forces arrayed against Him can't possibly be wicked enough to overcome the wonderfulness of God. That picture brings a new faith in man and God.

I cherish my friendship with you. It is one of the great gifts, a reward for my ministry. **NIEL HANSEN.**

NORTH CAROLINA AND VIRGINIA CONFERENCE MISSIONS.

The Christian Missionary Association of the North Carolina and Virginia Conference serves the Conference in the field of Conference missions. Funds for this service are pro-

vided from two sources. After the legitimate expenses of the Conference administration are met the balance remaining in the Conference fund goes for Conference missions. A second source is through membership in the Association.

Membership in the Association is on the purely financial basis of dues; five dollars for adult-organizations and adults, and two dollars and fifty cents for children-organizations and children. This last year the C. M. A. had memberships in only a few of the forty-four churches of the Conference. More memberships are needed.

This year by action of the Conference a C. M. A. Sunday will be observed during the Mission period and on this Sunday it will be attempted to hold a service in every church of the Conference, at which service the work of Conference missions will be presented and an invitation given for memberships.

There are those who joined the C. M. A. in past years but who failed to keep in good standing by the payment of annual dues. You are invited to become in in good standing this year by paying this year's dues. These are payable to Rev. J. H. Lightbourne, Financial Secretary, 401 Church St., Burlington, North Carolina.

In sending dues to the financial secretary you are asked kindly to include this information: your address and the church of which you are a member. We wish to have a correct roll and your church deserves to receive credit for your membership.

This last year the Association assisted Winston-Salem, Reidsville and Belew Creek. Grants have been made this year to Reidsville, Winston-Salem and Pastorate No. One. It is the hope of the financial secretary, payments may be made to these fields as they come due. This can be so only as funds are available.

The work of the C. M. A. should be enlarged and its financial resources such that it will be in a position to render some worthy assistance to those groups of churches attempting to organize pastorates.

At its recent sessions with the Palm Street Church, Greensboro, the C. M. A. endorsed the suggestion that each pastor shall serve in his church as the representative of the C. M. A., and as such himself or through some other delegated person enroll members in the C. M. A. and during the year collect their dues.

The C. M. A. officers for the ensuing year—1937-'38—are: Dr. W. M. Jay, president; Rev. W. M. Stevens, secretary; Rev. J. Lightbourne, financial secretary and Mr. E. B. Rascoe, treasurer.

J. H. LIGHTBOURNE.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

NEW PILGRIM FELLOWSHIP BULLETIN.

A new Pilgrim Fellowship Bulletin, entitled "Young People's Society Meetings for 1938," has recently been issued. Each young people's society is entitled to one of these bulletins free of charge, and additional copies may be secured for 5c. If there are any societies which do not have a copy, and would like to have one, it may be secured by writing the editor of this page or the Board of Christian Education, 514 South Main Street, Norfolk, Virginia.

This Bulletin contains a list of topics suggested for the year, along with comments and sources of additional material. As you plan your work for the year, you should have a copy of this for it contains many worthwhile ideas. The program suggestions given represent a phase of the participation of Congregational and Christian young people in the United Christian Youth Movement.

In addition to the list of specific topics, there is a section on "Choosing and Using Topics," which is very helpful. There is also a list of the Intermediate Christian Endeavor Topics for the year, for use with the younger groups in our churches.

It is too bad when materials are published by our church and then we do not take advantage of them. As young people we should be eager to explore all possible sources of material. If you do not already have a copy of this bulletin, send for yours right away.

SUGGESTIONS FOR JANUARY.

(From *Eastern Virginia Program Guide*)

1. Make special effort to have young people observe the "Morning Watch" or "Quiet Hour" daily.
 2. Assist in presenting Elon College program and share in your church offering to the College.
 3. Observe Denominational Day, January 30th.
 4. Make church loyalty posters.
 5. Strive to have every young person do some definite church work.
 6. Stress church attendance.
 7. Secure material for Race Relations Sunday, February 6th.
- Discussion pamphlets suggested:
- "Youth and the World Outlook"—40c.
- "Toward Racial Understanding"—15c.

"How Big is Your World"—35c.
(The Pilgrim Press, 14 Beacon St., Boston, Massachusetts.)

8. Observe one Sunday as Mission Sunday. Use World Service material on the "Moslem World" In "Christian Youth in Missionary Action, Second Series" for your missionary program. Order additional material listed in the pamphlet.

9. If your church has a stereopticon, secure the slides "Modern Turkey—Land of the Future" from the Missions Council, 287 Fourth Avenue, New York, N. Y. The only cost is transportation both ways and \$1.00 for each slide broken.

10. Contribute to Missions.

11. Hold a Moslem Party. (For suggestions, write to Miss Irene Cotten, Superintendent of Missions of Southeast Pilgrim Fellowship, Den-dron, Virginia.)

PLANNING TO MAKE EACH DAY COUNT.

CHRISTIAN ENDEAVOR TOPIC
FOR JANUARY 16, 1938.

SCRIPTURE: Luke 6: 27-31; 35-38.
Daily Readings—

Monday—Finding Spiritual Treasure—Matt. 6: 19-21.

Tuesday—Helping the Needy—James 1: 27.

Wednesday—Planning Our Time—Eph. 5: 16.

Thursday—Planning Our Giving—I Cor. 16: 1-3.

Friday—Planning to Win Souls—John 1: 40-51.

Saturday—Helping to Teach Others—II Tim. 2: 15, 16.

This topic is the last of a series of three dealing with a Christian plan for daily living. The importance of growth should be emphasized, and recommendations made whereby a Christian life can be properly nourished and encouraged.

On our Western plains there are dust strips where crops, trees, and plants cannot grow. Perhaps many Christians live in dust strips where the means of growth are not present, and life is futile and dull.

Someone has stated that there are eight roots for Christian growth. Let us discuss them:

1. Physical Health. How much time each week should we give to physical exercise?
2. Education and Mental Alertness. What are the modern opportunities for continued education after schooling is over?

3. Earning and Using Money. How much time should be spent each week earning money?

4. Vocational Advancement. How much time should be spent each week studying for a vocation.

5. Citizenship Duties. What sort of civic duties should claim the attention of Christian Endeavorers just now in local and national affairs. Think of war, corrupt politics, liquor traffic.

6. Recreation and Leisure Time. What can be done to exalt our homes as social centers for young people?

7. Friendship. When does friendship become a "drag" to the proper development of other phases of life?

8. Church Life and Religious Activities. How much time should we give to church on Sunday? How much time should we set aside for church work through the week?

Suggested Hymns—

"Fairest Lord Jesus."

"Come, Let Us All Unite to Sing."

"Jesus, I My Cross Have Taken."

S. E. M.

CHRISTMAS IN VIRGINIA MOUNTAINS.

It was my pleasure for the first time to visit our work in Carroll County, Virginia, during the Christmas Season. In fact, I spent my twenty-second Wedding Anniversary there.

The wind never fails to blow in those hills. Each morning upon awakening in the parsonage, I would ask Mr. Earp to go out and see if the wind was still on the job. However, the weather was beautiful while we were there, and only after we had finished our work did the rain begin to fall. The sunshine that so welcomed us to Fancy Gap, after a week, turned to blinding fog and a continuous patter of raindrops.

On Tuesday, December 21st, we had our Christmas program at Rocky Ford. The day being ideal, we had a house full of people. The teacher, Mrs. Parker, prepared the program and trained the children—she did her job well.

Wednesday, December 22nd, we had our program at Elk Spur. There we had no teacher, so Miss Victoria Edwards had trained the children. The Meredith and Strickler boys were kind to get our Christmas tree for us.

At each of these places treats were

(Continued on page 11.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

BEGINNING A LIFE OF SERVICE.

LESSON III—JANUARY 16, 1938.

GOLDEN TEXT: *The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.*—Mark 1:15.

LESSON: Mark 1:14-28.

Beginning to Preach.

"Now after John was delivered up, Jesus came into Galilee, preaching the gospel of God." Herod thought he could shut up the truth by shutting John the Baptist in prison. But truth crushed to earth rises again, and marches on. After John comes Jesus. It would seem that Jesus, with fine regard for John had not done anything that would detract from John's ministry. But now the hour has struck and Jesus begins His ministry, a brief ministry to be sure, but one that changed the world.

Jesus came preaching the gospel of God. We know Jesus as a Teacher. We need to be reminded that He was also a Preacher. To be sure the one is intimately related to the other. Jesus came to herald, to proclaim the gospel of God, the good news of God, the news that God was a Father, that He had sent His Son to be a Saviour, that man is a child of God, divine in origin and in destiny, of infinite possibilities. Jesus was a Preacher, and every true minister of the gospel belongs to the glorious company of preachers of whom Christ himself was the Prince of preachers as well as the Prince of Peace.

Jesus came preaching that the Kingdom of God was at hand. God was about to inaugurate the new order of things. A new dispensation was about to begin. The King himself was in their midst, setting himself to establish God's kingdom on earth, and starting the program of having God's will done on earth even as it was done in heaven. The central element in the Kingdom of God is that God rules and God shall rule. The kingdom of God is God's sovereignty or rule. It is not here in completeness now, but it shall come to increasing fulfillment.

Jesus came preaching that men should repent, and believe in the gospel. They must change their minds, they must reverse their attitudes, they must turn around. They were not ready for the "new order." Only a complete change of mind and heart would enable them to enter in-

to this kingdom which is essentially a spiritual kingdom. But Jesus went beyond John in that he added the positive note to His message. Men were to do more than repent; they were to believe in the gospel, they were to become active concerning the gospel.

Beginning to Enlist.

As Jesus walked by the sea he saw Simon and Andrew casting their nets into the sea for they were fishers. He summoned them to come after Him, and promised to make them to become fishers of men. Here is an abiding principle. Jesus called men, men of varied talents, men of practical affairs, men who attended well to their own business, men of unsuspected latent possibilities, men whom the world at large generally overlooked. He took these men not for what they were alone, but for what they might become. He found them as fishers, he made them "fishers of men." Thus does Christ call men from every walk of life and ennoble and dignify and glorify their work and their calling. It was not done overnight. It was a process of becoming. But He saw the finer possibilities in those men and patiently He helped them to become their finer selves. It was thus in the beginning, is now, and evermore shall be.

In like manner He called James and John who straightway left their nets and their father as well. Sometimes when one obeys the call of Christ he must give up his occupation and leave his family as well. But to all such Christ promises a hundred fold in this life and in the world to come eternal life.

Beginning to Teach.

"And they go into Capernaum, and straightway on the Sabbath day He entered into the synagogue and taught. And they were astonished at His teaching." Jesus was not content simply with proclaiming His message. He went about teaching, unfolding, interpreting, applying the truth. And He did this in such a fresh, informal, popular, and original, to say nothing of a vital way that the people were astonished at His teaching. "For He taught them as having authority and not as the scribes." He taught at first-hand, not from what someone else had said. The truth came out of His experiences. It had a note of reality and authority about it. It also had power in it—His word was with power. Out of His intimate experience of God Jesus taught, and the words that He spake were spirit and life to those who had open minds and hearts.

Beginning to Heal.

There was a man in the synagogue that day with an unclean spirit—he seemed to be possessed of the devil himself. The very presence of Jesus disturbed the evil spirit in the man. Here at the beginning of His ministry Jesus was faced with a flaunting challenge by the forces of evil, resident in human life. The unholy spirit realized that the issue was drawn. The evil spirit cries out "What have I to do with thee, Jesus thou Nazarene. I know thee who thou art, the Holy One of God." Then, as now, the spirit of evil would regard Jesus as intruder, and He would seek to delude men and becloud the real issue.

But Jesus rebuked the unclean spirit, and bade it come out of the man. With a final supreme effort, and with a loud voice crying out in protest the spirit, tearing the man, came out of the man. It is simply a parable of the multitude of those who by the grace of Christ have been freed from the dominion of evil spirits, out of whose lives there have been cast the evil spirit of complexes, fears, guilts, inhibitions, and who have been given a new birth and a fresh start in Christ. Jesus Christ is stronger than the forces of evil. By His grace we can overcome them. By faith in Him they can be cast out.

"And they were all amazed." Of course they were. And we would be amazed, too, if we soberly and seriously thought about Jesus Christ and His transforming ministry. Here is the world's Authoritative Teacher, and the world's Almighty Deliverer. Truly this man is the Son of God.

CHRISTMAS IN MOUNTAINS.

(Continued from page 10.)

given. These treats were made possible by the Young Woman's Bible Class and the Loyal Men's Class of the Sunday school of the Burlington Christian Church and Mr. and Mrs. L. E. Carlton.

The conditions of the roads to Ivy Hill were such that no one met us at the Sunday evening appointment, so treats were given to the school there.

The people of the hills gave us a hearty welcome. Their homes were made open to us. Many kindnesses were shown us.

Today finds us back at Ingram. A very colorful pageant, portraying the Christmas Spirit, was presented at the church. Many people have remembered us in a multitude of ways: A great big surprise turkey was only one of the many, many nice things sent to us. People in our churches are so very thoughtful, we sincerely thank God for all.

MRS. B. J. EARP.



MONDAY.

A PLACE FOR EVERYONE.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and Godly fear."—Heb. 12: 28.

We visited another church recently where we were altogether a stranger. We felt impelled to contrast it with the one visited a few Sundays before and recently described in these columns.

This church was packed to the doors. Although we arrived in time, no seats were available except the front seats and so we were marched to the front (we like the front). About one half the audience were young people, many of them having a Bible with them. We sang, we prayed, the preacher preached in a straightforward, earnest manner. An occasional outburst of wit, not without its meaning, would throw the congregation into convulsions. They hung on his words. At the close of the service, it seemed that everybody spoke to everybody else and no one seemed to be in a hurry to leave. They lingered about the doors and blockaded part of the street, visiting in the old-fashioned style. At this church, nobody was urging another to have a good time but everyone was having such a good time that they were loathe to give it up.

If I lived in this community and were looking for a church, one where the presence and guidance of Christ are felt, and where a good time is spontaneous, to this church I would go.

Prayer—O Lord, show us the place where we fit and where we can serve Thee and be happy. *Amen.*

TUESDAY.

LOVE AND LOYALTY.

"Where your treasure is, there will your heart be also."—Matt. 6: 21.

Love and loyalty go hand in hand like a bride and groom deeply in love

with one another. Where the heart is there is loyalty. If one loves his home, he will be loyal to his home. If one loves his wife, he will be loyal to his wife. It is love that directs the loyalty of our life's efforts. Selfishness cracks up everything.

It is the love and loyalty to Christ that has kept the world alive in Christian thought and that gives promise of the glory of heaven. Religion twines itself around like family affections; it is enthroned in the inner sanctuary of the soul. It is the strength of the soul. Lord Nelson refused to put on a cloak to cover up the stars on his uniform though that made him a mark for the French sharpshooters. So let us refuse to hide our loyalty for Christ at any time, even though it may make us a mark of ridicule.

Prayer—Our Father, we are soldiers of the cross. Christ, our Saviour, forbid that we should keep silent when we should speak or that we should hide our love for Thee. This we ask for Jesus' sake. *Amen.*

WEDNESDAY.

"X SHARP PEOPLE."

"All things work together for good to them that love God."—Rom. 8: 28.

The apostle declares that all things work together for good. He is thinking of good in God's sense of that word. Happiness is one thing, good is another and a very different thing. Good is not happiness. Good is not freedom from strife, care and pain. Good will not deliver one from trial, trouble, worry and distress nor will it always make him prosperous.

God's meaning of good, as we understand it, is to make the world a moral school, a place for building character, a place where we learn patience, and righteousness, and strength of soul, and Christ-likeness; and as we become Christians, followers of Christ, we are called unto this purpose. In this sense it is not impossible for evil to be turned into good.

But there are "X Sharp" people who make it impossible for all things to work together for good. Suppose you are listening to a choir sing an anthem in a flat, but in that choir there is one singing in "X sharp." The whole anthem is literally ruined. There is a Greek word—*koinomia*. It means "cooperation"—more freely translated, "harmony." What are you singing?

Prayer—(Say the Lord's Prayer).

THURSDAY.

GO TO CHURCH.

"Upon the first day of the week, let everyone of you lay by him in store as God has prospered him."—I Cor. 16: 2.

For a trivial reason, one will say: "I will not go to church today."

Yes, and perhaps, that is the day that something will be said that would change that person's whole life. The potentialities of Divine worship Christian song, devout prayer, God's word, are beyond comparison. It is impossible to conceive what one may miss when he decided, for some trivial reason, not to go to church.

One of the finest pictures in the world is that of a man and his wife and his children with Bible in hand, going to church.

Prayer—Our Father, endow our hearts with the Holy Spirit and send us to Thy church with that Spirit and use us for Thy service. *Amen.*

FRIDAY.

COOPERATION.

"I am the vine, ye are the branches." "Abide in me and I in you."—Jno. 15: 4, 5.

The consolation and mutual love between Christ and His children is the consolation that we look for in one another. We believe that if everyone could "speak the truth and work righteousness," there would be peace everywhere.

There is a story of a construction
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

IN THE BLUEPRINTS.

By REV. JOHN G. TRUITT, D. D.

"Then stood up Jeshua the son of Jozadak . . . and builded the altar of Israel . . . but the foundations of the temple of the Lord was not yet laid."—Ezra 3:2-6.

One of the most colorful things in all the world is history. Colorful history is being made today, in almost every part of the world. Some really great history is being made. Much of it is far from what we would like it to be. More of it is unwritten, and unheralded but heroic. Our text for the morning comes from a colorful day in the history of Israel. The Hebrews had been picked up boldly and borne away to Babylon. They had suffered privation, imprisonment, and captivity. Men who owned their homes and loved their families, had been taken into a far country, and all had been lost. Their temple, much loved and greatly revered, had been desecrated, and the golden vessels of the sanctuary had been carried away. They had had real adversity.

A prayer was left in their souls, and a God left in the heavens to hear that prayer. Babylon had captured the Jews, now Cyrus had captured Babylon, and he sent the Jews back home. God still hears and answers prayer. In the long run the person or nation who prays and practices the spirit of true prayer will win. The earth belongs to the humbled-hearted. "Blessed are the meek for they shall inherit the earth."

Back in the homeland of Palestine it was their's to rebuild the temple of the Lord, and to reconstruct the walls of Jerusalem. Poor as they were it would seem an impossible task. But they would have the wisdom of God in the rebuilding.

They were led by the priest, son of Jozadak, representing God; and Zerubbabel, a prince in the house of David, representing the people. The two worked hand in hand. The two were separate, as is our church and state, but they were closely bound together. And when they studied the blueprints they found the first thing required was the altar, before any foundation work was done the altar must be builded. "Then stood up Jeshua the son of Jozadak . . . and builded the altar of the God of Israel . . . but the foundation of the temple of the Lord was not yet laid." "In the beginning God . . ." Yea, in the

very beginning. If your blueprints are properly marked and faithfully followed you will not begin your temple without God!

The altar first meant God first. The altar first meant prayer first. The altar first meant consecration of life, and time, and talent to God first. The altar first meant a beginning in God, and a completion in God. How can one hope to land in the place of success if he deliberately starts on the road to failure? How can one expect to come to the completion of his finest dreams, and his holiest ideals, if he starts in the direction that leads away from them? What would a temple be worth without a sanctuary? an altar?

THESE WALLS.

These walls can only crowd thy soul

As thou dost let them.

Brave heart, they cannot hide thy goal,

So do not fret, then.

Within these walls what Great Guests rest

And dwell just now;

O Weary Soul, look and attest—

What Help hast thou!

—Louise Ingles Hyde.

What can a life amount to in the end without God?

The building of this altar before the foundation was yet laid was no perfunctory affair with them. Everyday they made use of it. Every morning and evening they made sacrifices on their altar. It bound them to God, and sublimated every service of their hands. They brought their gifts, and sanctified them at their altar. They took God into account in their work. Did their homes share less because of the faithfulness to God? No. Did their progress with the temple, and the city walls suffer because of their faithfulness to their altar? No. Was their contribution to the world's history, and their place of everlasting moral leadership lessened because of their altar-first regulation? No. Turn to the opening chapters of the New Testament, in both Matthew and Luke and you will find the names of the leader of this bit of Hebrew history given as an ancestor of Jesus Christ.

The work of this church was begun before a single foundation stone was laid. The altar of this church was established first, and the walls came afterward. Full many a church has

been built because a group of God's children has established its altar in a home, or some vacant room in the community.

Faith and religion are not put into things that are built for the moment only. Anything anybody puts his heart, and soul, and mind into takes on a permanency which is otherwise not known. Great families, great homes, great and good news are built back into God. Back, far back, behind them in the blueprint is written altar-first. He who neglects God, and daily religion, daily devotion, and daily consideration of the Eternal becomes more and more transitory and trivial, and passing.

Broadway Tabernacle, that great old church in the heart of a great city, was looking for a new minister. Charles E. Jefferson had resigned for retirement from the active pastorate. They chose, finally, a young man whose faith in God and fellowmen was warm and radiant, and that young man, Allen Knight Chalmers, says: "We have no distances in our lives. We grasp the moment. That is why some homes are broken." When these Israelites builded their altar first they could keep the vision of the completed temple in their mind. For when the temple was completed the altar would still be its first and last thing. The altar was significant of the whole temple. When it was finished the altar would be what it was finished for. So the altar gave distance to their thinking. "We have no distances in our lives. We grasp the moment." Without God we think only of the moment, with God our thoughts may reach into eternity, certainly across the span of our lives.

Jesus said: "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you." Jesus believed in altar-first, just as Zerubbabel, another son of David had believed. What place does God hold in the blueprint of the temple of your life?

A minister walked into the pulpit of his charge for the first sermon. On the table before him was a beautiful design of flowers, and facing him wrought out in the very heart of it in crimson roses were the words: "Sir, we would see Jesus." That is what the worshippers wanted. They wanted Jesus in the blueprint of their preacher's life. They demanded it. They had a right to expect it. What place does God hold in your life? Is it secondary? Or is it first place? Paul said: "I bear about in my body the marks of the Lord Jesus." Thomas looking upon the wounded hands of Jesus saw God! What are the signs of God in my life and your?

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:—

Our report this week closes our financial report for the year 1937. We reached and passed our goal we set for the year. We had some good pushers toward the end of the climb and we climbed above the twenty-first rung in our financial ladder.

I am truly grateful for all the interest you have shown in the work here and all the contributions you have made during the year.

You are a great people and it is a real joy to work with you as the Superintendent of your Orphanage.

We thank each and every one who had a part in the helping us during the year of 1937, and hope to merit the same cooperation during the year 1938.

The following items have been sent in since our last report:

Ladies Missionary Society, Lynchburg Congregational-Christian Church: one quilt.
Scott Book and Stationery Co., Asheboro, N. C.: twenty books.

Mrs. L. E. Carlton, Paces, Va.: Box clothing.

Mrs. Bernard Godwin, Chuckatuck, Va.: Box clothing.

Mr. and Mrs. J. Dolph Long, Graham, N. C.: Ice cream.

Mr. J. E. Branch, Raleigh, N. C.: potatoes.

Mrs. C. V. Dunn, Paces, Va., for Ingram Congregational-Christian Church: 12 chickens.

An unknown friend, Baltimore, Md.: 2 dresses.

Mrs. Mattie J. Bagwell, Durham, N. C.: Box clothing.

Ladies Aid Society, Albemarle Congregational-Christian Church: Box clothing.

Miss Beatriz Foushee, Burlington, N. C.: one dress.

Missionary Circle No. 1, Reidsville Congregational-Christian Church: 1 quilt.

Missionary Circle No. 3, Reidsville Congregational-Christian Church: 1 quilt.

Ladies Aid Society, Lynchburg Congregational-Christian Church: 1 quilt.

Ladies Aid Society of the Richland and Providence Chapel Congregational-Christian Churches: 1 quilt.

Mrs. M. H. Hargrove, Sedley, Va.: 1 dress.

Junior Christian Endeavor Society, Winchester Congregational-Christian Church: Oranges, canned goods, tooth powder, Irish potatoes, candy, and clothing.

Timber Ridge Congregational-Christian Church: 17 barrels apples.

Mr. E. W. Cather, Winchester, Va.: 23 barrels apples.

Palm Street Missionary Society, Greensboro, N. C.: clothing books, patterns, and canned goods.

Mrs. H. E. Pearce, Franklinton, N. C.: Box clothing.

Miss Irene Corbitt, Sunbury, N. C., for Young People of Damascus Congregational-Christian S. S.: Box clothing.

Newport Sunday school: Clothing, soap, sugar, and tablets.

Flint Hill Congregational-Christian Church: 8 chickens.

Biscoe Congregational-Christian Church: 4 chickens.

Minneola Manufacturing Co.: Bundle of cloth.

Mrs. Jane Harsecom, Portsmouth, N. H.: Box clothing.

E. M. Holt Plaid Mills, Inc.: Bundle cloth.

Columbia Manufacturing Co.: Bundle of cloth.

Proximity Manufacturing Co.: Bundle of cloth.

Cone Export and Commission Co.: Bundle cloth.

Vick Chemical Co.: Vick's Vatronol.

Carrie Beale Sunday School Class; for Mary Alice Watkins: Box clothing.

Mrs. Egbert Truitt, Glen Raven, N. C.: 1 quilt.

Mr. T. W. Trogdon, High Point, N. C.: Pair shoes.

Mr. W. E. Lindsay, Mt. Airy, N. C.: 1 raincoat.

Ladies Aid Society, Albemarle Congregational-Christian Church: 3 dolls.

Young People's Sunday School Class, Happy Home Church: Handkerchiefs, towels, clothing, and Christmas gifts.

Durham Congregational-Christian Church: Box Christmas gifts.

Mrs. E. B. Richardson, Waverly, Va.: Box clothing.

Wentworth Congregational-Christian Church: Box Christmas gifts.

Ladies Aid Society, Holy Neck Church: Clothing, soap, tooth paste, handkerchiefs, towels, tablets, pencils and games.

Mr. J. D. Howard, Jr., Norfolk, Va.: Christmas candy.

First Congregational-Christian Church, Greensboro, N. C.: "White gifts."

Chapel Hill Congregational-Christian Church: Soap, brushes, combs, bath cloths, and clothing.

Franklin Congregational-Christian Church: Box Christmas gifts.

The Philathea Class, Ramseur Congregational-Christian Church: Tooth paste.

Sands and Company, Greensboro, N. C.: 3 boxes candy, 1 crate oranges.

Mrs. E. M. Richardson, Dendron, Va.: Box Christmas gifts.

Shady Grove Congregational-Christian Church: 1 quilt top.

Mrs. H. B. Everett Holland, Va.: 1 doll, 1 book, 2 pair pajamas.

First Congregational-Christian Church, Norfolk, Va.: Box Christmas gifts.

Mrs. E. W. Pritchett, Altamahaw, N. C.: 1 cake.

Children's Class, Westboro, Ohio: Little booklets.

Hank's Chapel Missionary Society: 15 hens.

Waverly Congregational-Christian Church: Soap, canned goods, clothing, towels, etc.

Mrs. Barbara Andes and Mrs. B. F. Frank, Harrisonburg, Va.: 1 quilt, 2 comfort slips.

Wakefield Congregational-Christian Church: "White gifts."

CHAS. D. JOHNSTON,
Superintendent.

FINAL REPORT FOR THE YEAR 1937. DECEMBER 30th.

Sunday School Offerings.

Amount brought forward	\$20,847.98
Eastern N. C. Conference:	
Auburn Sunday School	2.71
Eastern Va. Conference:	
Franklin, Sunday School	5.00
Val. Va. Central Conference:	
Newport	2.60

Miscellaneous.

W. P. Perry, Durham, N. C.	\$ 10.00
Mrs. Thelma Hines, Hickory, N. C.	10.00
Mrs. Lasher, Greensboro, N. C.	20.00
Mrs. Parks Hayes, Danville, Va.	40.50
C. D. Johnston, cash item	5.50
	86.00

Thanksgiving Offerings.

N. C. & Va. Conference:	
Mt. Zion Church	\$ 10.00
Lebanon, additional	5.00
	15.00
Eastern N. C. Conference:	
Pleasant Union Church	10.65
Eastern Va. Conference:	
Franklin Church, Va.	75.00
Valley Va. Conference:	
Winchester Church	\$ 5.63
Dry Run	15.00
	20.63
Total for the week	217.59

Grand total for the year\$ 21,065.57

LIFTING UP JESUS CHRIST.

There is a theory, held by some, that Jesus of Nazareth was only an extraordinary man, a Palestinian Socrates, a Galilean Francis of Assisi, a first century ethical teacher, a Jewish prophet, a lofty spiritual genius, the founder of a new religion to be ranked among the other religions of the world.

In reality Jesus is the Way, the Truth, the Life. He is the door. He is the bread of life, and the water of life. He is the vine. He is the morning star. He is the light of the world. He is the Alpha and Omega. He is the resurrection. He is the eternal Word. He is the only Saviour from sin. He is God manifest in the flesh. He is the image of the invisible God, the effulgence of God's glory, and the very image of His substance. He is the foundation of the Church, and the head of it.

If any pastor, who feels that his ministry is futile and that his church is losing ground, will exalt the living Christ in his life and his preaching, he will be a winner of souls.—*The Christian Observer.*

A retired minister says that after forty years in the ministry he is not now able to continue his subscription to THE CHRISTIAN SUN. He thinks that he will miss the paper greatly. But the editor thinks that somebody will send in enough money to continue that subscription. Who will it be?

You better live your best and act your best and think your best today; for today is the sure preparation for tomorrow and all the other tomorrows that follow.—*Harriet Martineau.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

CHRISTMAS PAGEANT SUCCESSFUL.

The Christmas Pageant—"A Gift for the Christ Child"—which was presented at Mt. Olivet (G) Congregational-Christian Church by the young people Christmas Eve was enjoyed by many friends and members of the church.

Along with telling the familiar but yet beautiful Christmas Story or Birth of Christ, it pictured scenes based on Biblical and historical facts of the early Christians' experiences.

The success of the pageant is contributed to many factors. Probably the first and foremost one is that the cast was most cooperative and congenial. Throughout all rehearsals each member in the play showed the finest Christian spirit and everyone could feel that the true spirit of Christmas was present during rehearsals and also the night of the performance.

The cast appreciated the fine attention of the audience that inspired them greatly. Those who took part, in order of appearance, were:

Mr. Richwon, C. H. Knight; Eva Richwon, Daisy Deane; Mrs. Richwon,

Carrie Snow; Anna Kneedy, Ruby Shifflett; Mrs. Kneedy, Bernice Shifflett; Spirit of Christmas, Naomi Snow; Spirit of Ages, Eugenia Snow; Wise Men, Elphis, Wilbur, and Fred Morris; Early Christians, Ruby Morris, Alvis Shifflett, Irene Snow, and John Runkle; Lydia, Thelma Morris; The Virgin Mary, Neva Snow; Damien, Norman Morris; His Friend, Louise Dye; A Missionary, Galen Morris; A Native, Lorilla Morris.

The choir consisted of pageant-members who were back stage at different times with Winona Morris at the piano.

A short worship service, held before the pageant, consisted of carol singing, scripture lesson read by Norman Morris, prayer by Rev. Treadwell Davison, and reading by Ruth Snow. It was a great pleasure and inspiration to have the pastor, Rev. W. J. Andes, from Harrisonburg, in the midst for the Christmas celebration. He also had a part in the service.

It is hoped that those who worshipped in this service see more clearly the true significance of Christmas and ways of celebrating it, thus enjoying the holidays more by the enrichment.

THELMA MORRIS.

FAMILY ALTAR.

(Continued from page 12.)

company undertaking to transfer a boiler through the jungles of Siam to a tea farm. They were moving this boiler by using elephants to push it along. They came to a creek and in crossing, they were stuck. Every effort failed to move it until, at last, they succeeded in inducing Bocca, an elephant that hitherto would not work, to join the party. Everything went alright then. Bocca cooperated.

Prayer—Our Father, as never before the world needs the strength of all Thy children that Thy kingdom may be carried into the hearts of people, into the reigns of the government, into the lives of humanity, that Thy will may be done on earth as it is in Heaven. *Amen.*

SATURDAY.

TAPPING ENERGY'S SOURCE.

"*Ye shall receive power, after that the Holy Ghost is come upon you.*"—Acts 1:8-11.

America is now undergoing a call to nation-wide unselfishness and cooperation. Whether it will be answered or not depends upon the amount of Christian spirit that exists in the land.

It needs a power beyond mere self-interest to make this effort prevail. The Divine energy that made the

Early Church a world-conquering force, which was nothing less than the sacrificial Spirit of Jesus, is required to overcome the obstacles of selfishness and lead every person in the nation to seek, not his own, but his brother's good.

Prayer—In an hour of crisis and need, we implore Thee, our Father in Heaven, to give us grace to exercise the qualities which we have learned in the school of Christ. *Amen.*

SUNDAY.

THE GRAND PRIZE.

"*In your patience ye shall win your souls.*"—Luke 21:19. (R. V.).

Gambling is unusually rampant in the world. The newspapers make much of the large sums won in Old World "sweepstakes," never mentioning the thousands who lose for every one who wins.

There is no gambling about the prizes offered by the Scripture. They are rewards in which every contestant may be a winner.

In the Revised Version we are told that "In your patience ye shall win your souls." Do your souls then have to be won, as a prize? Yes; lost souls are not only those which are cast away at death. Many persons really do not possess their own spirits.

Patience is the art by which we come into control of our own spirits—patience in the great ordeals of life; patience in the petty cares; patience with the people; and with ourselves. Jesus learned patience, that He might teach it to us.

Prayer—Dominated hourly by a sense of restlessness, we find it hard to learn patience, O Lord. May the patience of Jesus be our cure. *Amen.*

—W. T. Ellis, in *Christian Herald*.

NEWS OF LYNCHBURG, VA.

(Continued from page 3.)

in the study of the content of the Old Testament. Rabbi Isadore Franzblau of the local Jewish Synagogue, gave a lecture one evening on "Judaism and Old Testament Literature" and our class also attended services at the Synagogue, after which Rabbi Franzblau exhibited objects of Jewish worship and explained their use in the ceremonials. Ten members of the class will receive credit from the International Council of Religious Education.

A special Christmas Carol service was held in December and the pageant "The Adoration of the Kings and Shepherds" was given before a large congregation on December 26th at the five o'clock vespers.

J. HOWARD SMITH.

Rest Him Tonight

Rest him, O Father! Thou didst send him forth
With great and gracious messages of love;
But Thy ambassador is weary now,
Worn with the weight of his high embassy.
Now care for him as Thou hast cared for us
In sending him; and cause him to lie down
In Thy fresh pastures, by Thy streams of peace.
Let Thy left hand be now beneath his head,
And Thine upholding right encircle him,
And, underneath, the Everlasting arms
Be felt in full support. So let him rest,
Hushed like a little child, without one care;
And so give Thy beloved sleep tonight.

Rest him, dear Master! He hath poured for us
The wine of joy, and we have been refreshed.
Now fill his chalice, give him sweet new draughts
Of life and love, with Thine own hand; be Thou
His ministrant tonight; draw very near
In all Thy tenderness and all Thy power.
Oh speak to him! Thou knowest how to speak
A word in season to Thy weary ones,
And he is weary now. Thou lovest him—
Let Thy disciple lean upon Thy breast,
And, leaning, gain new strength to "rise and shine."

Rest him, O loving Spirit! Let Thy calm
Fall on his soul tonight. O holy Dove,
Spread Thy bright wing above him, let him rest
Beneath its shadow; let him know afresh
The infinite truth and might of Thy dear Name—
"Our Comforter"! As gentlest touch will stay
The strong vibrations of a jarred chord,
So lay Thy hand upon his heart, and still
Each overstraining throb, each pulsing pain.
Then, in the stillness, breathe upon the strings,
And let Thy holy music overflow
With soothing power his listening resting soul.

—Author Unknown.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JANUARY 20, 1938

12-1-38

NUMBER 3.

Mrs B F Frank

ELON COLLEGE ISSUE



A VIEW OF SOME OF THE MAIN BUILDINGS ON THE ELON CAMPUS.

LET THERE BE LIGHT

Elon College Invites You to Meet Its Faculty, View Its Buildings and Share In Its Activities



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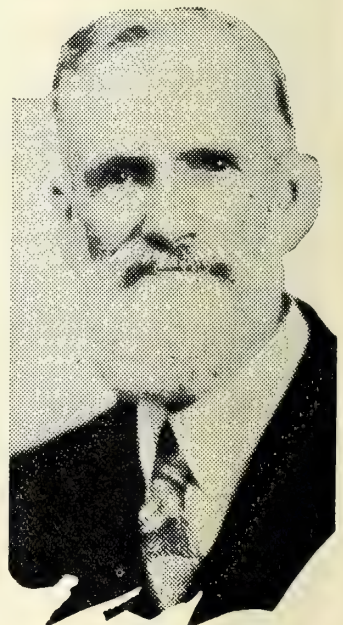


LEON EDGAR SMITH
President since 1932

A. B., Elon College; M. A., Princeton University; D. D., Elon College

In previous years it has been the policy of the College to have different ministers and laymen throughout the church write articles setting forth the value and purposes of the school, and espousing its claim for support at the hands of the Church. In this issue we are trying something different. Instead of articles, we are herewith presenting the different members of the faculty, and officers of the College, together with interesting views presenting student activities, buildings and campus scenes. It is hoped that this issue will prove interesting and of value not only to those who are personally acquainted with the College and its surroundings, but to those who have not had the privilege of visiting the school, and have been forced to depend upon the word pictures largely for their impressions of the school.

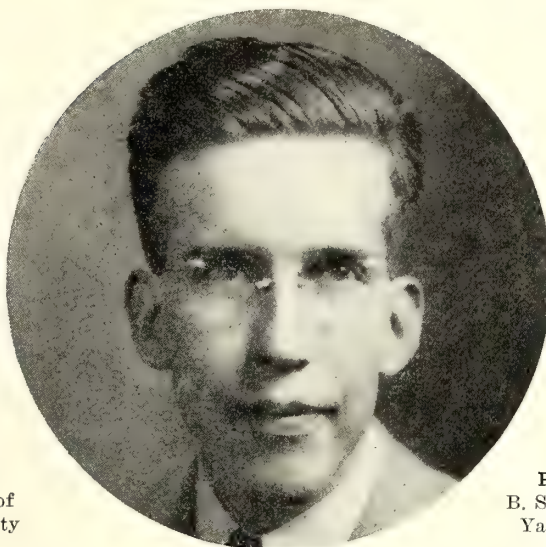
Those who planned Elon, as it now is, are to be congratulated and the ones of us who have a responsibility of carrying on in the name of the church are to be diligent and faithful. We are now in the midst of the College period. Every church, Sunday school and friend of the College is given the opportunity and earnestly urged to make a generous contribution that the immediate needs of the College may be met, and that her program may be efficiently executed without hindrance or interruption. (Please turn to page 10.)



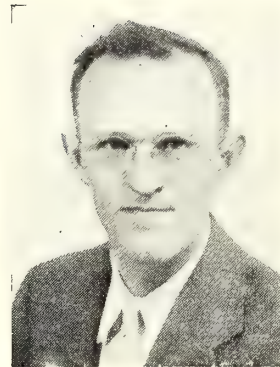
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Professor of Biblical Language
and Literature
A. B., University of North
Carolina; Ph. D., Chicago University;
Litt. D., La Grande;
D. D., Union College



LAURA HOWARD—1935
Professor of Home Economics
A. B., Woman's College of University of
North Carolina; M. A., Columbia University



J. H. STEWART—1936
Instructor in Business Administration
A. B., Transylvania College; M. A.,
University of Kentucky



D. J. BOWDEN—1935
Professor of Religion and Philosophy
B. S., Virginia Polytechnic Institute; B. D.
Yale University; Ph. D., Yale University



JULIA MAE OXFORD—1937
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Bessie Tift College; Duke University



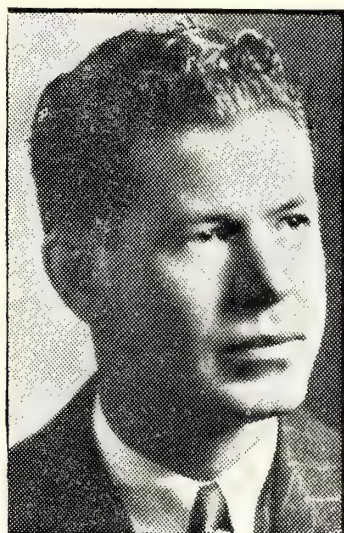
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Dean, Head of Department of Education
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Carolina; Ph. D., New York University



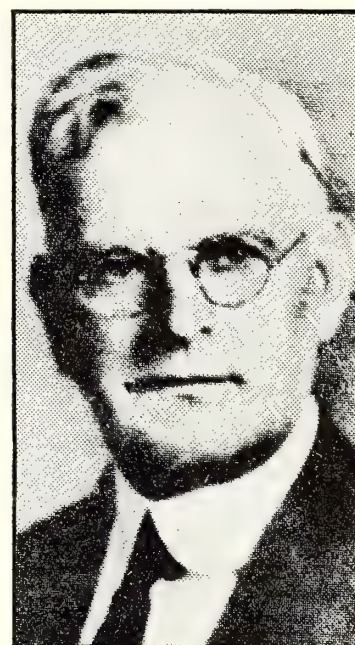
MRS. W. W. HOWELL—1933
Head of Commercial Department
A. B., La Grange College; M. S., North
Carolina State College.



L. C. DICKINSON—1936
Professor of History
A. B., M. A., George Washington University;
Ph. D., Columbia University.



GEO. D. COLCLOUGH—1926
Field Secretary
A. B., Elon College, Graduate work,
University of North Carolina



W. C. WICKER—1896-99; 1903-23; 1932
Head of the Department of Mathematics
A. B., M. A., Elon College; M. A., Columbia;
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

EDUCATING OUR YOUTH.

The greatest task of parents is to train their children. The biggest job of the Church is to train young people so they will be able to live happily and successfully. This means more than giving them skill in making money and being leaders in the social life of the day. It means that young people need to know the various philosophies men have believed and have skill in selecting the things that are best; it means that they should know all that science has been able to give for the good of man; it means that religion should take its proper place at the center of human motives. The Church must train its youth to live well, or the Church will end in defeat.

Those who argue against college training do not fail in their desire to educate. The argument is education itself. It is impossible for young people to live in our country and not get an education. They may get it from the bootlegger, the criminal, the barber shop, the drug store, the dance hall, the movies, magazines, or the radio. Or they may get their education from good public schools, churches and Sunday schools, colleges that have Christian teachers. Some of us believe in the latter type of education, and because it seems to make more useful, helpful, and wholesome, Christ-like character.

The Church and the home should cooperate in giving to young people the very best possible education. That is why our Church owns and operates a college. We believe in giving to our young people the very best possible education.

NOW IS THE TIME TO HELP.

Elon College has had quite a struggle in recent years to keep doing its duty by our young people. But Elon is now able to offer the best possible college training to those who want to learn. Elon is our College. It is for our young people. It will aid our churches if our churches will aid the college.

Our churches are asked by the Southern Convention and the Conferences for a definite sum of money each year with which to do our college work. January and February are designated as the time in which our churches think especially about our college. Many churches take an offering at that time for the college. Other churches raise their money through regular weekly contributions. But however we raise the money, it should be thought of as an opportunity to strengthen the Church of today and tomorrow.

Contributions made to Elon now are good investments. The school is training half a thousand people daily. Beautiful and adequate buildings are there. An excellent faculty is at work. Our mites of money help to keep the good work going. Now is the time for the churches, the alumni, and friends of young people and the Church to come to the aid of Elon College.

F. C. L.

ELON COLLEGE.

The readers of "The Christian Sun," as a rule, are members of the Christian Church and are interested in our denominational institutions. Elon College represents our efforts in the field of higher Christian Education. The college exists for the purpose of providing first-class educational facilities in a Christian environment and with the highest possible ideals. The fruits of the college through the years have justified the expenditures of the church. The college has not always measured up to the ideals of the church, but it has been true to the trust committed to it. It has provided leadership for all departments of the church and has been the inspiration of its broadening activities.

As time brings us to 1938, we are reminded that in 1940 we will be celebrating a half century of continuous service rendered by the college. During these years more than a thousand have graduated from Elon College, and approximately nine thousand others have matriculated at the college and are counted as former students. Elon should have a supporting constituency, aside from the church, of practically ten thousand people. What a glorious day if all whom Elon College has befriended and helped would cooperate with the college now in our efforts toward advancement.

Occasionally you find an alumnus of Elon College who feels that he has paid the college all that he owes it. The ledger, financially speaking, may be in balance, but there are other obligations incurred in a college course than that represented by dollars and cents. On a dollars and cents basis, however, very few, if any, pay the entire cost of their education. At Elon College during the college's existence, students who have paid full expenses, including tuition have barely paid half the cost of their education. Those who received free tuition have paid less than half. A sense of appreciation and gratitude should suggest to all alumni the privilege of assisting the institution that assisted them.

The freshman class of 1890 differs vastly from the freshman class of 1937. The first class numbered about fifty, while the class of 1937 exceeds two hundred. The freshman class, as first-year students of 1890, constituted the whole school. The freshman class of 1937 is only a part of the school. In addition we have seniors, juniors, sophomores, and special students. The total enrollment today numbers 540.

On the occasion of our fiftieth anniversary we hope to have at least 600 regularly matriculated students, 100 graduates, and a thousand alumni and friends of the college who will contribute a minimum of \$50, either for the cancellation of the debt or for endowment. We are soon to begin planning for the proper observance of our fiftieth anniversary.

L. E. S.

CONTRIBUTIONS

SUFFOLK LETTER.

Today has brought two extreme types of experiences. Two couples came to be united in the bonds of matrimony. A number of friends were present to extend congratulations. In both cases there was a spirit of happiness radiating the entire group. Two new homes will be established and one wishes for them much happiness and great prosperity. A happy marriage is the hope of our civilization.

The other extreme was met in two homes in the County. In one instance the husband passed away yesterday afternoon at 1:00 o'clock after an illness of a few weeks. He was in his 61st year. His wife and daughters were looking to him as their guide and helper, earnestly hoping that he might be spared for a number of years. In the other home the husband passed away last night about 7:00 o'clock, at the age of 81 years, after an illness of four years, leaving his wife and sons to mourn his departure. These homes have been saddened and broken by the grim reaper, death.

Between these experiences—the joy of making a home and the sorrow of great bereavement—the pendulum of life swings for every one. Life is interwoven with joys and sorrows, hopes and disappointments, successes and failures, sunshine and shadows. And the real test of human character is the ability to be firm and faithful in every hour of trial. Some people forget God in pleasure and prosperity; others forsake Him in the hour of sorrow and adversity. The marriage altar is not complete if God is left out of the home. And a death is a calamity, if the bereaved cannot repose their faith and their future in the hands of a loving Father. Christianity does not remove death; but it does rob the grave of its victory.

The home—the family—is the unit of the church and civilization. When a new home is established the hearts of the husband and the wife are enriched when the voice of a new life rings in that household. Their interest centers in preparing for life. When life is interrupted, in youth or in old age, by the passing of any member of the family, the atmosphere is changed and life takes on a different meaning for all concerned. Preparing for death, or the dead, challenges the faith and hope of the family.

These experiences emphasize the need of personal Christianity. The

church in a community may offer its sympathy through pastor and members, but it cannot be a substitute for personal faith in the living God. It is refreshing to visit a home when there is an evidence of faith and submission to the Will of our Heavenly Father. After the storm is over sweet peace will come. And that peace that passeth all understanding will sustain the faithful believer at the marriage altar and also at the casket covered by beautiful flowers. What a glorious heritage for the believer in Jesus Christ. Triumphant living! Triumphant sorrowing! Triumphant dying.

I. W. JOHNSON.

The churches have a right to know how the College is faring financially. Last year, 1936-1937, was the best year that we have had in the past six years. By the help of the churches, the Convention, and friends, and by the practice of the strictest economy, we were able to practically balance our current budget. This is quiet an achievement for Elon. The total contributions from the churches and through Conference for 1936-1937 totally a little more than \$6,000, which is the largest amount that the College has received from this source within the past six years. We greatly appreciate this increase in receipts and are now appealing to every minister, every church official, and to every local church to put forth special efforts to make this the best year yet. It can be done, and certainly should be done.



THE COLLEGE CHOIR.

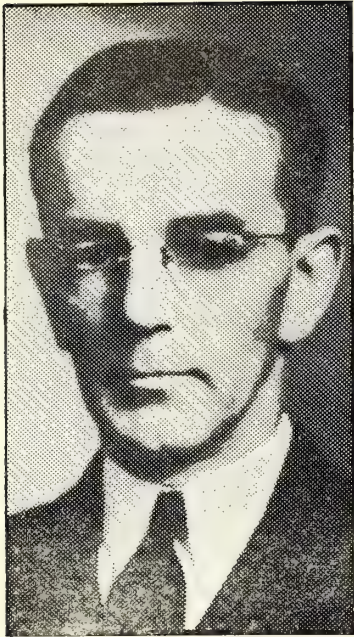
One of the important organizations on the Campus, this group of students furnishes music for the church services and on other occasions.

THE FINANCIAL STATUS OF ELON COLLEGE.

During the months of January and February, the College is earnestly looking to the churches of the Conference for financial support. Every dollar given by the church or in the name of the church will be counted as a part of Conference apportionment for 1937-'38. Contributions from Sunday school, Christian Endeavor Society, or other organizations, are also counted. If every local church would set itself to the task of raising the College's share of its apportionment for Conference, they would find that such a plan would simplify the matter of raising the amounts asked for by Conference.

The Southern Association of Colleges and Secondary Schools is urging upon us that the entire amount pledged by the Convention be raised. The raising of the full \$10,000 apportionment for the College would greatly improve our standing with the Association. So long as we do not raise the full amount, the Association will not take the Convention's pledge to the College seriously, and will not give us full credit for the Convention note now held by the Convention. If the writer or anyone connected with the College can be of help to any local church, we will be glad to come on invitation. Please do not disappoint your college in this annual offering.

L. E. SMITH.



A. T. WEST—1937
Business Manager
A. B., Washington and Lee



NED FAUCETTE BRANNOCK—1908
Professor of Chemistry
A. B., M. A., Elon College; M. S., Columbia University; Litt. D., Defiance College. Additional Graduate work, John Hopkins University, University of North Carolina

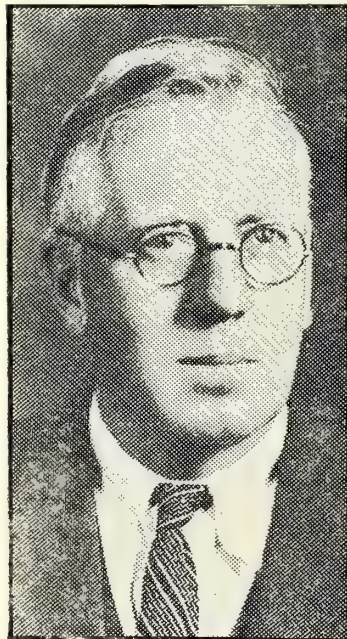


HELEN CHAMBLEE—1932
Voice and Theory
A. B., Elon College; Graduate of New England Conservatory

Elon College is now enjoying one of its best school years in its history. The student body totals 540 with a possibility of enough enrolled for the second semester to make 575. This naturally means a crowded condition in our dormitories. This is especially true in the boys dormitories.

The faculty at Elon has not been increased in number and naturally each professor is carrying a heavy load. It would be impossible for the present faculty to handle the student

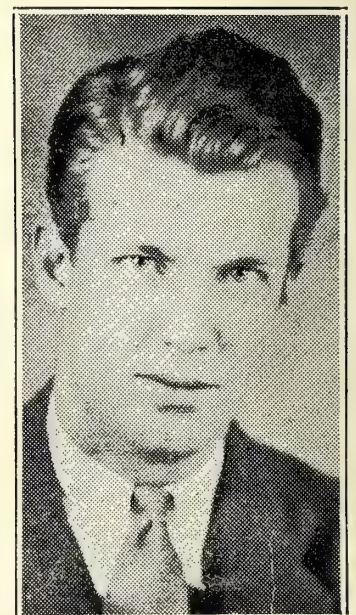
body if the classes were not so well proportioned. This year the senior class will number about seventy, the junior class about ninety, and the sophomore class will go over the one hundred mark, with the freshman class in excess of two hundred. The remaining students are special students in the department of art, music and the extension courses being offered in Burlington.



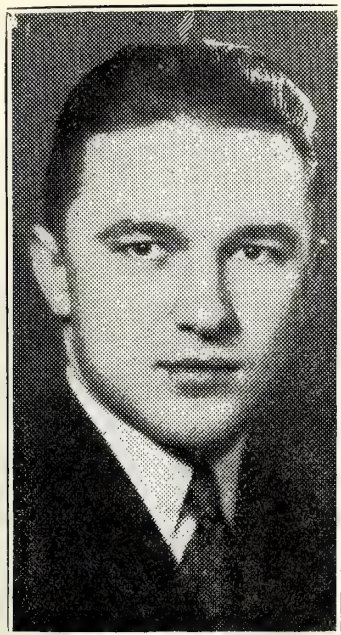
JOHN W. BARNEY—1924
Professor of English
A. B., Elon College. Graduate work, Columbia University, University of Virginia, University of North Carolina



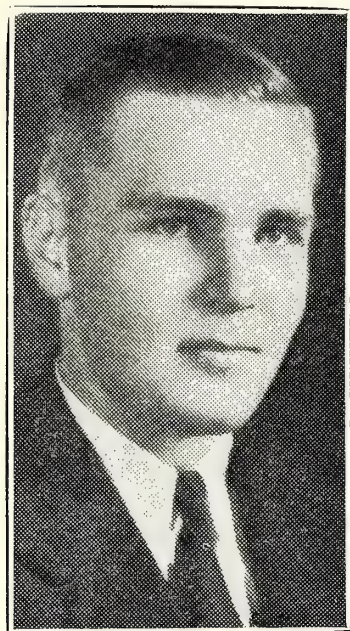
STUART PRATT—1937
Head of Music Department



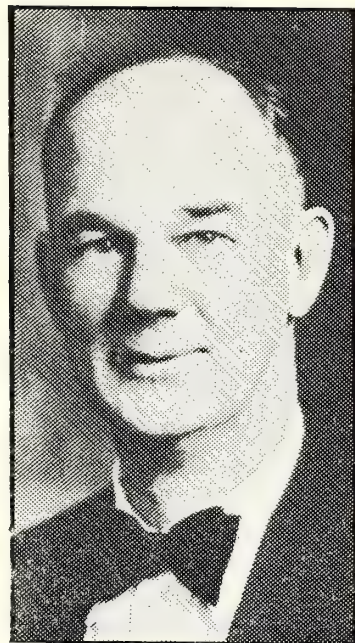
FLETCHER COLLINS—1936
Head of English Department
Ph. B., Ph. D., Yale University



HOWARD GRAVETTE—1937
Professor of Biology
A. B., M. A., University of Illinois



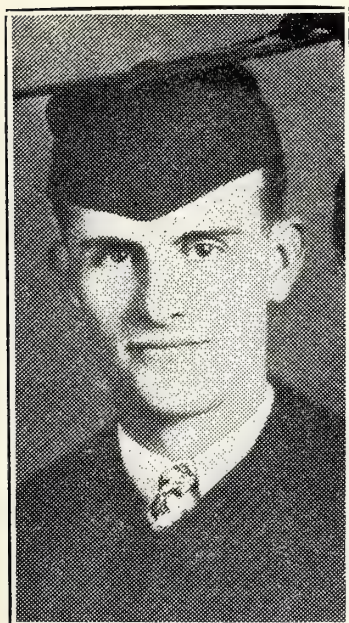
FLETCHER MOORE—1935
Associate Professor in Piano and Organ
A. B., Elon College; M. A., Columbia
University; Juiard School of Music



JOHN A. CLARK—1927
Professor of Foreign Languages
A. B., Hampden-Sydney College; M. A.,
University of Virginia, Ph. D., Columbia
University

President Smith is now in his sixth year as President of Elon College. He has witnessed the student body increase from a low of 232 to the present enrollment of 540. Several teachers holding Ph. D. degrees have been added during President Smith's administration. Donations and compromises have enabled Dr. Smith to lower the indebtedness of Elon College more than a half million dollars.

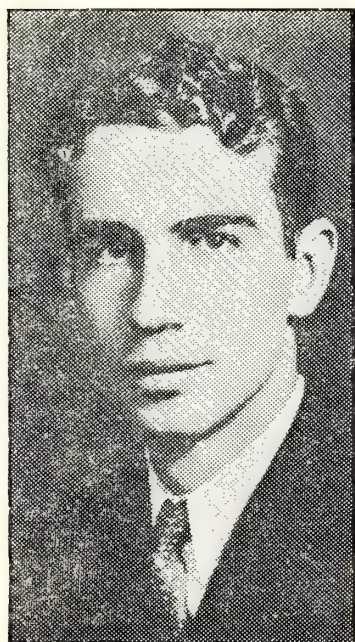
The old Publishing House owned by the college, which had not been used for many years has been converted into another dormitory for boys and takes care of fifty students. The East Dormitory has been completely renovated. Single beds have been placed in all dormitories as well as many other improvements during President Smith's administration



MERTON FRENCH—1935
Professor of Religion and Biblical
Languages
A. B. Washburn College; M. A., Ph. D.,
Brown University



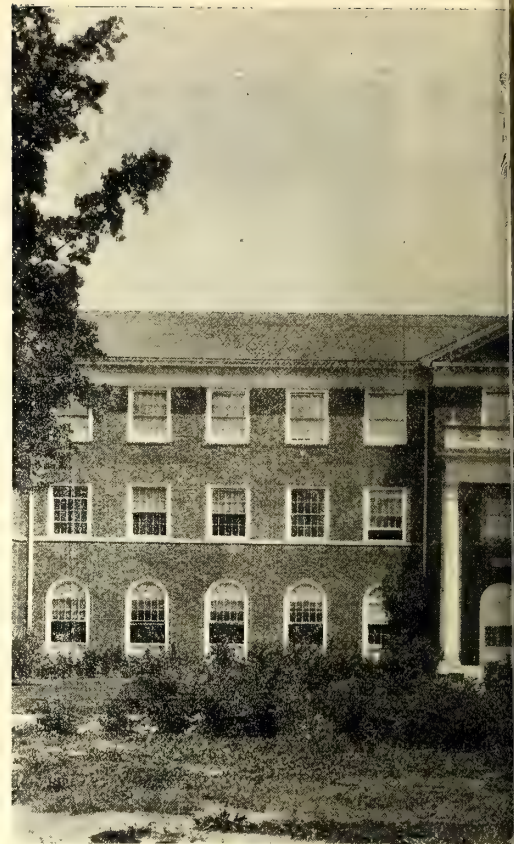
A. L. HOOK—1913
Registrar, Professor of Physics
A. B., M. A., Elon College; M. S., Cornell
University; Additional Graduate work, John
Hopkins University, University of Chicago,
Duke University.



J. G. McALLISTER, Jr.—1937
Mathematics
A. B., Hampden-Sydney; M. A., Duke
Graduate work University of North Carolina



THE WEST GATE IN THE SPRINGTIME.



STANDING AT THE SOUTH GATE



MAY DAY IS ONE OF THE H
E



THE ELON DEPARTMENT OF HOME ECONON



ORTH-ALAMANCE BUILDING.



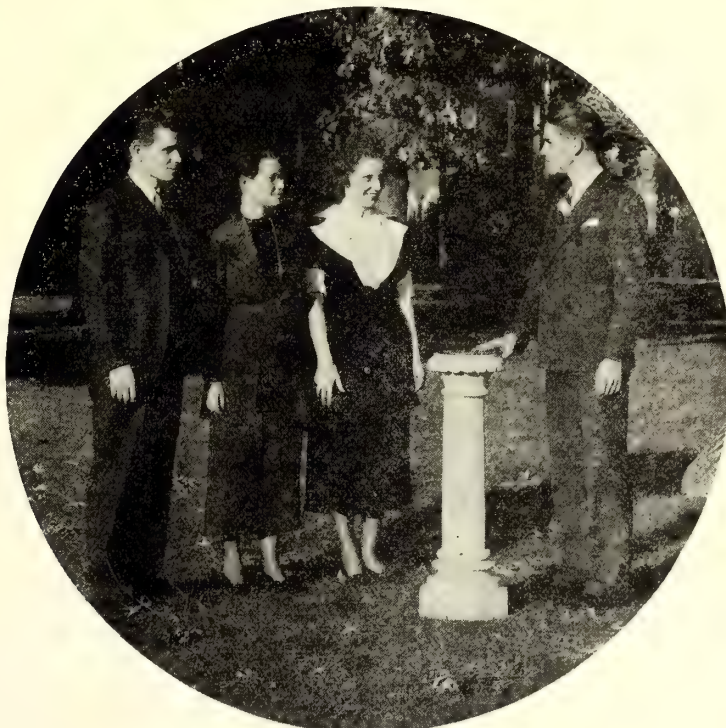
THE SOCIAL LIFE OF THE



ONLY EQUIPPED IN E VERY RESPECT.



EAST DORMITORY IS THE OLDEST BUILDING ON THE CAMPUS,
YET ONE OF THE MOST MODERN DORMITORIES.



SENIOR CLASS OFFICERS.



THE MAROON AND GOLD STAFF MEETS TO PLAN ITS WORK FOR THE YEAR.

Elon Invites You (Continued from page 2).

During the past five years many loyal souls have stood by the College, and the church has been more or less generous in its support. The College wishes to give assurances to the ones who have given money, commendation, prayers or otherwise, that all assistance of whatever type is greatly appreciated and that every equity of the College will be used for its advancement in the most economical way possible. Correct records are kept daily, so that those who contribute may have information regarding their contributions and detailed statements setting forth the uses to which their contributions have been put. During these years the College has experienced a wholesome development. Physical properties have been kept in repair at considerable cost. Additional rooming facilities for students have been provided and maintained. The highest type of faculty possible

has been secured. The teaching schedule of the institution has been expanded and heightened. As an expected result, the student body has greatly increased numerically, and the type of student has changed materially. Today, Elon College can boast of a really worthwhile institution, with a wholesome atmosphere, scholastic, moral, and religious in its trends, with a splendid type of instructor and student.

Her achievements in the field of athletics are gratifying, but no more so than are her achievements in scholastic and spiritual fields. The newspapers count athletic achievements news; scholastic and religious achievements are usual happenings, and not particularly worthy of special emphasis.

Elon College appreciates the increased confidence in the institution on the part of the church and prays earnestly for the church's counsel and support.



THIS IS ONE OF THE THREE SORORITIES ON THE CAMPUS.

Sunday School

REV. H. S. HARDCASTLE, D. D.

MINISTERING TO PHYSICAL NEEDS.

LESSON IV—JANUARY 23, 1938.

And He healed many that were sick.—Mark 1: 34.

LESSON: Mark 1: 29-45.

Jesus was concerned with the souls of men, but He knew that souls were not disembodied things, vague, indefinite things dwelling apart from bodies of men. Thus it is that He gave much attention to the physical needs of men when He was here in the flesh, and thus blazed the paths in which His followers were to walk in His service. He fed the hungry multitudes, healed the sick, of body, and ministered to the sick of mind and heart. True social service finds its inspiration in the ministry of Jesus.

From Worship to Service.

"When they were come out of the synagogue, they come into the house of Simon and Andrew . . . and Simon's wife's mother lay sick of a fever . . . and he came and took her by the hand and raised her up." From worship to service, here is the natural order. Worship is an end in itself in one way. We ought to worship for what it does to us. But we ought also to worship for what it inspires us to do. We are to be doers of the Word and not hearers only. The impressions of an hour of worship are to find expression in the hour of work. All too much emotion and enthusiasm dies aborning after the service of worship and never finds expression in practical forms of service.

Some how it is natural to turn to Jesus in the hour of trouble. How true it is that when our loved ones are ill, instinctively we turn to him. And it helps to tell him about our troubles. We may be sure that He is concerned and that He cares.

The Personal Touch.

"And He came and took her by the hand, and raised her up." Again and again Jesus reveals an amazing concern for individuals. He gave himself unstintedly to individuals. He would have us know that we are never lost in the mass in God's sight. And He would have us know that the personal touch is the most effective touch. Men cannot be served or saved in the finest sense in the mass; there must be the touch of life upon life, of spirit upon life, of spirit upon spirit, of person upon spirit.

The Fevers of Life.

"And the fever left her." Here is a parable of life. When we come into

an intimate personal touch with Jesus, how the fevers of life leave us. Our cares, our fretfulness, our impatience, our vexations, our tempers, how they are healed when Jesus touches our lives. How much we need to pray Whittier's prayer:

Dear Lord and Father of mankind,
Forgive our feverish ways.
Or we might better pray: "heal us of our feverish ways." "And she rose up and ministered unto them." Her gratitude found expression in loving service. When a man really experiences the love of God in Christ he will want to do something in gratitude.

The Great Physician.

"And even when the sun was set, they brought unto Him all that were sick, and them that were possessed with demons . . . and He healed many that were sick with divers diseases and cast out many demons."



THE CHRISTIAN EDUCATION BUILDING.

The Moony Building of Christian Education is the center of Religious Activities on the Campus. On the first floor is the Y. M. and Y. W., with fraternity and sorority rooms. The second floor has the student chapel and class rooms, while the third floor is devoted to Sunday school for the citizens of the community.

There was healing in His touch, both for body and for mind. Here was manifested the curative powers of the Eternal Spirit in time. What Jesus did in the flesh He still does in the spirit. The physician does not heal. All that he can do is to help Nature. God is as ever the Great Physician, the One who healeth all our diseases.

He Went Out . . . and Prayed.

After one busy day, and before another busy day, the Master, "a great while before day, rose up, and went out, and departed into a desert place (an isolated spot) and there prayed." Significant words these. Here is a timeless testimony to prayer as a source of inner renewal and secret of power. Here is one sense in which the modern man who believes at all in God may pray. It is significant that Jesus prayed at the beginning of the day. Too many of us pray only at the end of the day. Because of this fact our prayers must of necessity be for forgiveness for sins of omission and commission, rather than of thanks for

victory which would be the case if more often we had gone into the day undergirded with prayer. The fact that Jesus prayed is significant. In this case the time and the circumstances under which he prayed are also significant.

"Let us go elsewhere into the next towns, that I may preach there also; for to this end came I forth." The world was His parish. The needs of the world were on His heart. He must needs work while it was day, for everywhere there were those who needed His message and His ministry.

And He Went Preaching.

By His life and by His words. There was that about His way of life as well as about His word of lip that bore eloquent witness to the good news. There was an urgency about the thing that impelled Him to be ever ready to proclaim the "good news."

Healing the Leper.

"And there came to Him a leper . . . saying: If Thou wilt, Thou canst make me clean." There was no doubt in the leper's mind about Jesus' power, but there was doubt about His willingness. It is thus with so many today. They wonder whether God cares. They believe in His power; they do not know of His love. Jesus emphasized again and again that God was more willing to give good gifts than we were to receive them.

His word was with power. "I will; be thou made clean. And straightway the leprosy departed from him, and he was made clean." Here was a miracle in the finest sense of the word. And here is an incident in time which represents an eternal principle. As Jesus cleansed the man from leprosy, just so can He cleanse the heart from sin. If we confess our sins He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Elon Believes in Clean Sports And Good Sportsmanship



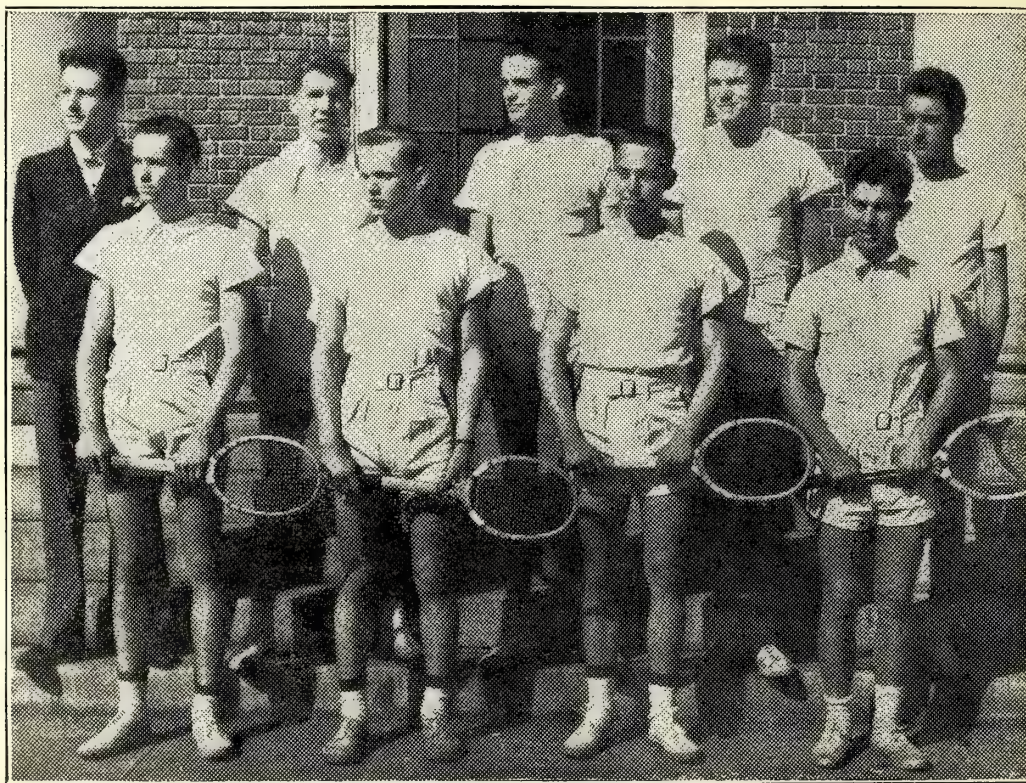
ANOTHER CHAMPIONSHIP BASKETBALL TEAM.

Elon's basketball team is making a good record this time. To date they have played 10 games and lost only one. The starting team is composed of Hal Bradley, Ike Fesmire, Lloyd Whitley, Richard Cromlish, and James Abbit. The average height of these boys is 6 ft. 3 ins., and the average weight 195 pounds. This is believed to be one of the tallest and heaviest basketball teams in the entire country. The Elon basketball squad is the top of North Carolina at the present time.

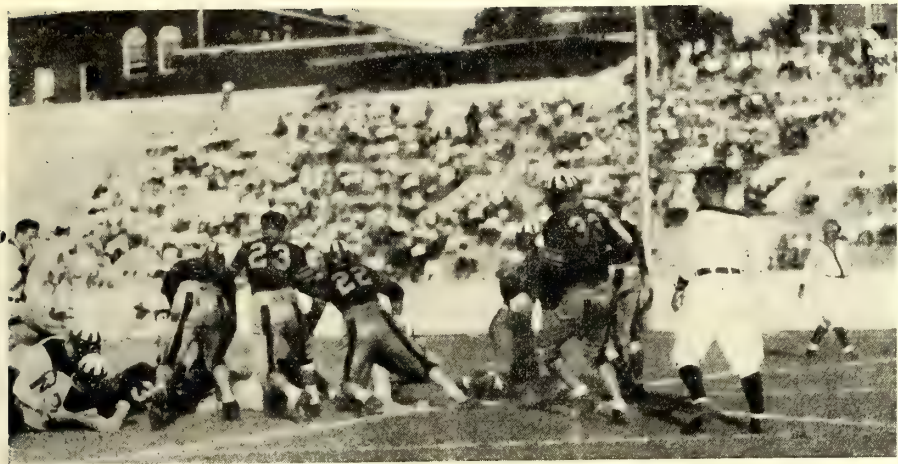


HORACE HENDRICKSON—1937
Head Coach
Duke University

During recent years Elon has produced winning teams in football, baseball, basketball, tennis, and other forms of athletics. Coach Hendrickson is proving to be a good leader in his field. All students are encouraged to share in the sports, and are required to take such physical culture as may be needed for proper development and good health. Elon likes to win games and championships, but she is more interested in developing in men and women that fine characteristic—good sportsmanship.



ANOTHER CHAMPIONSHIP TENNIS TEAM.



JAMES ABBITT MAKES ANOTHER TOUCHDOWN FOR ALMA MATER.
Elon stresses clean and wholesome sports throughout the year.



TOM POWER—1937
Assistant Coach
Duke University



MRS. OMA U. JOHNSON—1928
Librarian
A. B., Elon College. Graduate work
Columbia University.



THE ELON BAND PLAYS AN IMPORTANT PART ON THE CAMPUS.



A TYPICAL SCENE IN THE CARLTON LIBRARY.
Here the students take on the serious side of college life, studying.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

PILGRIM FELLOWSHIP OF "THE CHRISTIAN SUN."

At the Holiday Conference in Greensboro there was much discussion as to the best way of distributing information throughout the Southeast about the things different groups of young people were accomplishing. At first it was suggested that a mimeographed bulletin be prepared, containing a report of the Holiday Conference and news from each of the Fellowships.

However, it was finally decided that, if possible, we would like to enlarge the amount of space devoted to young people's work in THE CHRISTIAN SUN once each quarter. The editor of THE SUN offered to let us do this, and suggested that the first issue appear the latter part of January. Thus, we will have a dignified printed medium of carrying news from one part of the southeast to the others, rather than a mimeographed pamphlet which might be tossed aside without much notice.

Another advantage in having the material appear in THE SUN is that it may reach many people who ordinarily never see our paper, and thus pave the way for new subscriptions. We feel, too, that it is only fair that the older people, who give us so much help, should have an opportunity to see our reports and our plans in THE SUN.

The price of this young people's number is almost impossibly low—if you will send a list of names of the people to whom you wish copies sent, along with their addresses and two cents for each copy, to Rev. F. C. Lester, 514 So. Main St., Norfolk, Virginia, he will see that the copies are mailed out. If you know of any people who do not subscribe to THE SUN, and who would be interested in this particular issue, please help by sending their names and the small amount of money necessary to Mr. Lester.

NOTICE TO OFFICERS.

The officers at Greensboro decided to sponsor and support the above mentioned issue of THE SUN. The only way in which such an issue can be of any value to the young people of the southeast is for you to do your part in making it a success.

This first quarterly issue will contain a report of the recent Holiday Conference—but we want it to contain more than that. We would like

to have some news from each one of the Fellowships—and it is up to the officers of each one to see that such material is sent in. A report of the things you have been doing, plans for the things you are hoping to accomplish soon, interesting news about young people in your section, local meetings which have been a success—any or all of such items will be very welcome.

If any of you have any ideas about things which you think should be included in this first issue, please write us about them. We are eager to have this as helpful as possible, and that can be so only if it contains the things you really think are vital to the young people in our church in the southeast.

This material must be sent immediately to Emily Carleton, 541 Osceola Avenue, Winter Park, Florida, as this special issue is to appear on February 3rd. We are hoping that you will not fail us, but will send in this necessary material right away.

After the material is in and published the paper still will not be helpful if it does not reach the right people. Each fellowship should see that copies are sent to each of the Key Workers in their section. As stated above, copies will be mailed to the people whose names you send in for the very nominal charge of two cents a copy—which must accompany the list you send to Mr. Lester.

WE NEED THE CHURCH!

CHRISTIAN ENDEAVOR TOPIC FOR
JANUARY 23, 1938.

SCRIPTURE: Isa. 2: 3; Eph. 3: 8-12.

Daily Readings—

Monday—Because Christ Works Through It—Matt. 28: 19, 20.

Tuesday—It Embodies Christ's Spirit—Phil. 2: 1-11.

Wednesday—It Stands for High Ideals—Eph. 4: 17-24.

Thursday—It is Light in Moral Darkness—Matt. 5: 13-16.

Friday—Without It Man Becomes Degraded—Rom. 1: 18-32.

Saturday—To Hold Us True to Our God—I Peter 1: 1-9.

The Church was established by our Lord upon a faith. This faith was discovered first in the life of Simon Peter, who had a revelation from God. Jesus had so intimately touched the spiritual fibre of Peter's life that he declared, "Thou art the Christ, the Son of the living God." This is the foundation of the Church for all Christian believers.

Here are a few reasons why we need the Church:

1. The Church is the only institution which seeks to make men Christian.

2. The Church stands for truth as revealed through Jesus.

3. Her worship helps to keep us in touch with God and sends us out in the Master's service.

4. The Church offers the best fellowship and creates a permanent brotherhood.

Use these and the topics for daily readings as basis for short talks. Somewhere in the program have directed prayer as follows:

Thank God (1) for the willingness of Christ to die that the Church might have life and power; (2) for all the sacrifices made by Godly men and women for the Church; (3) for all good institutions and impulses prompted by the Church.

Ask God (1) for a new sense of loyalty to the Church; (2) for courage to put Christ first; (3) to bless the work of the Church everywhere in the world in these troubled times.

Suggested Hymns—

"Come Thou Fount of Every Blessing."

"I Love Thy Kingdom, Lord."

"My Hope is Built." S. E. M.

A PERSONAL WORD.

This special issue for Elon College has crowded out quite a bit of other material that should have gone into the paper this week. The paper may be a bit late also. The editor and printer are eager to serve all the enterprises of the Church to the best of their ability. Next week we will try to give you more of the regular materials and news that should have come this week. We ask your patience, kind reader.

To the young people who are responsible for the special issue of two weeks hence goes a very earnest request that all materials for print be sent to *Norfolk, Virginia, at once*. You will help us, and yourselves, by doing this. Thank you very much, for we want to do our best with the materials that you send.

Please send lists of those who should receive the paper also. Printed matter has value only as it is read. Give us a long list of names and correct addresses so the paper can be sent to those who should read it. The price is *very* low for this service.

F. C. L.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

BOARD OF EDITORS.

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J. G. TRUITT, D. D.	Sermon
H. E. ROUNTREE	Altar
Miss EMILY CARLETON...	Young People

SUBSCRIPTION RATES.

One Year.....	\$2.00
Six Months.....	1.00

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

MISSIONS

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 15, 1938.

Sunday Schools.	
Liberty (Vance), Henderson, N. C.	\$ 6.79
Sanford, N. C.	2.00
Amelia, Clayton, N. C.	1.00
Union, Southampton, Franklin, Va.	2.84
Youngsville, N. C.	3.00
Bethlehem (Nansemond), Suffolk, Va.	1.80
Pleasant Union, Lillington, N. C. Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.00
First, Greensboro, N. C.	19.03
Big Oak, Eagle Springs, N. C. .	1.75
Total	\$ 41.21
Individuals and Churches.	
Hopedale, Burlington, N. C.	\$ 1.20
Total for week	\$ 42.41
Previously acknowledged ...	7,098.61
Total since Sept. 1, 1937 ...	\$7,141.02

J. O. ATKINSON,
Mission Secretary.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage is starting off at the beginning of the New Year with new resolutions and with a determination to do greater things for little children in the Master's name than we were able to do during the year 1937.

A much greater work can be done if all the churches and friends will kindly cooperate with us in this work. Indeed, the field is ripe unto harvest and the opportunity to help is great. We hope and trust every church and Sunday school will lend a helping hand.

We have quite a number of applications on file pleading to come and if friends were ample we could take more children who need a home.

One denomination in North Carolina contributed more than one hundred and thirty thousand dollars during 1937, to support its orphanage. That denomination considers its orphanage a big asset to the denomination.

The Congregational-Christian denominations should do a much larger work in this line of endeavor. Let everybody lend a helping hand this year—1938—and make it a Banner year for the Christian Orphanage. Begin now!

Our goal for the year 1938 is set at twenty-two thousand dollars. Twenty-two rungs in our financial ladder for 1938. Be a good pusher and see us climb them one by one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 1 TO JANUARY 20, 1938.

Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Burlington	\$ 24.01
Greensboro, First, Dec. ..	9.61
Greensboro, First, Nov. ..	7.27
Ingram	7.00
Mt. Zion	1.19
Durham	18.17
Union Ridge	4.38
Happy Home	3.30
Total	74.93
Eastern Va. Conference:	
Bethlehem	\$ 5.89
Barrett's	2.16
Union, Southampton	2.84
Antioch	9.00
First, Norfolk	2.00
Berea, Nansemond	5.00
Holland	7.36
Liberty Spring	7.00
Cypress Chapel	4.24
Total	45.49
Val. Va. Central Conference:	
Timber Ridge	1.56
Ga. & Ala. Conference:	
Bethany	\$ 2.00

Pisgah	1.38	
Noonday	5.00	8.38
Western N. C. Conference:		
Ether	\$ 1.28	
Mt. Pleasant	1.86	
Pleasant Ridge	4.00	
Pleasant Hill	4.07	
Pleasant Cross	2.00	
Biscoe	1.00	
Needham's Grove	3.00	
Smithwood	1.15	
Flint Hill	.51	18.87
Eastern N. C. Conference:		
Wentworth	\$ 8.05	
Amelia	1.00	
Sanford	2.00	
Oak Level	1.00	
Lebanon	.52	12.57
Special Offerings.		
Cash Item	\$ 1.65	
A. N. Stout, support child	18.00	
Jr. Philathea Class, Suffolk, Va.	2.50	
Mr. May, support of children	5.00	
Waterford Christian S. S., Goshen, Indiana	2.50	
Dr. J. A. Clarke, Elon College, N. C.	25.00	
Mcn's Bible Class, Rosemont Cong-Christian S. S., support of Robert Currin	12.50	67.15
Thanksgiving Offerings.		
N. C. & Va. Conference:		
Greensboro, First	\$ 40.71	
Greensboro, First, Additional	12.70	53.41
Eastern N. C. Conference:		
Sanford, additional	2.35	
Total for week	\$ 284.71	

"FORWARD—DAY BY DAY."

While Japanese and Chinese soldiers are killing each other, Japanese and Chinese Christians are uniting in strengthening the witness of the Church. Plans for publication of *Forward—Day by Day*, the Forward Movement manual of Bible readings and meditations, in Chinese are under way. Two students at Central China College are helping in the task of translating the manuals from English to Chinese. The Chinese are finding Japanese translations of Forward Movement literature helpful in the work, as many of the Japanese characters are pure Chinese characters.

The Rev. Charles F. Wiston, of Central China College, is in communication with Prof. Paul Rusch of St. Paul's University, Tokyo, who is aiding with the Japanese publications. More than 55,000 copies of the Japanese *Forward—Day by Day* have been placed in the hands of Japanese families. Forward Movement efforts to reach the millions of rural inhabitants in Japan are meeting with success.—*The Churchman.*

A Campaign for Subscriptions

The time has come for THE CHRISTIAN SUN to increase its usefulness by going into more homes of our Church people. The Board of Publications of the Southern Convention has designated February 1 to 15, 1938, as the time for the churches of the Convention to secure these needed subscriptions. The Board suggests 350 from Virginia and the same number from the Carolinas. Elon College offers a scholarship for one year to the state getting the most subscriptions. Watch these colums for the returns as they come in the next few weeks.

Carolínians, Attention!

If Carolina is to achieve the goal of three hundred and fifty new SUN subscriptions between February 1st and 15th, each Church will have to secure its quota of new subscriptions. And each Church will have to begin at once.

The SUN office will be happy to co-operate in every reasonable way. Send for sample issues of THE SUN and secure mailing lists to the post-offices through which your membership receives its mail, for this is the nearest information you can secure of the present subscribers in your Church.

Below are listed the quotas for the various

conferences. If each Church will secure its quota the goal of three hundred fifty will be reached; but to win from Virginia, each Church will have to secure one or more above the quota. We want to do both. When we Carolínians go to the Convention at Portsmouth next spring, we want to be able to say to any and all Virginians who are there, "Ah! Ha!"

So come on Carolínians! Put on your tar and go places! Right over the top with you, up hill 350 and then on. On to victory over the proud and haughty Virginians. Let us make F. F. V. mean "Fast Failing Virginians"!

J. H. LIGHTBOURNE.

N. C. & Va. Conference:		Western N. C. Conference:					
Quota Reed		Quota Reed					
Albemarle	3	Antioch (C)	2	Beulah	3	Berea (Nans)	4
Apple's Chapel	8	Antioch (R)	2	Caroleigh	1	Berea (Nor)	8
Ashville	2	Bailey's Grove	1	Cary	1	Bethlehem	10
Belew Creek	2	Bennett	1	Catawba Springs	5	Burton's Grove	4
Berca	3	Big Oak	3	Chapel Hill	2	Centerville	3
Bethel	4	Biscoe	1	Charleston	2	Christian Temple	15
Bethlehem	7	Brown's Chapel	5	Christian Light	3	Cypress Chapel	10
Carolina	2	Ether	2	Christian Chapel	3	Damascus	8
Concord	3	Flint Hill (M)	1	Clayton	1	Dendron	3
Burlington	15	Flint Hill (R)	1	Damascus	2	Elm Avenue	3
Danville	13	Grace's Chapel	4	Ebenezer	5	Eure	8
Durham	10	Graham	1	Fuller's Chapel	3	First, Norfolk	8
Elkspur	2	Graham, Providence	2	Good Hope	2	First, Portsmouth	8
Elon College	9	Hamlet	1	Hayes Chapel	2	First, Richmond	8
Greensboro, First	11	Hank's Chapel	4	Henderson	4	Franklin	10
G'nsboro, Palm St.	6	High, Point, First	2	Lebanon	1	Holy Neck	10
Happy Home	5	High Pt., E. Green	1	Lee's Chapel	2	Holland	10
Haw River	3	Liberty	1	Liberty	8	Hopewell	3
Hebron	3	Mt. Pleasant	2	Martha's	1	Isle of Wight	3
Hines Chapel	5	Needham's Grove	2	Mebane	1	Ivor	3
Hopedale	2	New Center	2	Morrisville	1	Johnson's Grove	3
Howard's Chapel	1	Parks Cross Roads	4	Moore's Union	2	Liberty Spring	10
Ingram	4	Pleasant Cross	2	Mt. Auburn	4	Mt. Carmel	8
Ivey Hill	1	Pleasant Grove	6	Mt. Carmel	3	Mt. Zion	3
Kellam Grove	2	Pleasant Hill	4	Mt. Gilead	4	New Lebanon	4
Lebanon	3	Pleasant Ridge	3	Mt. Herman	1	Newport News	10
Liberty	4	Pleasant Union	1	New Elam	6	Ocean View	3
Long's Chapel	4	Providence Chapel	1	New Hope	5	Oakland	8
Lynchburg	3	Ramseur	3	Niagara	1	Oak Grove	4
Monticello	2	Randleman	2	Oak Level	3	Old Zion	8
Mt. Bethel	3	Scagrove	1	Piney Plain	2	Rosemont	10
Mt. Zion	3	Shady Grove	2	Pleasant Hill	2	Suffolk	15
New Hope	1	Shiloh	3	Pleasant Union	3	Spring Hill	3
New Lebanon	4	Smithwood	4	Plymouth	2	South Norfolk	10
Pleasant Grove	6	Spoon's Chapel	1	Pope's Chapel	3	Union (South.)	8
Pleasant Ridge	2	Sophia	1	Raleigh	7	Union (Surry)	3
Reidsville	10	Union Grove	2	Sanford	4	Wakefield	8
Rocky Ford	2	Zion	3	Shallow Well	4	Waverly	10
Salem Chapel	3			Southern Pines	4	Windsor	8
Salisbury	1	Eastern N. C. Conference:		Turner's Chapel	2		
Shallow Ford	3	Quota Reed		Wake Chapel	5	Valley Va. Conference:	
Tryon	4	Amelia	2	Wentworth	3	Quota Reed	
Union (N. C.)	7	Antioch	2	Youngsville	1	Note: The Conference is	
Union (Va.)	9	Auburn	2	Eastern Va. Conference:		asked for 75, but no quotas	
Winston-Salem	2	Bethel	1	Quota Reed		have been suggested as yet	
		Bethlehem	1	Antioch	8	for each church. Look for	
				Barrett's	4	that next week.	

Pastors are being depended upon to see that the work is done in their churches. They will not fail this trust. Be sure that names and addresses are correct, and that writing is easy to read. Give name of Church. Send all subscriptions, money, (use check or money order, not cash), and requests for help to

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JANUARY 27, 1938.

NUMBER 4.

Mrs. B. F. Frank
12-1-38

IT'S YOU

If you want to work in the kind of a church
Like the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.
You'll only find what you left behind,
For there's nothing that's really new;
It's a knock at yourself when you knock your
church;
It isn't your church—it's YOU.

Real churches aren't made by men afraid
Lest somebody else takes the lead;
When everyone works and nobody shirks,
They can make any church succeed.
If you do your part
And appreciate what others do, too,
Your church will be what you want to see—
It isn't your church—it's YOU.

—Anonymous.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. James R. Clinton held a Preaching Mission at Holland Christian Church last week and spent this weekend at First Church, Norfolk.

Mr. A. M. House, father of Rev. Robert Lee House, has recently been in Duke Hospital, Durham, North Carolina, very ill. At the last report he was much improved.

Mrs. F. E. Bullock has been ill at her home in Westboro, Ohio, since the 29th of December. Here is a hope, and a prayer, that she will soon be well again. And thanks for the renewal to, and the kind words about the paper.

Dr. Brewer Eddy of the American Board of Commissioners for Foreign Missions, was a recent guest at Christian Temple, Norfolk. He gave a thrilling account of recent developments around the world, and particularly in Russia and China.

February 2nd will be the Fifty-seventh Anniversary of Christian Endeavor which began in one of our Congregational Churches. Christian Endeavorers around the world will celebrate this Birthday. "For Christ and the Church" is a slogan each of us may use and happy are those who share in this world-wide fellowship of those who care.

At Evanston, Illinois, next week, the various boards of our Church will hold their Mid-Winter meetings for the transaction of business for the denomination. The editor of THE SUN will be there as a member of the Prudential Committee. Dr. L. E. Smith, and others from the South, will help to carry forward the work of our beloved Church.

The retired minister who thought that he would not continue reading THE SUN because he could not pay for it will get it for another year. Thanks to a lady who sent a check immediately after reading about it. And another good friend sent in another two dollars to pay the subscription for another retired minister. Thanks, kind friends. This is the way to make life a bit happier for all of us.

Pastor's wives seem to respond to calls for service readily. Mrs. R. L. House, a student in the College of William and Mary, Norfolk, Division, has been conducting the mid-week

prayer service at the First Christian Church, Portsmouth, Virginia, in recent weeks while her husband teaches in the minister's school at Franklin College. Mrs. House has used as text materials the mission study book, "Mecca and Beyond."

Race Relations Sunday is set for February 13th next. Material for the proper observance of this day can be secured from the Federal Council of Churches of Christ in America, 297 Fourth Avenue, New York City, or our own American Missionary Association, 287 Fourth Avenue, New York City. There are pamphlets for Children's programs, Young People, Women's Societies, and for the church service, as well as material for speakers. Write for your supply, and make the day useful in developing friendships among peoples of different races. This is one way to get rid of war.

ELON COLLEGE NOTES.

The first semester, 1937-1938, closes January 26th. Examinations are now in progress and the students are having a good time—maybe.

The Elon basketball team, that returned to the campus a few days ago with victories over every Virginia team played on the recent trip, chalked up a 55-28 victory over Catawba College, Thursday, January 20th, at Elon College. January 22nd, Elon won over High Point, 35-33.

Dr. W. C. Wicker, Head of the Mathematics Department, who has been out during the present semester, on account of illness, will on the advice of his physician assume full responsibility of the Math Department at the beginning of the second semester. Dr. Wicker has taught in the College for many years, and we are delighted to have him return.

The enrollment for the first semester is 540, including the extension course for teachers in service at Burlington. Indications are that there will be between 30 and 50 new students to enter the second semester, which begins January 27th.

L. E. SMITH.

A HELPFUL LETTER.

Dear Fellow-Pastor:

If your ears have been burning lately it is because we talked about you at the last meeting of our Commission. Our hard working Secretary, Fred Fagley, who knows ministers about as well as anybody else, told us of the way in which you are grappling with your church problems. More power to you! After all (and this isn't rhetoric) the success of our whole Congregational-Christian en-

terprise depends in large measure upon you. Yes, and the burden of the world's woe also rests on your broad shoulders. The ministry certainly is a man's job!

Let's think a moment about Lenten plans. Of course, you will use "The Fellowship of Prayer," organize training classes for church membership, set up a mid-week program, announce a special sermon series, and throw in a lot of pastoral calling for good measure. I often wonder how you do all these things and still keep radiant and serene. Yet, we ministers know Who keeps us going.

I wish I knew why the gospel does not seem to make more headway. It is the same power of God unto salvation that it was in Paul's day. Perhaps we don't yet fully understand this strange thing we call human nature. Perhaps we are too impatient. Perhaps we are making better progress than we think. Perhaps, well, perhaps we, ourselves, don't preach as if we meant it. We haven't enough force and fire. We don't "ache for souls."

The other day I ran across a paragraph that sticks like a burr. In commenting on the oft recurring line in John Wesley's *Journal*, Joseph Fort Newton made this observation, "Wesley did not offer Christ to the people as an attractive option; he gave Christ to them in a sacrament of contact and communication, by virtue of a heart 'strangely warmed,' nay, conquered, commandeered and consecrated—by utter identification with the passion and purpose of his Master."

My brother, us keep on preaching the good news. And let us preach it like the early apostles, with hearts "strangely warmed" with fire from above. Let us give the people Christ. And may it please God to save men by the foolishness of our preaching.

Faithfully yours,

VAUGHAN DABNEY.

ELON COLLEGE ALUMNI BANQUET.

At a recent meeting of the executive committee of the Elon College Alumni Club of Eastern Virginia, it was decided to hold the annual banquet at Hotel Elliott, Suffolk, Virginia, on Friday night, February 18th, at 7 o'clock. Those desiring to attend, please notify the secretary, Mrs. Annie Staley Calhoun, Suffolk, Virginia, not later than February 14th.

Rev. H. S. Hardecastle, D. D., is president and will preside as toastmaster.

IMPORTANT NOTICE.

When sending in subscriptions, please give the name of church.

A GRATEFUL PASTOR.

The Valley of Virginia, although chilled by the cool air of winter, is still a good place in which to live. Living is composed of many things, one of which is work. As a minister, there is much work to be done. But after having come through another year one's work does not stand out so brilliantly as the blessings which have come to one. It is because of these noble blessings and gifts that the past year has been a most happy year for this minister and his mother and family. The Valley Congregational-Christian Church people and other denominational friends have certainly done their part to make us happy.

Last March at the Mid-Year Session of our Conference a movement, led by Mr. C. W. Louderback, of the Newport Church, was started. This movement was for the purpose of giving the many friends of my father, the late Rev. A. W. Andes, a chance to render a free-will offering, which offering was to be applied on the buying of his monument. Accordingly, from the following churches came: \$154.98 — Antioch, \$14.50; Bethel, \$6.48; Dry Run, \$10.00; Leakesville, \$18.00; Linville, \$2.50; Mayland, \$10; Newport, \$42.50; St. Peter's, \$3.00; Timber Mountain, \$5.00; Timber Ridge, \$36.00; Winchester, \$7.00. Words cannot express the appreciation of the Andes family for this lovely material expression of the regard which these people had for our father and husband. May God express to them through his blessings which we cannot express.

Throughout the year the parishoners and friends of this pastor have given to him, not only the salary, but many fine material gifts such as vegetables, fruit, meat, groceries and other things which each person needs for a subsistence.

At the conclusion of the revival at Timber Ridge in which the writer assisted Bro. R. A. Whitten, the good people gave generously of their finance and of their living. It was a most happy and glorious privilege of mine to be with those kind people on the Ridge and work with Bro. Whitten.

From Mt. Olivet (G), Newport, Leakesville, came large and generous poundings. They reminded me of the old time poundings, everything which a family needs in the way of food was given me. Also a hat and other dry goods material were given me. Antioch and Bethel have not come up lacking either. From time to time they have given many fine things. Concord, of which church I was pastor until last August, must not be forgotten because of their fine gifts.

Christmas Day was observed by all

of the family being at home and a nice turkey from a good friend at Bethel was enjoyed at dinner.

It is not hard to find a way to express your appreciation for all of these fine gifts. These friends have given very cheerfully and may God be kind unto all of them during the years that are to come.

A Grateful Pastor,
W. J. ANDES.

GROUPED CHURCHES MAKING PROGRESS.

Group No. 1 in North Carolina and Virginia Conference is composed of Pleasant Ridge, Salem and Belew Creek. Each church has on a building program. Pleasant Ridge people moved their building farther from the road and turned it to face the road. They have brick on the ground to underpin it as soon as the weather will permit. They plan to refloor the old building and add three Sunday school rooms, which will make a nice plant for a small rural church. They have recently installed electric lights.

Salem Chapel is just completing a department for Sunday school consisting of three fine rooms. The interior of the main auditorium is also being reworked. Electric lights will be installed as soon as the power company builds the line by the church, which will be done in just a short while. All of this will add greatly to the beauty and convenience of this old church that has been a blessing to the community for almost a century.

Belew Creek is completing a new brick-veneer building 34 x 50 feet with modern heating equipment and six small rooms in the basement. They will get new furniture, and also a new piano as soon as possible. The work could have been finished some time ago had the people been willing to make debts. Their motto is, "Pay as you go," which, I guess, is not bad. The minister of this group lives in the Belew Creek community, which is a very fine neighborhood. The work here is handicapped, however, because of bad roads in wet weather.

After having been on the field for two months, I realize it is a very challenging field and one which will require the very best efforts of a man led by the Holy Spirit if the results are what they should be.

G. H. VEAZEY.

A COUNTRYMAN SAYS:

Rather late, you say, to talk about Christmas trees. Yes, we'll admit, but there are many things about the session that we cannot easily forget. We hail the new year with gladness, but we differ from most of the world

when we are a bit sorry to see the old year go. We feel a trace of sadness as the gay decorations, and even the greenery we have chosen with care, have to be taken down and destroyed.

We may be expressing a childish wish when we say that we wish that this gladness and good cheer could last throughout the whole year. Just suppose that only a small portion of the good wishes, the gladness, and the good will toward men could be extended throughout the whole year, what a different world this would be.

But speaking of trees, reminds us that it has been our duty to select several from the countryside for the past Christmas season, and we have developed a sort of "professional" attitude in their selection. We hasten to say that we are sorry to fell a tree, as it stands, symmetrical, beautiful, a perfect specimen, pointing heavenward. No Christmas tree is more beautiful than a little cedar as it grows and develops year by year, and displays its wonderful greenery among the somber colors of our woodlands.

We are blessed here with an abundance of these little trees, and one of our chief delights, as we journey along the way, is to admire the beauty of this particular gift of nature.

BETHEL CHURCH, ELKTON.

The Missionary Society of Bethel Church mourned the death of one of our faithful members, Mrs. A. J. Stepp. She will be missed greatly in this community.

In the month of November the revival meeting of Bethel was held with great success. Professor J. O. Long was in charge of the song services which were enjoyed by all. The splendid sermons were delivered by our pastor, Rev. W. J. Andes. A great spiritual blessing was received which resulted with eleven converts added to the church roll.

On Sunday night, December 26th, the Christmas program of the Bethel Church was held which was attended by four hundred people, one hundred of those remaining on the outside, being the largest crowd ever present at a Bethel Christmas Program. The program consisted of a pageant given by the Junior Department and a play: "The Message of Song," by the Senior Department.

A Christmas gift was presented to the dining room of the church by each member of the Sunday school. The members felt that this would be a better plan than to receive a gift from the Sunday school, as had been the usual custom.

HELEN MONGER,
Church Reporter.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WHAT A MIX-UP.

It is a beautiful Sunday in January. The sun now hangs low over the hills of Old Virginia. Yesterday rain and fog blanketed our city by the sea. Morning worship finished, and dinner done, a train awaited to take an insignificant preacher to a far away city where he is supposed to aid in some (mysterious) practical way the growth of a great church and the cause of Christ around the earth. A poor preacher going to the aid of missionaries rides in a palatial pullman and views the beauties of the receding earth as a powerful train runs an unsuccessful race with the sinking sun. The sandy shores of the sea are left behind and mountains challenge the power of our iron horse while the valleys smile back at our success. Daylight is followed by darkness, and the darkness reveals millions of twinkling stars that had been shining in their places all the time but were hidden by the light of the day.

Poverty and luxury, ignorance and world influence, commerce and Sunday, ugliness and beauty, darkness and daylight, mountains and seas—such contrasts! and all in a day!

Millions of years ago God piled up the mountains and spread out the sea. Deep in the hills he piled up the coal and made streaks of iron, and rivers ran down to the sea to guide those who wished to climb to the heights. God flung the stars into space and let the earth spin about the sun so we may have day and night, and winter and summer.

A hundred years ago (1838) men formed a company, used God's iron and coal, and started trains from the mountains to the sea. For a hundred years the Norfolk and Western Railway has been getting ready to give an editor a luxurious ride today. For a hundred years these hundreds of men have been building tracks, and cars, and engines, and have served humanity. Today when their help is needed, they are ready.

Mixed up as it is, it is still a good earth. Poverty and prosperity join hands in this country of ours. Even the ignorant have a chance to do their best. War may disturb our minds while peace is in the soul. There is still gold in "them thar hills" where mountaineers come out of the mines to find love in their little homes. In the midst of darkness there is light. Both God and man have worked long and diligently to give to us a good earth. We may not understand all the lights and shadows, at times it may seem to be a grand mix-up, but we accept it with gratitude and believe with the author of Genesis that when God saw (or sees) this creation He can correctly say: "It is good."

RUSTY RAILS.

A certain railway company put down two lines of tracks so trains could go in opposite directions without danger. Here and there in between they laid another track on which idle cars may stand. Over the main lines fast trains travel with their cargo of human beings and long freights lumber with their heavy loads. The main line rails that bear the heavy burdens and are often crushed by flying wheels glisten in the sunlight like shining silver. Bearing the burdens has made them bright. Absorbing the warmth caused by friction has given them life. But the idle rails are rusty and dull. Their ease and protection has meant their death.

Which is a parable of life. Those who go through the "valley of the shadow of death" with the Lord are those who glow with life. Those who bear in their bodies the "marks of the Lord Jesus" (the cross) are those who are radiant with joy. Those who take upon themselves the heart-aches of the world are those who live the most. But those who show the heat and the burden of the day find themselves dull, dusty, and dead. Rust on the rails—no glow, no joy, no life. Why? No work, no responsibility, no heat from bearing the burdens of others.

There are church members like rusty rails. But you are not one, let us hope.

WILL OUR LEADERS LEAD US?

The Bishops Crusade and the Aldersgate Celebration of the Methodist Church is producing the strangely warm heart like that of John Wesley, founder of Methodism, from which the Christian Church came. Baptists are boosting their work and are rapidly getting out of debt. Other churches about us are under marching orders for a forward move. The world is ready for the Church to advance. It may not be easy success that awaits the Church, but it can be success.

One of the beauties of our Congregational and Christian Churches in that we do not have to take orders. But it may also be our weakness. Our type of democracy elects leaders. It expects leadership from its leaders. If they fail, the Church fails. If they lead, the Church may succeed.

Our Southern Church, like the polished world, is desperately in need of wise, consecrated, and concerted leaderships. Local churches, conference, and conventions need it. Our institutions, boards, and all working groups need it. One divided allegiance may destroy us. "This one thing we do" was not only a good personal motto for St. Paul, but it is making Methodists by the hundreds and is adding members to many other church rolls. We need fearless leadership that will challenge our churches to rise up in the name of the Lord to work cooperatively to put the Church Paper in the homes of our people, train our children in our church schools and colleges, pay the disabling debts of our churches, boards, and institutions, care for our orphan children, aged ministers and all who must depend upon the church for aid, place pastors in dying churches and neglected areas, and send a dozen missionaries to as many countries around the world. When we do these things we can forget the "dead heads" on our church rolls for there will be added to our churches, daily, such as are being saved.

Will our leaders lead us? The church is ready to follow.

F. C. L.

What Should the Missionary Do?

By DR. WILLARD L. BEARD.

This is one of the serious questions that every missionary in China faces today. There are times when every missionary, in most countries to which the readers of this paper in union with Christians in all western nations have sent men and women with the Gospel of Jesus, faces the same question. Most missionaries who go to the foreign field must at some time decide whether they will obey the sign "Safety First," or risk their lives. It is a question about which they do not talk much outside of their own ranks.

For several months now the missionaries of all denominations in China have been wrestling with this question, "Shall we go home and be safe, or stay and risk a bomb falling on us?" Before the situation was considered serious Dr. Rawlinson was struck by a fragment of a bomb and instantly killed. This was in a part of Shanghai where every one was thought to be safe.

The missionary from America must look at this question from at least six angles, and some of them conflicting:

1. He knows that the authorities in Washington, the American Minister in China, the American Consuls in China, the Chinese who represents his nation in Washington and the Chinese officials in China, are in constant communication. When the situation is considered dangerous, the Mission secretary in Foochow, for instance, receives a communication from his Consul quoting a letter from the American Minister in China, to the effect that the United States Government wishes missionaries to withdraw from the danger zone. (I have never known the United States Government to "order" citizens to leave.) A United States gunboat will be in the harbor on a fixed date to take away Americans. The missionary secretary must reply. What shall he say?

2. The missionary sees his fellow citizens in business in the same danger as himself. They do not consider leaving. They are staying to protect and keep up their business. Theirs is a dollar and cent proposition. They appeal to their government to protect their business and their lives. They also ask for reimbursements for losses that may occur. This is their right. The missionaries refuse to use this privilege. While in China I have personally refused to ask for either protection or indemnity. In general the Mission Boards at home approve of this attitude of the missionaries. The urge to stay and do all possible to protect property—church, school, hospital—is very strong with the missionary.

3. When the missionary turns to his home board he

hears something like this: "You on the ground know better the conditions than we. We will stand back of you in any decision you deem wise. If you decide to vacate draw on us for expenses incurred." Through the Committee of Reference and Council, the home boards in America are working as a unit. The policy of one board is the policy of all. This is of great help to the missionary in times like the present.

4. Letters come from relatives and friends at home. Some of these are frantic: "Get out while the getting is good. If you stay and are injured or killed it will involve the government." Others are like the parents and relatives of both Mrs. Beard and myself. They have written us in times of danger and when others were leaving: "You are on the ground. You know best what to do. We trust your judgment. We commit you to God. We will not worry."

5. The missionary talks with his co-workers in the Christian Movement—the Chinese pastors, preachers, teachers, doctors, laymen in the church and other Chinese friends not church members, but thoroughly sympathetic with the work the church is doing. He finds them very careful and guarded in the words they use, but senses that deep down in their hearts there is a hope that he will stay. They tell him he is perfectly free to go. That is the safe way. They, the Chinese, have no option. They must stay. If the missionary remains, a bond of friendship is cemented that is untold value to the cause for which he has left his native land, home, and relatives.

Practically all except mothers with children, the aged, and those whose furloughs are due are in China today and on the job. Some of my personal friends were in Nanking yesterday, December 9th, with threats of bombardment at almost any moment.

6. He now looks at the problem from another angle. Shall we call it conscience, or moral judgment, or sense of values? The missionary talks with himself. Only he and God are present. How will his decision affect his Chinese friends? the whole Christian Movement in China? this church? that school? the hospital? this project in rural rehabilitation? If he goes home, how will he enjoy living with himself—in safety? How will his decision affect the church at home, especially in its attitude toward the church's work in other lands? This work of the church in China is the work of the church in the United States. They expect their agents in China to stand by the work—they do not demand or even urge it, but they respect the man or woman who sticks to the job, and that re- (Continued on page 14.)

A PRAYER FOR MERCY, FOR GRACE AND FOR PEACE.

Almighty God, our Father, from whom every family in heaven and earth is named, hear our prayer for Thy children in other lands who live in the midst of conflict and death, who are wounded in spirit or in body by man's inhumanity to man. Have mercy upon them and sustain them in their dark hour of trial and temptation. Forgive us our indolence and faithlessness in not teaching nations a better way than strife. Purge our own hearts of racial and national antagonisms.

O God of love, draw us all so close unto Thyself that we may be enabled by Thy Grace to pray for our enemies as did Christ himself, to put away all malice, and to subdue the hateful promptings of evil. So may our fellowship within Thy Church Universal endure in spite of distance, falsehood and bloodshed.

Gather us together with all our Christian brothers of every tongue and nation beneath the Cross of Christ that in humility we may learn of Him how to serve Thee in healing the wounds of a stricken world. Enlarge our hearts to respond to suffering and need that we may give and not count the cost.

May Thy wisdom guide us. May Thy power sustain us. And may Thy love keep us ever. Amen.

CONTRIBUTIONS

SUFFOLK LETTER.

Social security is a popular topic today. From small groups in a local church to the Congress of the United States many leaders are wrestling with the problem of providing an income for needy people in their old age. The financial phase is a predominant one in the minds of those who are deeply interested. This is important. But there is another type of Social Security that should claim our attention. People need money in their old age; but they should also be reminded that health and habits should be guarded as closely as financial income.

Social life has been passing through rapid changes during the past twenty years. Rapid transit, the daily press, the radio and the moving pictures have been used to create a change in public sentiment concerning the habits and social customs of our generation. Social drinking, smoking, card playing and dancing—the four cardinal things in many areas of social life—have been greatly impressed upon the minds of this generation, by insistent propaganda. Young people who do not enter into one or more of these forms of entertainment are often embarrassed by the criticism of their companions. Why are these things making such inviting appeal today? Because they are well advertised. The forms of advertising used are challenging the traditions of the past, and creating a desire to follow the example of other social leaders. The real objective, which is concealed, is commercial profit. The money spent in this way is enormous.

In addition to this there has been a chance in the trend of public sentiment concerning the liberties permissible between the sexes. Public petting, especially in automobiles parked along the highways and side roads, has increased. This is not confined to unmarried young people. The day of the real chaperone has passed in many places. Midnight, or later, is not too late to return from a gay party or a "pleasant" automobile ride. There is no insinuation that people are immoral because they go out at night and return late without a chaperone. That is not the point in this paper. But here is the great question: Are the present social customs and tendencies conducive to the security of social life in the light of past experience and the weakness of

human nature? Under the best environment some people will go astray. In spite of all temptations some will be true to their highest ideals and keep their innocence and self-respect.

People who walk along the edge of a great precipice take more risk than those who pass along on the other side of the road. What is the best course to suggest to those who are to teach others by their precept and example? No one can give a full and final answer, in detail, suitable for every person and satisfactory to every type of personality. But, in principle, one may be permitted to say, in such an hour as this, choose and walk in a way of life, socially, which, if followed by others, will be safe for health of the body, inspiring and cultivating the mind and uplifting the moral character of all concerned. Under such a test, careful persons will be compelled to face the alternative of making a personal choice between the edge of a dangerous precipice and the safer way on the other side, in spite of social criticism.

The church cannot control society. But it offers a regenerating power, through the Gospel, under the power of the Holy Spirit. Law cannot save. Police force is not adequate. The church should present a program and reveal a life, so much superior to the way of the world, that humanity will be drawn unto Jesus Christ as steel is drawn to a magnet. This is the task of the Church—not to punish or criticize, but relieve and save; not to condemn but to uplift and transform. The social life of this age needs the leadership of a consecrated Christian society, saved by grace, but saved to serve.

I. W. JOHNSON.

ELON COLLEGE.

Elon College is the property of the Southeast Convention of Congregational and Christian Churches. It did not come into being of itself. It was conceived and organized by the leaders of the church and for the church. The church has always felt the responsibility of the College, has gladly assumed the direction and support of the institution. It was born out of a sense of need of a trained leadership, particularly a trained ministry. It is a church school, in the truest sense of the word. The Trustees of the institution are elected indirectly by the Convention and di-

rectly by the Trustees themselves. They are charged with the responsibility of conducting the affairs of the College, and are answerable to the Convention. The fruits of the College, through the years, have more than justified the Convention in its founding. While a church institution, it has evolved an inclusive curriculum affording wide latitude to ambitious students seeking adequate preparation for life. In the majority of the pulpits of the Southern Convention, and in many pulpits elsewhere in various denominations, the graduates of Elon College serve efficiently and continuously. Ninety per cent of the active pastors of the Southern Convention are graduates of Elon College. There is scarcely a church in the Convention that does not have within its membership one or more Elon College graduates.

The unusual growth of the College in recent years has attracted wide attention. Her achievements in inter-collegiate athletic sports have been most unusual. The public press may refer to the College as "Little Elon;" however, the Colleges themselves do not look upon Elon as little, when it comes to athletic contests. The present student enrollment is the largest in its history.

When you begin to count the assets of the College, in addition to buildings and grounds and endowment, you must count faith, friendship, good will, cooperation and confidence. These intangible assets are more valuable, if possible, than financial securities.

When the writer graduated from Elon College, he was invited to a seminary with several million dollars' worth of property and securities, but with a student enrollment of seven. Without faith, friends, and confidence, we could not go forward. Of course, the College needs and must have money with which to pay its bills, and may we remind ourselves that we are now in the midst of the College Period, when every friend of the College is asked to express his faith and confidence in the institution by a generous contribution. Every church in the Convention has its apportionment, determined by the Conference to which it belongs. This amount to be raised for the College is a part of that church's regular Conference apportionment. The College is getting along finely. It is gaining every day. These accomplishments have been made possible by the cooperation and help of the membership of our church. In all experiences of the College, now is the time for everyone to come to its rescue.

(Continued on page 14.)

For the Children

"Tick-tock, tick-tock!" says the clock as it pushes the days and the weeks on into the year of 1938. I hope all those good New Year's resolutions are still remembered! If we keep our good resolutions we will be growing bigger and finer along with the days and the weeks of this year.

There is a story told of a visitor who once visited in a bronze factory. In the bronze factory he watched the workmen as they cleaned the panels, trimmed the edges, touched and re-touched the outlines, shaped, smoothed, and polished one part after another and then went back over it all and did the same things over and over again. The visitor asked the workmen how they knew when their job was finished. Then the workmen replied that they never really finished a piece as they would like, but that they just quit working on it when it was taken from the factory. One of the lessons our Heavenly Father would have us learn is that we never grow perfect in one year but that we must continually trim and smooth out the rough places and form better habits and make and keep good resolutions day after day and year after year. In order to help us check up on ourselves God has given each of us a clock to carry around with us. It does not say, "Tick-tock," but it does say, "Yes - No - Right - Wrong" because it is a conscience clock. If we treat it well, it will always keep good time and we can depend upon it.

The Greeks believed that away in the Mediterranean Sea there was an island on which lived some beings they called sirens. These sirens had very beautiful voices, and they sang such wonderful songs that every one who heard them wanted to leave everything and go to the singers. When the sailors on ships that were passing the Island heard this singing nothing could prevent them from flinging themselves into the sea and trying to swim to the island. All around the islands were cruel, sharp rocks. The swimmers were flung upon these rocks and killed. Sometimes the captain of a passing boat would be so attracted by the singing that he would order the boat to sail in the direction of the island until it struck on the rocks and the crew was all drowned in the rough waters.

There were two famous men who got past this terrible island. One of them was a great warrior called

Ulysses. He was a very brave, strong, and wise man. He had heard about the sirens so when he got near the island, he had his ears filled with wax so that he could not hear and he had himself fastened to the mast of the ship, and then he ordered the men to row on. Soon Ulysses heard the sweet songs and tried his best to get loose but he could not. The rowers never heard the music, so they passed safely by.

Another famous man came by in a different way. He was called Orpheus, the most wonderful singer in the world. When the boat in which he sailed got within hearing of the siren island, Orpheus began to sing and he sang so beautifully that the rowers in the boat could hear nothing of the siren's songs because they were listening to the singing of their leader. So they, too, passed safely by the siren island.

There may be voices you, too, will hear which, if listened to, would make you forget those good resolutions, but if you keep your conscience clock running you will be able to drown them out and stick to your good resolutions.

RECEIVED FOR SUPERANNUATION.

Christmas Offering.

Oakland, Chuckatuck, Va.	\$ 10.07
Lebanon, Semora, N. C.	5.00
Antioch (R), Ramseur, N. C. ...	1.80
Winston-Salem, N. C.	4.80
Long's Chapel, Mebane, N. C. ..	3.75
Pleasant Hill, Benson, N. C.	2.64
Rosemont, Norfolk, Va.	28.20
Union (Va), Virgilina, Va.	9.72
Reidsville, N. C.	26.40
Seagrove, N. C.	4.73
Windsor, Va.	15.00
Palm Street, Greensboro, N. C. .	8.39
Wake Chapel, Fuquay Springs, N. C.	10.00
New Lebanon, Reidsville, N. C. .	11.20
Henderson, N. C.	12.00
First, Norfolk, Va.	30.00
Pleasant Ridge, Guilford College, N. C.	2.50
Hebron, Virgilina, Va.	5.00
Pleasant Union, Lillington, N. C. .	9.45
Union Ridge, Burlington, N. C. .	13.60
Mt. Pleasant, Vass, N. C.	2.61
Linville, Va.	8.23
Bethlehem, Altamahaw, N. C. ...	4.25
Bethel, New Hill, N. C.	4.04
Lynchburg, Va.	15.00
Franklin, Va.	5.71
Newport, Shenandoah, Va.	10.13
Barrett's, Wakefield, Va.	2.00
New Center, Seagrove, N. C. ...	1.91
Pleasant Ridge, Ramseur, N. C. .	6.69
Bethel, Burlington, N. C.	8.01
Mt. Zion, Mebane, N. C.	4.06
First, High Point, N. C.	1.41
Sophia, N. C.	3.49
Antioch, Harrisonburg, Va.	7.77
Christian Temple, Norfolk, Va. .	27.00
Mt. Auburn, Manson, N. C.	4.80
Piney Plains, Raleigh, N. C.	8.25
Cary, N. C.	2.88
Hopewell, Va.	1.55
Shallow Ford, Elon College, N. C. .	2.06

Berea, Altamahaw, N. C.	6.00
First, Burlington, N. C.:	
First Quarter\$ 24.00	
Christmas 35.36	
Second Quarter 25.32	
	84.68

Total \$ 436.78

Conference Offering.

Western North Carolina \$ 174.15

Convention Offerings.

N. C. & Va.	\$ 351.80
Eastern Virginia	311.00
Valley Virginia	65.00
Eastern N. C.	88.40

Total \$ 816.20

Total since December 1st .. \$1,427.13

I am profoundly grateful to the churches and to all who had a part in this most worthy and needed offering. If there are churches that took the Christmas offering and have not sent in, please do so at once.

It was a wise provision our Convention passed at its last session "That churches be requested to take an offering for Superannuation on Communion Sunday." Some churches are doing this and we sincerely hope all the churches will adopt and use the suggestion. It is a debt of honor we owe our retired and worn out ministers and the widows of ministers.

The funds are needed for this year's appropriations and here is hoping we will not fail these needy and deserving ones.

J. O. ATKINSON,
Chairman, Board of
Superannuation.

"THE CHRISTIAN SUN."

I love THE CHRISTIAN SUN. I love that for which it stands, but I am saying that it does not measure up to my ideals. After receiving my December 2nd number, I read every line except the advertisements and found one word that encouraged me, and that word was "Evangelism." Well, fine, at least we are thinking in terms of evangelism. But I must confess that I do not understand its full meaning.

However, if I should attempt to say just what I think we need I would quote the Wall Street Journal of several months past when it said that what America needs more than bank deposits, bonds, and securities is an old time revival such as our fathers and mothers had. But you say that the time of such revivals are past, and you are about right, for I am sure this is largely responsible for the cold, formal, sinful religious dry-rot today. Why not our leaders call for repentance and prayer for a great sweeping, spiritual revival!

J. J. CARTER,
Wadley, Alabama.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SEEKING.

(A Correspondence.)

Florida Sanitarium,
Orlando, Florida,
January 15, 1937.

Came last week, one evening, a lady to talk an hour, in the parlor here, on the early history of Florida: that a hundred years before Jamestown and Plymouth Rock the Spaniards were already subjugating the Indians, exploring and "settling" Florida. *Exploiting* would have been the better word for it is rather a notorious, as well as tragic part of history, that in the sixteenth, as well as in the centuries since, the Spaniards sent out ships and seamen to explore, to discover and to bring home gold. Unless the riches came back with her explorers those bold adventurers were rewarded with disgrace and death in a dungeon; as, for instance, Columbus who discovered America. Columbus could have discovered all the new worlds there were to discover, but since he did not bring home the gold the reward from his countrymen should only be imprisonment and death. So what mattered it if the Spaniards were in Florida a century before the English were at Jamestown, or the Pilgrims at Plymouth Rock? What did they do in and for Florida not only during the hundred years of their priority of possession, but in the centuries since—until, indeed, the sturdy descendents of Jamestown and Plymouth came here and began not to exploit and subdue, but to plant and cultivate and build? Some one has well said that the Spaniards came seeking gold and got bounty and defeat; the English came seeking God and got wealth and health, and the greatest democracy on earth.

It is all in what we seek, and the means we use in our search. Spain has paid a dear price for her ruthless seeking and exploitation, and at long last, retribution seems to have come home ("Vengeance is mine, I will repay saith the Lord"). Her colonies and continents gone from her, poor, pitiable Spain is now fighting it out with herself, seemingly a sort of suicidal pact, her own rendezvous with death. What is that Spanish war all about?

But from the beginning till now, and one presumes forevermore, Florida is, and will be a land of contests and contradictions. Here it seems that God has done His best, and man

his worst. Is ever so in this world? That when God has shown and showed His best there Satan seeks to do his worst? Here a good and glorious sun banishes the blight and frosts of winter. So thousands flock here, to seek the healing balm of a friendly sun, and the life-giving fresh air of "the broad open." And others came to seek rest, relaxation and their Eden of rich color and ripening fruits. These, in large part, fill the many churches on the Sabbath and hear great sermons from able ministers and worship God in the "beauty of holiness." One can find what one seeks. If one wishes, and seeks to get close to God, and all that is good, glorious, and wholesome, one can find it all here. On the other hand: Ah! me. On the other hand!! The State legalizes pari-mutual betting, gambling in its most seductive and "popular form. For instance, near many of the cities and towns are "Kennel Clubs." These are operated by a man, or a few men, who have grey hounds for racing. The "Club" near Orlando opened for a season of ninety days—more properly nights—a little while ago. The papers next morning reported about two thousand people present with receipts on the races of \$15,000.00 This was popularized by the advertisement that "a liberal per cent of the first night's profits would go to charity—to the support of an orphanage." Save the mark. Then another "Club" to advertise its opening night, filled a wheel barrow full of nickels and dimes and rolled it down the main street of the town and dumped the contents as a "gift to the city" at the door of the Chamber of Commerce. When counted it was a gift of \$710.00. That night thousands flocked out to "hit on the dogs."

One day, the past week, Florida's most popular "park" for horse racing opened for a season of 46 days. The papers report that all previous records were broken in attendance and in the betting, for a first day—about 20,000 people present and considerably over three hundred thousand dollars passed over the stiles in the betting. I asked a Floridian why the State legalized gambling. His reply was: "Thousands come here in the winter who want to gamble and will gamble in some way. By making their gambling 'legal,' and levying heavy taxes on the same as we do, our tax rates on land, houses and holdings in Florida are very low,

among the lowest, if not the very lowest, of any State in the Union."

Well, we find what we seek. God has done His best for us, but the waywardness, the sin of man's heart, has turned many of His best blessings into most cruel and killing scenes. But there it stands to all eternity, "Seek first the kingdom of God and His righteousness and all these things shall be added unto you."

Maybe, some day, man will learn, but many are a long, long way from it yet. "Seek and ye shall find; knock, and it shall be opened unto you." By what seek ye?

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 22, 1938.

Sunday Schools.

Mayland, Broadway, Va.	\$ 1.00
Durham, N. C.	8.53
Rosemont, Norfolk, Va.	14.45
Berea (Nans.), Driver, Va.	6.00
Antioch, Harrisonburg, Va.	8.04
Pleasant Hill, Liberty, N. C. ...	4.91
Flint Hill, Biscoe, N. C.	.39
Ramseur, N. C.	4.34
Happy Home, Ruffin, N. C.	3.40

Total \$ 51.06

Individuals and Churches.

Elm Avenue, Portsmouth, Va. ..	\$ 10.22
New Elam, New Hill, N. C.	2.80
Joppa, Edinburg, Va.	1.00

Total \$ 14.02

Woman's Board, S. C. C.

Mrs. H. S. Hardeastle, Treas., Norfolk, Va.	\$1,900.00
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Total for week \$1,965.08
Previously acknowledged ... 7,141.02

Total since Sept. 1 1937 ... \$9,106.10

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

Following is the report of receipts and disbursements of funds of the Woman's Board of Missions, Southern Christian Convention for the Quarter ending December 31, 1937:

Receipts.

Valley Va. Central Conference: Women's Societies\$ 88.37 Young People's Societies . 13.80	102.17
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N. C. Conference: Women's Societies\$573.82 Young People's Societies . 18.83 Willing Workers' Societies 16.54 Cradle Roll Societies 5.33	614.52
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Eastern Va. Conference: Women's Societies\$965.00 Young People's Societies . 212.00 Willing Workers' Societies 85.00 Cradle Roll Societies 4.00	1,266.00
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Total \$1,982.69

Disbursements.	
Home Missions:	
General Work	\$ 950.00
Foreign Missions:	
General Work	950.00
Total	\$1,900.00
Respectfully submitted,	
MRS. H. S. HARDCASTLE,	
Treasurer.	

QUARTERLY REPORT.

The following is the Quarterly Report of the Woman's Mission Board of the Eastern Virginia Christian Conference:

Women.	
Antioch	\$ 6.25
Berea (Nans.)	18.75
Berea (Nor.)	16.96
Bethlehem	53.00
Christian Temple	100.00
Cypress Chapel	25.00
Damascus	15.00
Dendron	11.75
Eure	7.00
First, Norfolk	18.75
First, Portsmouth	18.89
First, Richmond	10.00
Franklin	50.00
Holland	27.00
Holy Neck	37.50
Hopewell	2.65
Isle of Wight	22.00
Liberty Spring	50.00
Mt. Carmel	17.75
Newport News	15.00
Oakland	12.50
Ocean View	6.25
Rosemont	79.85
Suffolk	125.00
Wakefield	13.00
Windsor	5.30
Total	\$ 765.15

Young People.	
Berea, Nansemond, (New)	\$ 7.00
Bethlehem	50.00
Christian Temple (New)	6.50
Cypress Chapel	20.00
Dendron	1.50
Eure	4.00
First, Portsmouth	4.50
Franklin	18.75
Holland	5.00
Holy Neck	10.00
Liberty Spring	25.00
Mt. Carmel	5.61
Newport News	8.00
Oakland	8.75
Rosemont	5.00
Suffolk	9.00
Suffolk (W. W. Staley)	2.55
Spring Hill	5.00
Windsor	16.00
Total	\$ 212.16

Juniors.	
Antioch (New)	\$ 2.50
Bethlehem	8.00
Christian Temple	13.80
Cypress Chapel	1.00
Dendron	2.50
First, Portsmouth	1.88
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Ivor	2.50
Liberty Spring	6.25
Mt. Carmel	2.77
Oakland	1.25
Rosemont	5.34
Suffolk	10.00
Windsor	1.50
Total	\$ 85.54

Cradle Roll.	
Cypress Chapel	\$.50
Liberty Spring	1.00
Oakland	2.50
Total	\$ 4.00

Summary.	
Women	\$ 765.15
Young People	212.16
Juniors	85.54
Cradle Roll	4.00
Conf. Offering (Women) ..	41.06
Conf. Offering (Y. People) .	19.42
Grand total	\$1,127.33

Respectfully submitted,
MRS. J. M. RABY,
Treasurer.

QUARTERLY REPORT.

The first Quarterly Report of the Woman's Board of the North Carolina Congregational-Christian Conference, which was issued December 30, 1937, is as follows:

Women's Societies.	
Bethlehem	\$ 6.00
Biscoe	3.00
Burlington	214.90
Carolina	5.00
Chapel Hill	3.75
Church of Wide Fellowship ...	22.60
Circular Congregational	9.00
Durham Cong-Christian	43.55
Elon Cong-Christian	74.16
Ether Church	2.00
Flint Hill	1.30
Fuller's Chapel	7.50
Grace's Chapel	4.00
Greensboro, First Christian ...	87.96
Henderson	12.15
Hine's Chapel	9.05
Ingram, Va.	3.60
Liberty (Vance)	15.00
Monticello	10.05
Mt. Zion	3.00
Park's Cross Roads	5.34
Pleasant Hill	7.26
Pleasant Ridge (Guilford) ...	3.00
Raleigh United Church	22.50
Ramseur	1.93
Salem Chapel	2.50
Turner's Chapel	8.30
Union Church (Virgilina)	20.26
Wake Chapel	15.93
Winston-Salem	5.00
Youngsville	3.50

Total

Young People.	
Durham Cong-Christian	\$ 12.24
Greensboro, First Christian ...	6.59
Total	\$ 18.83

Willing Workers.	
Durham Cong-Christian	\$ 6.26
Greensboro, First Christian ...	3.48
Total	\$ 9.74

Willing Workers (Juniors).	
Durham Cong-Christian	\$ 6.30
Elon Cong-Christian	.50
Total	\$ 6.80

Cradle Roll.	
Durham Cong-Christian	\$ 3.95
Greensboro, First Christian ...	1.38
Total	\$ 5.33

Miscellaneous.	
Conference Offering	\$ 22.53
Summary.	
Women's Societies	\$ 633.09
Young People's Societies ..	18.83
Willing Workers	9.74
Willing Workers (Juniors) .	6.80
Cradle Roll	5.33
Miscellaneous	22.53
Grand total	\$ 696.32

Disbursements.	
October—	
Conf. Exp. Miss Jennie L. Jillson	\$ 10.00
Exp. Board Luncheon	5.10
Mrs. Paris Exp. Acct.	7.50
Mrs. Wisseman Exp. Acct. .	2.00
J. J. Stone & Co. (550 Conf. Programs)	20.00
Bank Charges	.20
November—	
Gurley Press (one-third of cost of Year Book) ...	25.00
Bank Charges	1.00
December—	
Mrs. Lightbourne Dist. Luncheon	2.00
Mrs. Lightbourne (Mrs. Truitt Exp. Conf.)	4.00
Bynum Printing Co. (Receipt Books)	5.00
To Mrs. H. S. Hardecastle, Treasurer of Women's Board of the Southern Christian Conference ..	614.52
Total	\$ 696.32

MRS. C. H. STEPHENSON,
Treasurer.

RECIPE FOR A CHURCH
DESIRING TO DIE.

Take of the Herb of Hypocrisy and the roots of Spiritual Pride with a Pinch of Custom, two large handfuls of Complacency and Self-Satisfaction. Boil them over the fires of Prejudice and Ill-Will, till you can perceive the ingredients floating on the top, then ferment them with the Sugar of Deceit and one quart of Emotional Tears, put them into a bottle of Envy and stop them up with the Cork of Malice; when all subsides make them into Pills of Conspiracy. Take them night and morning with the tongue of Slander. Attend house parties and enjoy a plate of Criticism. Go to meetings, sing hymns, say prayers with Pharasaic Spice, until they are heard all around the Neighborhood. This will produce the effect that you will cheat everybody; revile the church, rail against the regular ministry and, as opportunity comes, cut the Throats of all who do not agree with you.

If these ingredients be well prepared and the instructions consistently followed it is an Infallible Recipe for a dying church.

JAMES R. CLINTON.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

PILGRIM FELLOWSHIP WEEK.

Next week, January 30th to February 6th, will be Pilgrim Fellowship Week for the young people of our church. Sunday, January 30th, is observed all over the United States as "Denominational Day" in Christian Endeavor groups. We should make this week stand out in the minds of the older members of our churches as "Youth Week" or "Young People's Week."

The purposes of having this youth emphasis in our churches for a week are: To have the young people realize their responsibility to their church as a whole, and not just to their young people's society; to have the older people in the church gain a greater knowledge about the abilities of their young people and the importance of young people's work in their church; and to have young people of our denomination share with other young people all over the country this observance of "Youth Week."

PROGRAM SUGGESTIONS.

There are many things which can be done at this time to promote a feeling of friendliness on the part of all members of the church, both young and old. Even though this special week is past before you can put them into practice, we recommend them to you as possibilities sometime in the future:

1. The young people assist or have complete charge of the Sunday morning or Sunday evening church service.
2. The young people conduct the mid-week service, perhaps using as their subject the Statement of Purpose of the Pilgrim Fellowship.
3. The young people give a social for the older people of the church some evening during the week. Fellowship like this is often the way to closer understandings.
4. Have an "all church" supper, with the young people assisting the women in serving and the young people presenting the program of the evening.
5. Have a "parents' night" at your regular young people's meeting. Perhaps the program could consist of a Panel Discussion, composed of both young and older people, on "What Young People have a right to expect from their Parents," and "What Parents have a right to expect from their Children."

6. Assist the world friendship committee in your church by giving a play on some Mission topic, and thus show how interested you are in that phase of the church's work.

If any group takes advantage of this opportunity to put an especial emphasis on Pilgrim Fellowship during this coming week, please write the Young People's Department, 14 Beacon Street, Boston, Massachusetts, about it. They are anxious to have this information in order that they can offer suggestions to other young people's groups in the future.

PILGRIM FELLOWSHIP WEEK OF "THE SUN."

Next week, as announced in a previous issue, a great part of the regular issue of THE CHRISTIAN SUN will be turned over to young people. This seems especially fitting because it will appear as we are celebrating "Pilgrim Fellowship Week" throughout our churches.

We would like to have your opinion of and your contributions for these newly inaugurated Pilgrim Fellowship editions. Look over the first one critically and write us what you think should be done to improve the next such issue, which will come out in April. If your group is not reported in this issue, see that the omission does not occur again.

We hope that you will feel it is worthwhile for the editor to give us so much space once a quarter. Help us to make the wisest possible use of this great opportunity of sharing with each other the various phases of young people's work in the Southeast.

THE CHURCH NEEDS US.

CHRISTIAN ENDEAVOR TOPIC FOR
JANUARY 30, 1938.

SCRIPTURE: I Cor. 12:28-31;
I Tim. 3:12-16.

To Discuss—

1. How may we discover our fitness for a place in the church?
2. What kind of spirit should one possess in regard to giving himself for the church?
3. Give evidences of the fact that Christ has called young people into His service.
4. When are young people more responsive to the call of Christ?
5. Does the Church have a challenge and message which call for our best?

MANY, YET ONE.

CHRISTIAN ENDEAVOR TOPIC FOR
FEBRUARY 6, 1938.

SCRIPTURE: I Cor. 12:12-27.

Monday—One in Faith—Gal. 2:19, 20.
Tuesday—One in Loyalty—Phil. 3:7-21.
Wednesday—One in Brotherhood—Eph. 1:1-12.
Thursday—One Vine, Many Branches—John 15:1-10.
Friday—Many Races, But All One in Christ—Col. 3:9-14.
Saturday—Many Races, One Destiny—Rev. 7:9-17.

Christian Endeavor was organized in February 1881, in Portland, Maine, by Rev. Francis E. Clark. Since that time it spread so rapidly that it became a national and international movement. Christian Endeavor creates activity among youth through a spiritual and church-centered program; works in many denominations around the world; stands for temperance; works for peace; and believes a "new world comes only through new world builders."

Dr. Poling says: "The supreme business of Christian Endeavor is leading young people to Jesus Christ, bringing them into the life of the Church, training them there for the service of Christ and His cause through all human relationships. Evangelism, the Quiet Hour, the Tenth Legion, the study of the whole missionary enterprise, and the entire program of Christian education should receive from us a fresh evaluation."

Discuss these points—

1. To what extent is our Christian Endeavor reflecting the many interests and phases of Christian Endeavor?
2. At what point does our society seem to be strong? How can we use this strength more effectively?
3. Where does our society seem to be weak? How can we gain strength at this point?
4. What can our society do to win more people to Jesus and His way of life?

We should use this meeting as a means for expressing gratitude for past achievements, as a time to "take inventory" of our present, and as a time of prayer and wise planning for future activities.

S. E. M.

IMPORTANT NOTICE.

When sending in subscriptions, please give the name of church.

Sunday School

REV. H. S. HARDCASTLE, D. D.

MINISTERING TO SPIRITUAL NEEDS.

LESSON V—JANUARY 30, 1938.

GOLDEN TEXT: *Son, thy sins are forgiven.*—Mark 2:5.

LESSON: Mark 2:1-12.

Soon after Jesus came back to Capernaum, people found it out. "It was noised that He was in the house." Jesus cannot be hid. Individual and home life are different when Christ is around. His spirit has a way of expressing itself, his life transforms the life of others. If we really have the spirit of Christ in our lives or in our homes, sooner or later it will be "noised" and noticed. People will take knowledge of us that we have been with Jesus. The ultimate test is not what we profess, but how much of the spirit of Jesus we express.

Speaking the Word.

"And many were gathered together, so that there was no longer room for them, no, not even about the door; and he spake the word unto them." Christ seemed to be a great magnet, drawing all men unto Himself. To be sure some people came from sheer curiosity, and some in the hope that they might be healed, but many came because here was a man who spake as never spake before. There was winsomness in his words, but more; there was reality and vitality. He spoke with authority, with power, with conviction. He put old truths in new forms, or proclaimed new truth with strange appeal. He was the Word, and when He spake the word it became luminous with beauty and power and meaning. People liked to hear Jesus preach and teach. And people like to hear a minister or teacher today who has the spirit of Jesus and an expression of Christ.

Bearing One Another's Burdens.

"And they came, bringing unto Him a man sick of the palsy, borne of four." This man was grievously afflicted. He apparently was suffering the penalty of his sins; in any event he was sick in soul as well as in body. He could not help himself. But he had friends, who believed that if only Jesus could deal with him in a personal way, something could be done for their friend. Because they cared for him, cared enough to do something to help him, a glorious chapter was written in his life and in the gospel record. We are to bear one another's burdens. We are to bring others to Christ.

When these men got their friend to the house where Jesus was they could not get anywhere near Jesus. Nothing daunted they went up on the roof, opened a hole through the earthen slabs, or the covering of the roof, and grabbing hold of the four corners of the man's bed or pallet, they lowered him down directly in front of Jesus. These men showed an earnestness and a perseverance and a faith that all too many of us lack today. One reason why the Sunday school classes and the churches do not grow faster and larger is because we are not putting enough thought and energy and personal service into our work.

Forgiving Sin.

"Son, thy sins are forgiven." With spiritual insight, Jesus saw the man's spiritual needs. Far more important than mere healing of body, was the make the man whole, to help him to come into an experience of God's forgiveness, the renewal of a right spirit within him. It must have startled the man, as well as disappointed him, perhaps embarrasses him, to hear Jesus speak these words. Like so many of us, the man wanted health of body when he needed health of soul. How many there are who consult physicians in an effort to be rid of aches and pains, and to be healed of diseases, and yet do not consult the Great Physician for the thing that they need most. There are folks who are scared to death when they get a little pain or ache or some disturbing symptom, but who are not much troubled about their sins, or about a vigorous and healthy spiritual life.

"Thy sins are forgiven thee"—these are momentous words. They are words that cannot be lightly spoken by the Son of God. Forgiveness costs. The Cross is some evidence to what it costs God to forgive us in Christ. Happy is the man who, because of genuine repentance and sincere and thorough-going repentance can hear God say, "Thy sins are forgiven." This is one of the gospel's most precious words. Jesus probably never spake words that have more significance for us than these.

Carping Critics.

There is always somebody to find fault. Instead of rejoicing that a man had found forgiveness and had been restored to a new relationship with God these scribes began to "reason in their hearts" and to conjure up some theological hocus pocus. "Who can forgive sins but one, even God?" To be sure they were right, for who could? But the One who was the image of the invisible God was in their midst and they knew him not. He had power on earth to forgive sins,

but he could not forgive them for their hearts were not right in the sight of God.

Meeting the Issue.

"But that ye may know that the Son of Man hath authority on earth to forgive sins, I say unto you, Arise, take up thy bed, and go unto thy house." Forgiveness of sins is an inner thing, something that cannot be seen with the physical eye. The Master knew that his critics could easily dismiss his seemingly glib words about forgiveness. There was an issue here which must not be evaded. He, therefore, commanded the man to rise up, walk, and go into his house. In this case, at least, he would show the reality of the experience which men could not see by a sign which they could see. This miracle was a token of his power over the bodies as well as the spirits of men. Jesus is always willing to meet an issue honestly. And He even yet can verify inner experiences by outward signs.

The Final and Unanswerable Argument.

"And he arose, and straightway took up the bed, and went forth before them all." The final test in this case was the healed man. Jesus was willing for His case to rest upon the man. That paralytic walking and carrying his bed was the final, unanswerable argument which Jesus presented. A Christian man today is Christ's final and unanswerable argument. There is no answer to a Christ-like life. Christ's cause stands or falls on the witness which our lives give to His power and His grace.

A COUNTRYMAN SAYS:

Yesterday we met at the little church for the first business meeting of the year. Only about five per cent of the membership was present. No division or difficulty of any kind in the church, just too busy with other affairs to spare one hour of the Lord's time on Saturday afternoon to attend to this business—the work of the church. We wonder if other churches have any trouble along this line. About what per cent usually attend? We would be interested in hearing from other churches, and suggestions for increasing attendance at these business meetings.

Our pastor advanced a forward program, one that if practiced, will certainly put us in better condition financially and otherwise. Oh, that men would apply the same intelligence, business methods and enthusiasm to their church work as they do to their private affairs. Then we would grow, and glow, and go forward in a righteous cause.



MONDAY.

CHRISTIAN HILL-TOPS.

"And seeing the multitudes, He went up into a mountain."—Matt. 5:1.

It was from mountain tops and high places that Jesus revealed to the disciples God's plan for life. In this revelation He helped them see that real happiness comes not from trifling things, not from doubtful pleasures, nor from wealth, but from the workings of the Holy Spirit in and through the life.

We may not be able often to go up into the mountains but we do not have to. In the plains where we are, we can still have a vision of Christ and His way, and that makes us dissatisfied with any less than the realization of His promise: "Ye shall be perfect even as your Father which is in Heaven is perfect."

Prayer—O God, give unto us Thy peace and enable us to make known that peace unto the world. *Amen.*

TUESDAY.

HE DID NOT SEE ENOUGH.

"And his servants said unto him, Alas! my Master, how shall we do? And He answered, fear not, for they that be with us are more than they that be with them."

"And Elisha prayed and said, Lord I pray Thee open his eyes, that he may see."—II Kings 6: 15-17.

It was spiritual blindness with this young man that he did not see the Hosts of Heaven. Had he seen, he would have known and had no fear.

It is not that we see too much; we see too little. For instance, Caleb and Joshua had been sent out as spies to spy out the promised land. Like those who had gone previous to them, they, too, saw the threatening dangers. But they saw more than that. They saw God and His presence and this assured them of victory. It is never the presence of difficulties which forecast

our defeat. It is always the absence of God.

Prayer—Our Father, we believe; help Thou our unbelief? Thou art closer than our breathing. Help us always to realize that fact. Open our eyes that we may see Thee and fight the good fight of the courageous and of faith. *Amen.*

WEDNESDAY.

OH, WHAT A CHANGE!"

"He laid His hands on her and immediately she was made straight and glorified God."—Luke 13: 13.

We marvel endlessly at the wonderful changes Christ wrought with those He came in contact with and of those upon whom He bestowed His blessing of healing. We marvel today at the changes wrought in human character, in dirty lives made clean, weak lives made strong, selfish lives made loving, wrong lives made right, pagan lives made Christian. There certainly must be some power, some authority, some abiding Spirit far beyond the preacher's ministry, far beyond education's wisdom, far beyond civilization's methods of changing human hearts.

This power is Christ, the hope of everyone.

Prayer—Our Father, help us to be so humble and contrite that we may draw upon Thy limitless power for the good of the world. *Amen.*

THURSDAY.

EVEN THE DOG KNOWS.

"Let us go into the house of the Lord."—Psalm 122: 1.

A story comes to us of an air-dale dog that walked quietly into church one Sunday and went from pew to pew sniffing in search of his master and mistress. It appears that his master and mistress were such steady church-goers that even the dog knew where to look for them.

Thank God for the many persons

whose habits of worship are so established that everybody may know where to find them. They are the pillars of the church and out of their lives flow blessings that make people happy and bring the Kingdom of God to men.

Prayer—Our Father, we confess that we do not love the house of the Lord enough; that we do not worship Thee enough; that our lives do not witness for Thee enough. Forgive us for this, and may the habit increase into freshness and vital experience. *Amen.*

FRIDAY.

"THE MAN WITHOUT EARS."

"Having ears, hear ye not?"—Mark 8: 18.

Years of experience have brought to us the knowledge that there are myriads of people without an ear for the finer sounds of life. They do not hear the beauty in music, they cannot even appreciate the song of a bird; they are deaf to sentiments of nobility, of wisdom, and God-like affection.

They, whose ears are dull to the voice of God, are worse off than they who merely are deaf to worldly sounds. It has been said, "they are marble statues." God forbid this for you and me.

Prayer—Our Father, grant unto us spiritual ears that we may miss no message of Thine, whether it comes through nature, through music or through the Holy Spirit. And whatever Thou dost give us to do, help us to do it with all our might. *Amen.*

SATURDAY.

TODAY AND TOMORROW.

"Take no thought for the tomorrow; for the morrow shall take thought for the things of itself."—Matt. 6: 34.

"I must work the works of Him that sent me while it is day."—John 9: 4.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FAITH, A PERSONAL TREASURE.

By REV. JOHN G. TRUITT, D. D.

"And Jesus answering said unto them, Have faith in God."—Mark 11:22.

"A good man out of the good treasure of his heart bringeth forth good tidings." And one of the very best treasures any man can bring forth is faith. "Verily I say unto you," says Jesus, "If ye have faith . . . nothing shall be impossible unto you." Faith moves mountains. Among the outstanding blessings of my childhood days was a mother with faith. She had faith in God, faith in her children, and faith in her neighbors. She believed in folks. She thought the teachers at public schools would be good and true to her children, and they were. She thought the minister and the Sunday school teachers were fine, faithful folks and they were. She believed her neighbors would do her any good turn they could, and they did. One of the things I can safely say about my mother, she had a simple faith in the other fellow, and she had an unswerving faith in God.

She was a great blessing in our home, and I suspect that there are many who would rise up now in that old community and say that she was a blessing to the neighborhood. Faith is a great asset. One man with faith in boys, for instance, and who will take an interest in them, taking their part, sharing their likes and dislikes, being their friend and counsellor, is worth far more than a whole system of policemen, and a whole row of jails, in making better boys. It is a pleasure to meet a man with faith. I do not mean a foolhardy man, but one that knows human nature, and still believes that it has its everlasting, dependable, heroic qualities. The man of faith is good company, good fellowship, and a worthwhile man in the church, city countryside, anywhere a good man is needed. He is a mountain-moving man.

I hope I may never lose faith in my fellow travellers along life's pathway. I believe in them. I am not suspecting them. I am expecting them to make reasonably good, and some of them to make extra good. I like the prayer of the disciples when they said to Jesus, "Increase our faith." Jesus had been giving them an example of a man that was a real faith-tester. A man who would ask for-

giveness then go do the same thing over again; and then ask forgiveness and go do the same over again. That sort of a man is indeed a tester of one's faith. Jesus said to His disciples, "And if he trespass against thee seven times in a day, and seven times in a day turn again to thee saying, I repent; thou shalt forgive him." Jesus was not advising forgiveness in such a case, he was commanding it! So His disciples said, "Increase our faith." Jesus believed in men. He believed the faith would be eventually vindicated! Let us thank God for the faith of Jesus Christ. And let us humbly bow in His presence and ask Him to increase our faith.

It took real faith to say to Jairus' dead daughter Arise; it took great faith to say to ten lepers Be ye clean; it took great faith to stand before the sealed tomb of Lazarus and say Come forth; it took great faith to say to the sinner-woman Thy sins be forgiven thee; but it seems to me it took greater faith still to entrust to the disciples the gospel of the Kingdom of God. That was faith, indeed. But the faith of Jesus was vindicated. To the death they went to make good his faith in them. And they so conducted themselves before they were called to martyrdom that the gospel of love was off to a good start across the wide world. They did their job well. Have you ever heard anybody say the disciples bungled the task God gave them through Jesus Christ? I never have. Their loyalty, and faithful carrying out of His instructions has been the marvel of the ages! He was so good to them, and so complete in His trust of them, they simply could not fail. Faith, says Jesus, will remove mountains.

"I have faith in you," has saved the day for me at many turns of the road of life. What greater blessing can one give another than faith in that person. The other day a friend of mine, my mother-in-law of whom I am very proud, said to me in reference to an address that she knew I was soon to deliver: Remember, we are counting on you. It helps. It brings out the best in one to know that others believe in one. "A good man out of the good treasure of his heart brings forth good things," and I tell you faith is one of the best treasures he can possibly bring forth.

Your mother has faith in you. Mark that, young man. Your mother

has faith in you. She may not be able to give you wealth, education, prominence, position, or place in the world; but more than all those things if you know how to be a worthy son is the faith she places in you. And mother, that is a lesson to you, too; remember to have faith in your son and daughter. It is one of the best treasures. Jesus trusted Peter, and James, and John, and the rest. He believed in them. And those disciples, eleven of them at least, vindicated that trust.

Jesus not only trusted his fellow-men, but He had faith in God. And I believe that that is one of the primary needs of the hour: Faith in God. Plain, simple, mountain-moving for its sheer simplicity, faith in God is what we can pause right here to think about. Has God really ever failed you? We have failed him at times; miserably failed him. But we must confess that he has never failed us. "God is faithful." "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek Him."

Jesus had faith in the Scriptures as they existed in His day. He looked upon them as sacred writings, bearing unbreakable promises. "Till heaven and earth pass," says Jesus, "one jot or one tittle shall in no wise pass from the law till all be fulfilled." He did not empty the Old Testament Scriptures, He filled them; He did not belie them, He believed them; and He did not tell what was wrong with them, He showed what was right with them. He believed in the Scriptures. He had faith. John, the beloved disciple, says: "This is the victory that overcometh the world, even our faith." And he goes on to say that "he that believeth that Jesus is the Son of God" is the one who has the faith. Fill the treasure of your heart with faith in folks, faith in God, faith in the Bible, and faith in Jesus Christ. There are no better treasures than these.

AN ACKNOWLEDGEMENT.

(The following note comes from a retired minister and his wife. Ed.)

This is to acknowledge a receipt of one year's subscription by a friend who did not give a name, but we want the one making this gift to us to know that we certainly appreciate more than we can ever tell.

IMPORTANT NOTICE.

When sending in subscriptions, please give the name of church.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Christian Orphanage group are very much interested in basketball this season. The high school team is made up of orphanage boys.

The team is very much interested in their games. They have won all the home games except one and they let that team know that they were on the court in that game.

I am always glad to see the boys and girls take an active interest in games and all kinds of athletics. It teaches them to think quick and act quick. They have played nine high school games and won six. Clyde Brady seems to be the star player. In the nine games he has played he has scored 117 points. His brother, George runs him a close second, and in one game scored twenty-one points.

If they keep on winning they may be tempted to challenge the college team before the season closes.

The health of the children has been good except a few light colds and a few cases of whooping cough.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JANUARY 27, 1938.

Amount brought forward \$ 284.71

Sunday School Monthly Offerings.

Western N. C. Conference:

Ramseur\$ 7.32
Zion 1.09
Hank's Chapel 3.66

12.07

Eastern Va. Conference:

Elm Avenue, Oct., Nov.,
Dec.\$ 13.19
Wakefield 2.72
First, Portsmouth 3.77

19.68

Valley Va. Central Conference:

Newport\$ 2.50
AntiochNov. 1937 5.18
Dec. 1937 2.23
Jan. 1938 4.13

14.04

Ga. & Ala. Conference:

Vanceville 1.00

1.00

Special Offerings.

Alamance County\$ 30.00
Alamance County 45.00
Mr. & Mrs. J. W. Barney 5.00
Sale of potatoes50
Mr. May, support of chil-
dren 5.00
Mrs. Dalton, support of
child 12.50

98.00

Endowments.

Lawrence S. Holt 150.00

Total for week \$ 294.79

Grand total \$ 579.50

ELON COLLEGE.

(Continued from page 6.)

Confidence in the College has been established. It has been forward along all lines. We cannot afford to allow the College to be interrupted in its progress or be compelled to retreat in the least, but we must help it go forward, and with your help and the help of every other member of the church and in the providence of God, we will go forward.

Please, our good friends of the local church, don't forget us; don't pass us by, but lend us a helping hand and in turn the College will bear fruit for the church to which we belong, and society of which we are a part. Don't forget the College Period closes the last day of February. It would be fine if we could hear from every member through his church before that date.

L. E. SMITH.

WHAT SHOULD THE MIS-
SIONARY DO?

(Continued from page 5.)

spect deepens when they see him value the cause of the Christ above dollars, above property, yes, above life.

Some years ago I was to return to China from furlough. A friend of some years standing and I were riding on the rear platform of the train

as it pulled out of the station. He had on several occasions urged me not to go again to the far-away land. He pressed his point again as we talked for the last time before my return. I looked at him kindly and firmly, and said: "Mr. E., if I did not return to China as a missionary I would greatly lower myself in your esteem." He accepted the challenge and with candor replied, "Yes, you are right."

Why are two thousand missionaries remaining in China at their own risk? The only answer I know is, Jesus Christ.

[Note: Dr. Beard will be remembered as the guest speaker at our Southern Conferences last fall. Ed.]

FAMILY ALTAR.

(Continued from page 12.)

The great Christian principles emphasize a control of self and a direction of our activities in order to produce a tomorrow that ought to be. All of God's plans are long plans. We must work accordingly.

Prayer—Our Father, like Paul, we see through a glass darkly. Give us the faith to see the things that ought to be and give us the patience to work for them loyally. We ask for Christ's sake. Amen.

SUNDAY.

CLOSE TO THE BORDER.

"If in this life only we have hope in Christ, we are of all men most miserable."—I Cor. 15: 19.

William T. Ellis in *The Christian Herald*, 1933, said:

"After a thousand miles of automobile travel, I recently was nearing home, when a fragment of steel from a swiftly passing car crashed into the windshield, striking me and covering me with shattered glass. Only a few inconsequential scratches resulted.

"But the accident was one more needed reminder of the obvious truth that all of us are forever living on the border of the other world. No man may know when he will be summoned across. 'In the midst of life there is death.' Nobody is fully prepared to live who is not also ready to die. Without fear or morbidness, eternity should be reckoned with as a sure consequence of time. For death is surer than life."

Prayer—Our Father, some of us live in terror of death. We pray Thee to give us such a far vision of things eternal that death shall be only a stepping stone into Glory. Make our spirits serene till Thou dost call for us. Amen.

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Second Semester Begins January 31, 1938

HELEN C. JENKINS, Principal

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

EURE.
Mrs. Mollie Kate Eure was born September 19, 1862, in Isle of Wight County, Virginia. She lived the greater part of her time in Gates County, North Carolina, where she was a faithful member of Eure's Christian Church for a number of years and an active member of the Missionary Society.
She married Mr. Dempsey L. Eure of Gates County in early womanhood. To this union there are only two living children, namely, Henry L. Eure and Mrs. Thomas Howell, both of Gates County.
Mrs. Eure was called home to heaven in the morning of December 1, 1937, at her old homestead.
Her remains were carried to Eure's Christian Church for funeral services and burial.
A FRIEND.

SLAUGHTER.
Donie Priscilla Slaughter, daughter of the late Solomon and Betty Tuck of Virgilina, Virginia, was born January 19, 1900, and died at her home, Nelson, Virginia, December 22, 1937, at the age of thirty-seven years, eleven months, and three days. On December 30, 1916, she married Yeary Slaughter. She leaves her husband and five children. The children are: Roger, Jimmy, William, Richard, and Virginia. There are

also surviving seven sisters and one brother.
Sister Slaughter joined Union Christian Church when about twelve years of age and was a member till her death. She died in the faith. The funeral was conducted at Nelson Baptist Church by the writer and burial was in the church cemetery. A large number of sorrowing relatives and sympathetic friends were present.
C. E. NEWMAN.

GARRISON.
On January 1, 1938, the death angel visited the Ladies Aid Society of Bethlehem Christian Church and claimed one of our oldest and most faithful members, Mrs. I. N. W. Garrison. Therefore be it resolved:
1. That in the death of Mr. Garrison we have lost a faithful and loyal friend.
2. That we extend to his relatives our sincere sympathy, and pray that God will bless and comfort them.
3. That a copy of these resolutions be placed on the records of our Society, a copy sent to "The Christian Sun," for publication, and one to the relatives of the deceased.
Respectfully submitted,
Mrs. C. L. SIMPSON,
Mrs. B. M. FAUCETTE,
Mrs. ROY KERNODLE,
Committee.

McSHERRY.
George Eddie McSherry, son of Phillip and Evelyn McSherry, was born June 24, 1874, and departed this life on December 28, 1937. When a young man, he married Miss Anna Hamlet, who survives him, together with the following children: Clyde, Lois, Evelyn, and George; and four grandchildren. There are four sisters: Mrs. J. A. Solomon, Mrs. J. W. Pulliam, Mrs. Cora Weeler, and Mrs. Aurelia Hudson. Brother McSherry had been a member of Lebanon Christian Church since a young man. The high regard in which he was held was evidenced by the vast crowd of people attending his funeral at his church, conducted by the writer. The floral designs were many and beautiful. Burial was in the church cemetery. There is sadness in the home; but loved ones weep with hope of meeting again.
C. E. NEWMAN.

MURRAY.
Cabell F. Murray was born June 15, 1888, and died December 16, 1937. When in boy, he joined Union Christian Church and was a good member until death. On December 27, 1908, he married Miss Emily Bell Tuck, who survives him, together with the following children: Mrs. Alpie Rice, Mrs. Drewry Tuck, Solomon, Fraser, Ada, and Herman Murray. One brother, Ocie Murray, and two sisters, Mrs. Mollie Rehew and Mrs. Nannie Glasscock are living. The funeral was conducted by the writer at this church and burial was in the town cemetery. One of the largest crowds attended the funeral ever seen here on a like occasion. Brother Murray was an honest man, a good citizen, and a kind neighbor. By industry and good management he became independent. He was a good financial supporter of his church and charitable to those in need.
C. E. NEWMAN.

COBB.
In the passing of Mrs. Margaret T. Cobb, at the home of her daughter, Mrs. W. J. Stephenson, in Richmond, Virginia, on October 9, 1937, the Franklin Congregational-Christian Church lost one of its oldest members. The church wishes to express its ap-

preciation of the life and services of the deceased in the following resolutions:
1. That in her death we have lost a fine Christian character although confined to her home for many years she was ever faithful to her church and her Lord.
2. That we hold in loving remembrance her years of faithful living and devotion.
3. That we extend our heartfelt sympathy to her family and commend them to God, whose grace is sufficient to us all.
4. That a copy of these resolutions be placed on our church records, a copy sent to the family, and a copy sent to "The Christian Sun," our Church Paper, for publication.

Mrs. C. O. BYRD,
L. R. JONES,
Mrs. E. L. BEALE,
Committee.

WRIGHT.
On November 2nd, God, in His infinite wisdom, saw fit to remove from our midst one of our faithful members, Mrs. Jessie M. Wright.
She was a loyal member of the First Christian Church of Portsmouth, Virginia, a devoted wife and mother, and a faithful worker in both the Ladies Aid and Missionary Societies.
She was at all time interested in the church and its works, and it was her earnest desire to be of help. Therefore, be it resolved:
1. That we humbly bow in submission to God's will, knowing that He doeth all things well, and that his loving arms are ever beneath us.
2. That we extend our heartfelt sympathy to her family in their bereavement, and point them to our loving Father, who was her constant source of comfort.
3. That a copy of these resolutions be sent to her family, one to "The Christian Sun," for publication, and one recorded in our minutes.

Mrs. J. F. BROTHERS,
Mrs. C. F. RUDD,
Mrs. O. C. HORTUNG,
Committee.

SUTTON.
Mrs. Rachel Cornelius Cable Sutton was born April 27, 1850, in Alamance County, North Carolina, and departed this life December 11, 1937. She made her home with her daughter, Mrs. Ingram Wheeley. Her husband preceded her to the spirit land 18 years ago.
Those who lament her going are: two daughters, Mrs. Wheeley, and Miss Mary Sutton; one brother, P. M. Cable; one grandchild, three great-grand children, other relatives and many friends.
In early life Mrs. Sutton professed Christ as her personal Saviour and lived consistently to that profession until the end came peacefully. She united with Shallow Ford Church and was, in recent years, the oldest member. She loved and was loyal to her church in attendance and support as long as physically able.
Mrs. Sutton spent her entire life in the locality of Elon College. She was a kind friend to all, a good neighbor and a useful citizen to her community. She will be greatly missed.
Funeral services were held at her home church, by her pastor, assisted by Rev. J. W. Patton, a former pastor. Interment was made in the church cemetery.
May the Lord comfort all who mourn.
L. L. WYRICK.

A Campaign for Subscriptions

The time has come for THE CHRISTIAN SUN to increase its usefulness by going into more homes of our Church people. The Board of Publications of the Southern Convention has designated February 1 to 15, 1938, as the time for the churches of the Convention to secure these needed subscriptions. The Board suggests 350 from Virginia and the same number from the Carolinas. Elon College offers a scholarship for one year to the state getting the most subscriptions. Watch these columns for the returns as they come in the next few weeks.

N. C. & Va. Conference:		Bennett	1 ..	Damascus	2 ..	First, Richmond ..	8 ..
	Quota Reed	Big Oak	3 ..	Ebenezer	5 ..	Franklin	10 ..
Albemarle	3 ..	Biscoe	1 ..	Fuller's Chapel ...	3 ..	Holy Neck	10 ..
Apple's Chapel ...	8 ..	Brown's Chapel ..	5 ..	Good Hope	2 ..	Holland	10 ..
Ashville	2 ..	Ether	2 ..	Hayes Chapel	2 ..	Hopewell	3 ..
Belew Creek	2 ..	Flint Hill (M) ...	1 ..	Henderson	4 ..	Isle of Wight ...	3 ..
Berea	3 ..	Flint Hill (R) ...	1 ..	Lebanon	1 ..	Ivor	3 ..
Bethel	4 ..	Grace's Chapel ...	4 ..	Lee's Chapel	2 ..	Johnson's Grove ..	3 ..
Bethlehem	7 ..	Graham	1 ..	Liberty	8 ..	Liberty Spring ...	10 ..
Carolina	2 ..	Graham, Providence	2 ..	Martha's	1 ..	Mt. Carmel	8 ..
Concord	3 ..	Hamlet	1 ..	Mebane	1 ..	Mt. Zion	3 ..
Burlington	15 ..	Hank's Chapel ...	4 ..	Morrisville	1 ..	New Lebanon ...	4 ..
Danville	13 ..	High, Point, First	2 ..	Moore's Union ...	2 ..	Newport News ...	10 ..
Durham	10 ..	High Pt., E. Green	1 ..	Mt. Auburn	4 ..	Ocean View	3 ..
Elkspur	2 ..	Liberty	1 ..	Mt. Carmel	3 ..	Oakland	8 ..
Elon College	9 ..	Mt. Pleasant	2 ..	Mt. Gilead	4 ..	Oak Grove	4 ..
Greensboro, First	11 ..	Needham's Grove ..	2 ..	Mt. Herman	1 ..	Old Zion	8 ..
G'snsboro, Palm St.	6 ..	New Center	2 ..	New Elam	6 ..	Rosemont	10 ..
Happy Home	5 ..	Parks Cross Roads	4 ..	New Hope	5 ..	Suffolk	15 ..
Haw River	3 ..	Pleasant Cross ...	2 ..	Niagara	1 ..	Spring Hill	3 ..
Hebron	3 ..	Pleasant Grove ...	6 ..	Oak Level	3 ..	South Norfolk ...	10 ..
Hines Chapel	5 ..	Pleasant Hill	4 ..	Piney Plain	2 ..	Union (South,) ...	8 ..
Hopedale	2 ..	Pleasant Ridge ...	3 ..	Pleasant Hill	2 ..	Union (Surry) ...	3 ..
Howard's Chapel ..	1 ..	Pleasant Union ...	1 ..	Pleasant Union ...	3 ..	Wakefield	8 ..
Ingram	4 ..	Providence Chapel	1 ..	Plymouth	2 ..	Waverly	10 ..
Ivey Hill	1 ..	Ramseur	3 ..	Pope's Chapel ...	3 ..	Windsor	8 ..
Kellam Grove	2 ..	Randleman	2 ..	Raleigh	7 ..	Virginia Valley Central Conference:	
Lebanon	3 ..	Seagrove	1 ..	Sanford	4 ..	Tentative List	
Liberty	4 ..	Shady Grove	2 ..	Shallow Well ...	4 ..	Quota Reed	
Long's Chapel	4 ..	Shiloh	3 ..	Southern Pines ...	4 ..	Antioch	3 ..
Lynchburg	3 ..	Smithwood	4 ..	Turner's Chapel ..	2 ..	Bethel	5 ..
Monticello	2 ..	Spoon's Chapel ...	1 ..	Wake Chapel	5 ..	Bethlehem	3 ..
Mt. Bethel	3 ..	Sophia	1 ..	Wentworth	3 ..	Beulah	1 ..
Mt. Zion	3 ..	Union Grove	2 ..	Youngsville	1 ..	Concord	3 ..
New Hope	1 ..	Zion	3 ..	Eastern Va. Conference:		Dry Run	3 ..
New Lebanon	4 ..	Eastern N. C. Conference:			Quota Reed	Island Ford	1 ..
Pleasant Grove ...	6 ..		Quota Reed	Antioch	8 ..	Joppa	2 ..
Pleasant Ridge ...	2 ..	Amelia	2 ..	Barrett's	4 ..	Leakesville	5 ..
Reidsville	10 ..	Antioch	2 ..	Berea (Nans) ...	4 ..	Linville	5 ..
Rocky Ford	2 ..	Auburn	2 ..	Berea (Nor) ...	8 ..	Mayland	4 ..
Salem Chapel	3 ..	Bethel	1 ..	Bethlehem	10 ..	Mt. Lebanon ...	4 ..
Salisbury	1 ..	Bethlehem	1 ..	Burton's Grove ...	4 ..	Mt. Olivet	5 ..
Shallow Ford	3 ..	Beulah	3 ..	Centerville	3 ..	New Hope	2 ..
Tryon	4 ..	Caroleigh	1 ..	Christian Temple ..	15 ..	Newport	5 ..
Union (N. C.) ...	7 ..	Cary	1 ..	Cypress Chapel ...	10 ..	Palmyra	2 ..
Union (Va.)	9 ..	Catawba Springs ..	5 ..	Damascus	8 ..	St. Peter's	2 ..
Winston-Salem ...	2 ..	Chapel Hill	2 ..	Dendron	3 ..	Timber Ridge ...	7 ..
Western N. C. Conference:		Charleston	2 ..	Elm Avenue	3 ..	Whistler's Chapel ..	2 ..
	Quota Reed	Christian Light ...	3 ..	Eure	8 ..	Winchester	7 ..
Antioch (C)	2 ..	Christian Chapel ...	3 ..	First, Norfolk ...	8 ..	Woods' Chapel ...	4 ..
Antioch (R)	2 ..	Clayton	1 ..	First, Portsmouth ..	8 ..		
Bailey's Grove ...	1 ..						

Pastors are being depended upon to see that the work is done in their churches. They will not fail this trust. Be sure that names and addresses are correct, and that writing is easy to read. Give name of Church. Send all subscriptions, money, (use check or money order, not cash), and requests for help to

THE CHRISTIAN SUN

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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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NUMBER 5.

Mrs B F Flank

12-1-38

Congratulations to Youth

With this issue "The Christian Sun" greets American youth, and especially our own young people in the Southeast, by making this A SPECIAL NUMBER FOR PILGRIM FELLOWSHIP.

We congratulate you because:

1. **You Are Young.** Life lies ahead to be made what you want it to be. No habits of long-standing bind you. New ideas find welcome in your mind. Vitality still runs strong. You look to a rising sun. You are becoming, growing. Life is new, vigorous, inviting, thrilling.

2. **The World Awaits You.** Radio and aeroplanes have made all nations neighbors. Printing and electricity let you see the world and the world see you. Your prayer in a closet may be heard instantly around the world, if it is worth hearing in Heaven. A multitude of voices has confused the minds of men everywhere. Selfishness has caused conflicts. The neighborhood awaits the spirit of brotherhood. Love needs to cast our fear. Movies, magazines, radio, and dailies are scanned for the face, voice, and message of those who can lead the way to coordinated and happy living. If you have faith, hope, and love, the world will welcome you, for it needs you.

3. **God is Ready to Help You.** For more years than man can measure God has been making the earth and mankind. Out of the dust He made man to be with Him, and into man He breathed life that is eternal. From the savage to the civilized (and, some of us think, back again) God has struggled to develop His creation by giving him personal aid in natural law and spiritual grace. In life's shadows you will always find the Divine Father ready to help you.

4. **The Church is Giving You a Chance.** Youth is having its day in the Church. You are encouraged to organize. Your way is paid to conferences and training schools. At your disposal is much property of the Church. Counsel, advice, and money, but not dictation are given you. Older people are your friends; not your enemies. They may not always understand or agree, but they love you and bid you follow your high vision wherever it may lead. Your Church is giving you a chance and hopes desperately that you will be worthy.

Christian Youth Will Build a New World wherein dwells the righteousness that comes from the Holiness of God, or Destructive Youth Will Destroy Civilization by its lust and greed and thoughtless selfishness. Congratulations to you who seek to build. The universe is on your side even though the winds of public opinion may blow to the contrary.

Editor.

LET THERE BE LIGHT

CONTRIBUTIONS

SUFFOLK LETTER.

Economic Security is one of the major objectives of humanity. Social Security is related to human character. Economic Security is rooted in human conduct. Both of these are inter-dependent. But in a specific way the economic structure is sensitive to the personal habits of every individual. "No man liveth unto himself" in the realm of finance. Every person who is industrious, thifty and altruistic is an asset to society. People who are lazy, careless and reckless become a liability in the economic life of a community.

There is a wide difference between the person who takes the attitude—"The world owes me a living," and the person who lives under the conviction that—"I owe the world a life." The one is concerned about what he may get; the other about what he may be and do. Everything depends upon the personal attitude and objective.

Money may be regarded in three ways: to be wrapped in a napkin and laid away; to be spent for personal needs or pleasure; or to be invested for future returns and use. The person who is dominated by the first idea may become a miser; the second type may be a spendthrift; the third type is the builder of industry and business. Real giving is an investment. People who tithe their income and give unto the Lord, as He hath prospered them, are laying up for the future, by investing in the kingdom of God.

The method of business and the standards of living enter into the consideration of economic security. It is fundamental that honesty and integrity are indispensable qualifications of any successful business man. A man who is dishonest can make money—but he cannot build good character—and he cannot develop a permanent reputation as a good business man. Moral law is inexorable in business. It cannot be broken in the marts of trade without penalty. What a man sows in business that shall he also reap. Tricks in trade and deliberate default in the payment of just debts have their inescapable penalty.

Personal habits of living should have more careful attention in this restless age. "Live within your income," is a good motto. This standard should be set before boys and girls in their teens. In times of sick-

ness, or other seasons of unemployment, it will be difficult to live up to this standard. But that is an argument in behalf of making this the standard. In the beginning this may call for self-denial and very plain living. Young married people should be interested in safe financial plans for the future. They should not expect to begin housekeeping with more comforts, luxuries and entertainments than their parents ever had. Plan to own a home. Pay as you go. Provide for the future. Work hard. Give liberally. Life is a stewardship. Prosperity is a sacred trust. You have a great responsibility in making, spending, using or investing money. At the judgment bar of God an accounting will be made.

People who spend money for drinking alcoholic liquors, riotous living, questionable entertainments and many other useless things to that extent, are not living on a safe and sound basis financially. When the moral issue is not involved, the question of the wise use of one's money is always present. That question should have careful consideration. If it could be more carefully, in youth, and all through middle life, the relief rolls would be greatly reduced, and the tax upon the institutions dispensing charity would not be so great. This responsibility rests upon the individual.

I. W. JOHNSON.

DIFFICULTIES OF COLLEGE ADMINISTRATION.

There are many things about a college campus that are fascinating. The institution is filled with young life, young people who come from the better homes of the country, and whose presence on the campus is a result of worthy ambitions. They have at least had a vision of better things, and the more exacting requirements, if one is to achieve along that are worthwhile. The majority of the student body today is there for business, and does not intend to fail in his mission.

To have the privilege of assisting such a group of young people in an effort to realize their ambitions is inspirational and joyous. Every day is filled with new experiences and new emphasis. From a casual consideration, the administrative position of an institution of higher learning is alluring and delightful. However, there is another side to such a position, a side that few other than the

administrator himself ever see. Every institution has its rules, scholastic, social, material, and otherwise. A small minority of the average student body prefers to make its own rules, set its own standards, and do about as it pleases. Student government uses its influence and powers. The faculty also takes a hand, but eventually it lands in the administrator's office, and he is supposed to sit in judgment and pass sentence that is final. Here he is face to face with difficulties that exact a heavy toll.

It has been my privilege on different occasions to say to students guilty of serious offenses, "The school is closed to you. If you will leave the campus quickly, it will be appreciated by every one here." Drastic measures have been taken against only the more serious offenders and in most instances they are given the third trial, but even so, it is difficult to turn a youngster unprepared for life from the one opportunity that has come to him to fit himself for successful living.

On other occasions, at the beginning of the second semester, as is now the case, there are always some who have whiled their time away, instead of applying themselves to their studies, whose marks fall below the passing grade. To say to them, "The College has certain standards. You have fallen below these standards; therefore, you have automatically eliminated yourself from the campus," is no easy job, particularly when they say, "I see now my mistake. I do not want to go home. I want to remain in college. This is my only hope of success in life. Won't you permit me to have another chance?"

But when another type of student comes and says, "May I please remain in school?" This particular student has given no trouble; in fact he has been a very helpful influence on the campus. He does not waste his time; he has applied himself diligently; his marks are among the best. But he is unable to pay his bills. He comes and says, "I know it costs money to go to school, but I am compelled to go. There is nothing else for me to do. I want to make a man of myself. I can't do it without an education. If the College will just bear with me, I will pay every cent as soon as I am out of school." He means every word he says, and will do what he promises, but unfortunately the College does not have the money with which to provide for the current financial requirements, unless the students pay their bills. To say to such an ambitious youngster, "I am sorry, but you cannot remain

in chool," is a most difficult task, the most difficult of all.

We have a few loan funds. Individuals have made available money to be lent to such worthy students, allowing them to graduate and repay after graduation. Such funds at Elon College are pitifully small, too much so. What a great service those who have been blessed with funds could render the present and succeeding generations by making available money to be lent to students on good endorsement, to be paid back after three to five years. This would be the type of investment that would bear dividends in human life, as well as in material investments. There are ten to fifteen additional students who would be in Elon College today, if the loan funds were available. Endorsements on such notes agreeable to the lender can be secured. The money should be turned over to Elon College for such worthy purposes. The College would be glad to safeguard the funds, according to the requirements of the ones providing the funds.

My dear reader, and good friend of the youth of today, if you are interested, please drop me a line, and I shall be glad to confer with you further. We need many things at the College. We need new dormitories; every available space is taken, but most of all we need good students, and we are prepared to give them first class advantages.

L. E. SMITH.

RUTH SEABURY TO SPEAK IN NORTH CAROLINA AND VIRGINIA.

The young people in our North Carolina and Virginia churches are to be congratulated upon the privilege they have in being able to hear Miss Ruth Seabury of our Boston office speak this month. Those who have heard Miss Seabury know just what a distinct pleasure it is to be in one of her audiences—you learn the facts in such an interesting manner that you enjoy every minute of your "study."

Miss Seabury will speak on "The Moslem World," thus making more real our mission study topic in the foreign field this year. Although the talk will not be confined to any study book, the missionary societies having an attendance of 50 per cent of their membership at any one meeting will be granted credit on Standard of Excellence for having studied one book.

The plans for Miss Seabury's trip have just been announced by Miss Irene Cotten, Superintendent of Missions for the Southeast Pilgrim Fel-

lowship. On February 21st, Miss Seabury will speak to North Carolina young people at Elon College at 7:30 P. M. Mrs. W. E. Wisseman is in charge of this meeting.

On February 25th, Miss Seabury will speak to the Eastern Virginia young people in the Suffolk Christian Church. Frances Everett, Superintendent of Missions for Eastern Virginia Pilgrim Fellowship will preside. The worship service will be conducted by Lowriner Halstead. The meeting will begin at 7:30 P. M.

It is hoped that arrangements can be made for the young people of the Valley of Virginia Conference to hear Miss Seabury. A definite announcement will be made about this later.

We are sure that all the young people, who possibly can, will take advantage of this opportunity to hear Miss Seabury, and to become informed about "The Moslem World."

NORTH CAROLINA AND VIRGINIA OFFICERS.

President—Walter Cooper, 214 Ruffin St., Burlington.

Vice-President—Elberta Murray, 801 N. Eugene St., Greensboro.

Secretary—Helen Lashley, Union Ave., Burlington.

Treasurer—Roberta Murray, 801 N. Eugene St., Greensboro.

Supt., Devotional Life—Jack May, Ardmore, Winston-Salem.

Supt., Missions—Mrs. Ed. Chilton, Reidsville.

Supt., Leadership Training—Rebecca McCauley, Union Ridge.

Supt., Publications—Mary Armfield, 633 Walker Ave., Greensboro.

Supt., Social Action—Dorothy Truitt, 405 E. Whittington St., Greensboro.

According to Walter Cooper, president, the North Carolina-Virginia Fellowship is enthusiastically making plans for a district meeting which will probably take place at Burlington, North Carolina, in April. The officers hope very much that this will be a record conference from the standpoint of local group representation. The definite date will be announced soon.

IN THE SPRING.

Here's the hope that in the spring the Southeast's fancy will definitely turn to *Caravans*!

At the Holiday Conference in the city of Greensboro, a Caravan Committee was formed to help develop our Southeast into a more intelligent and a more unified district of Pilgrim Fellowship, and also to plan some

grand times together! This committee is made up of the State Fellowship Presidents.

Many of us have some vivid visions of spring nights when various groups throughout the Southeast will be going, perhaps in cars—maybe there will be a hay ride!—to worship, to talk about Pilgrim Fellowship, and to have lots of fun with heretofore unknown young people who share their own convictions and ideals.

If you think that sounds good, and you'd like to become acquainted with other members of Pilgrim Fellowship in your state, why don't you send the committee a penny postal saying that you think so? Our guess is that there is nothing like a word of encouragement to make a committee work—and work hard! So send your card of approval, suggestion, or comment, to Miss Frances Foster, 614 Arlington Street, Greensboro, N. C.

And this time we really mean it when we say—"We'll be seein' you."

THE CARAVAN COMMITTEE.

GREENSBORO.

A note from Louise Gourley, the Christian Endeavor Secretary of the Mount Bethel Congregational-Christian Church, was the beginning point of a grand time for the young people of Greensboro, N. C., First Church. Miss Gourley's note requested that we come out and give a program at one of their meetings. So on Sunday evening, January 23, three cars full of "Fellowship" drove from Greensboro to the Mount Bethel Church, where we found about 25 of their young people gathered together.

Our subject for the evening was "Pilgrim Fellowship," and we particularly stressed Pilgrim Fellowship Week, January 30-February 6. The program was divided into three parts, Fellowship in Worship and Consecration, Fellowship in Thinking, and Fellowship.

Each of these parts made us realize more thoroughly the possibilities and also the magnitude of our task as set forth by Pilgrim Fellowship. It was with pride that we viewed the set-up of the national organization of Congregational-Christian young people, and with determination that we renewed our vow to its Statement of Purpose.

And there was still a little time to "just talk." And of course there was lots of fun—one of our group admitted she was hoarse when she got home that night, not from talking, but from singing all the way there and back.

FRANCES FOSTER, *Asst. Secy.,*
Southeast Pilgrim Fellowship.

EDITORIAL STAFF

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E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PARTIAL VISION.

Here in the mountains of West Virginia the train travels by the riverside as it plays hide and seek among the peaks that rise abruptly towards the sky. Snow thinly veils the ragged hillsides that are bereft of forests and gutted by miners. The sun flashes once and again through gorges made by hands more powerful than man. A beautiful highway trails by the railway to bring visitors to this land of rugged beauty. There stand four log huts hugged between the highway and the river. These four small rooms are probably called home by four human families who claim no better place to dwell. These little houses planked up and down bear still beneath the grime of train smoke and dust from nearby coal mines the ancient heritage of paint of red and green and yellow. Clinging here and there on the mountains are many more less spacious and more ancient homes propped up on one side by posts at the corners while the other rests on the native rocks. Those holes in the hillside are the trails through which the toilers bring from inside the earth coal, with which to warm and light the homes of those who are able to buy.

Those with partial vision might say: This is America—rough and rugged, dirty and deserted, beaten and broken America. They might say that the railroads steal away the warmth and power of the hills and leave the natives cold and forsaken; that the flashing beauty of the passing auto is but a mockery of those who must stay here in their poverty. Exploitation of lumber and coal is the vision of some who pass this way. But no artist has painted a prettier picture than the Master Artist has spread for all to see, and no poet has put into print the haunting beauty, magnificent power, and restful quiet surrounding those who tarry here; and no musician has hymned a greater symphony than the harmony of these hills.

But this is only a partial vision. No individual sees all that is here, and those who see this only know not America. Great forests still stand in this country of ours. Wide plains and fertile fields produce harvests that cannot be imagined by those who see only these broken mountains and narrow valleys. Other houses are the homes of rich and poor crowded in large cities and scattered across the plains. These winding roads may seem silly to those who go straight for mile after mile in the lowlands. Those who live on the sea know nothing of this rugged America.

It is not right to think that what we see is all of life. There are always visions beyond that lure us on.

When we climb higher we can see farther. When we travel more we will know better. When we think clearly we may change our minds. Partial vision leads to inaccurate ideas, and often to dogmatism. Never be too sure; you may not know it all.

THERE IS A CHANCE.

Who said that young people have no chance today? Who? Those who know that 200,000 of them travel the highways hoping for work and a home but find it not; those who want to learn but find it increasingly difficult to attend college without money; those who know that the Church in America is giving no clarion call for volunteers for life service in Christian vocations; those who know that since 1929 the American Board of Commissioners for Foreign Missions has reduced its force of missionaries from 649 to 429 and that the younger people were withdrawn first—these are among those who say there is no chance. But not all of them say so.

Many believe youth has a greater chance than any other age today, or any previous generation. We recognize the difficulties but think of them only as stepping stones to success for those who care. Man does not live by bread alone and the world's work is not yet done. Life is more than making a living. We may yet learn that it takes but little to live while we live much. Learning is not all locked behind iron doors of rich colleges. Every day people with pioneer spirit are pushing past the barriers and coming out in the fields of culture. An inner Voice still speaks to the heart of the prophet and calls him to correct the faults of nations near and far. Although the average age of our missionaries is now almost fifty years the time is almost here when many younger men and women must take up the work in the far places of the earth to cement international friendships.

Yes, there are opportunities galore for young people of today who have the courage of the Pilgrims and the desire for fellowship.

F. C. L.

THE PILGRIM FELLOWSHIP AND OUR CHURCH PAPER.

The delegates to the Southeast Holiday Conference, recently held in Greensboro, North Carolina, were unanimous on one point. They all agreed that we need some means of exchanging ideas here in the Southeast, some way of knowing what other young people are doing so that we may be encouraged in our own efforts. Several methods of providing this exchange of information were suggested. The most logical one, however, seemed to be a quarterly issue of "The Christian Sun" devoted mainly to Pilgrim Fellowship work. This is our first attempt.

One of the objects of this particular issue was to present the reports and the recommendations of the Holiday Conference study groups. We hope that you will look over these carefully and try to incorporate their ideas into the program of your own local group. Another object was to present a "Who's Who" of the officers of the different Fellowships, so that leaders could have this information when (Continued on page 15.)

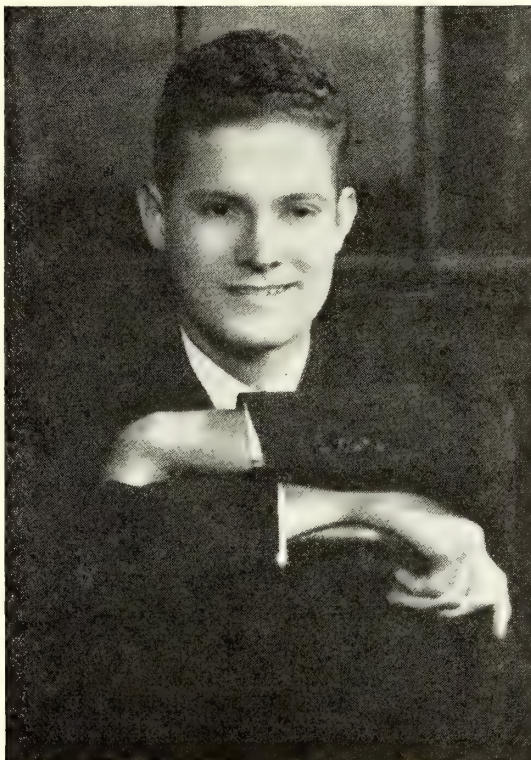
The Pilgrim Fellowship in the Southeast

HIGHLIGHTS OF THE CHRISTMAS CONFERENCE.

The worship services conducted by Rev. F. Ervin Hyde, Rev. Ruth Sergeant, and Rev. S. E. Madren . . . The fact that every state in the Southeast was well represented . . . The vivid and forceful manner in which Rev. E. E. White presented the conditions in our mountain areas . . . The fact that all but two of the Southeast Pilgrim Fellowship officers were present . . . The keen-minded and friendly-spirited manner in which Rev. Alan Jones led the discussion on "Religious Convictions Underlying the Social Action Movement"

. . . The fact that there were nine interested ministers and one extension worker taking an active part in the meetings . . . The earnestness of the president of the National Pilgrim Fellowship, Lanson Granger, as he spoke of our responsibility as Christian young people in the world today . . . The fact that there were fifty registered delegates . . . The friendliness and cordiality of the Greensboro young people . . . The fact that every young person present seemed to be there for the purpose of receiving help and giving help to others in their Pilgrim Fellowship work . . . The splendid discussion of our current problems in the Southeast in the field of organization, following the Panel Discussion . . . The fact that Rev. and Mrs. Wisseman took time to enter into all of the meetings, as well as to see that the delegates were properly looked after . . . The working groups which formed each of the Departmental sessions and the splendid manner in which the Superintendents and Resource Leaders directed them . . . The fact that the Board of Christian Education of the Southern Convention was interested enough to supply some money to help the expenses of several of the speakers . . . The efficient manner in which Earle Ward presided over the various sessions . . . The renewing of old friendships and the making of new ones . . . The variety of Dorothy Truitt's contributions to the success of the Conference . . . And the same for Frances Foster and Elberta and Roberta Murray, all of Greensboro . . . The manner in which Dorothy French and her Alabama and Tennessee delegates entered into the spirit of the meeting, even though they arrived late . . .

The splendid materials which Dr. Stock and other workers of the Boston office sent for our perusal and use . . . The fact that Mr. Simpson of the Greensboro Church was always ready to help in any way possible, at just the right moments . . . The banquet on Thursday night—its toastmaster, Lanson Granger, its food, its program, its spirit of fellowship . . . The contributions of Mr. and Mrs. Chicoine, and especially his closing talk on "Your Accent Betrays You" . . . The cheerful, friendly spirit of Rev. F. C. Lester . . . The prayer service during the closing moments of the



REV. A. LANSON GRANGER, Jr.,
Norfolk, Virginia.
President, National Pilgrim Fellowship.

Conference . . . And any personal reactions you may have had to various parts of the program.

DO YOU REMEMBER—

How hard it was to get to the 8:30 A. M. meetings on time?

The very clever manner in which Pattie Lee Coghill "introduced" the whole organization of the Pilgrim Fellowship—especially Edwin White as Dr. Stock (sans mustache) and Mrs. Chicoine as Lucy Eldredge?

Those famous committee meetings, which were held often and lasted interminably?

That Lucy Eldredge, Harry Thomas Stock, Mr. and Mrs. W. B. Williams, and Dr. E. C. Gillette sent their greetings to the Conference?

Rev. Ruth Sergeant's clever interpretations at the banquet?

When Edna Fulcher whispered (?) that Mr. Lester was getting "crazier" every day?

That Greensboro did not produce snow for the edification of the "Florida Crackers?"

The headline in the Greensboro paper, "President Addresses Church Group."

The sudden appearance of Dr. L. E. Smith at the banquet, when there was no more food but time for a speech?

The drama (?) presented at the banquet, with Charles Dunaphant as the Page, Betty Chicoine as the King, Alan Jones the Queen, Ervin Hyde as the blushing Princess, and diminutive Frances Foster as the Villain?

The boxes and boxes of material which Dorothy French carried around (and which she left behind and had to send for after the Conference!)?

When Frances Foster's predictions as to Earle Ward's strength failed during the games on the opening night?

The "Murray Twins," who should dress differently, so we could tell them apart?

Warren Schick, the razor magnate from Kentucky?

Lanson Granger's tense manner and clenched fists when he told how he relaxed! and rested?

The "Head Table" at the banquet, situated up on the platform?

Alan Jones' "Unaccustomed as I am to public speaking," just as Lanson Granger rose as Toastmaster?

The grand and glorious manner in which we were entertained by the members of the Greensboro Church?

That you are going to buy a copy of Edwin White's "Highland Heritage" to use in your Mission Study Group?

That we are all hoping to see each other at the next Conference?

IMPORTANT ITEMS OF BUSINESS.

At the business meeting held during the Holiday Conference several items of business were acted upon which will be of interest to you all.

The resignation of Miss Mary Moncrief, Demorest, Georgia, as Superintendent of Devotional Life was presented to the group and accepted. Miss Dorothy French, Chattanooga, Tennessee, was unanimously elected to fill this vacancy. Miss French had

been asked by the president to act as chairman of the Devotional Life group at the Conference, and she did fine work in that capacity.

Rev. J. E. Neese, leader of the Publications group, presented a plan for a Pilgrim Fellowship Edition of *THE CHRISTIAN SUN* once every quarter, it being possible to have this mailed out at the rate of one hundred copies for \$2.00. Each Conference group would be responsible for sending in news from their section, and seeing that a copy was sent to each Key Worker and leader. This suggestion was unanimously adopted.

As a result of interested discussion concerning the relation of Christian Endeavor and Pilgrim Fellowship, the president was authorized to appoint a committee to consider the matter carefully and submit a report. This committee was composed of Dorothy Truitt, chairman; Lanson Granger, Emmanuel Hedgebeth, Mildred Trammell, Miss Pattie Lee Coghill, Rev. E. E. White, Rev. V. B. Chicoine, Rev. F. C. Lester. The committee reported that the consensus of opinion of the group was that we should emphasize the development of the Pilgrim Fellowship whenever possible, since only by developing a denominational solidarity could we effectively cooperate with other denominations, but that there should be no effort to discourage the Christian Endeavor affiliations of any local groups.

As a result of a discussion concerning the best methods of "putting across" the idea of the Southeast Pilgrim Fellowship, and of encouraging the exchanging of ideas among the different groups, a committee was appointed to investigate and work out the idea of Caravans. The chairman of this committee is Frances Foster, Greensboro, and it is composed of the presidents of each of the Fellowships or—in the "unorganized" sections—the National Representatives.

The Treasurer of the Southeast Pilgrim Fellowship was authorized to reimburse the secretary for postage expenses amounting to \$3.13.

The following resolutions, presented by Charles Dunaphant of Atlanta, Georgia, were unanimously adopted:

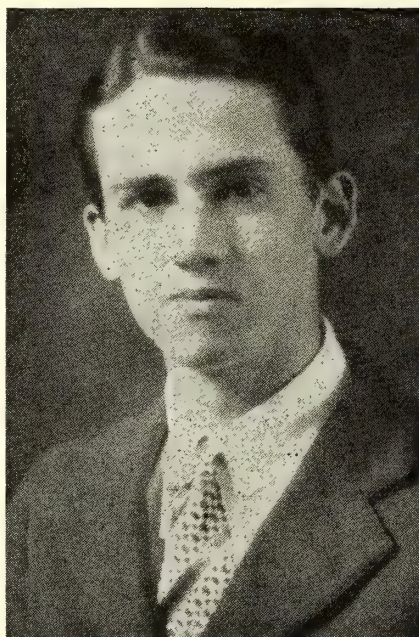
"Be it resolved that we, the delegates, extend our thanks to the members of the Greensboro Church for their hospitality; to the pastor of the Greensboro Church, Rev. W. E. Wisseman, for his cordiality and friendly spirit; to Mr. Simpson for his attitude of helpfulness and solicitude for our welfare; to the young people of the Greensboro Church for their invitation and for securing accommodations; to the committee from the Greensboro Church who prepared

and served the banquet to us; and to the committee who made possible this opportunity to meet together in another Holiday Conference."

Following the report of the Missions group, it was decided to recommend that the young people have their own projects in both Home and Foreign Missions and that the Missions Superintendent be asked to work out the necessary plans.

GEORGIA AND FLORIDA SUGGEST—

That you follow the plan they did this fall, which worked most successfully in their Fellowships. That is, hold an executive meeting of your Pilgrim Fellowship officers at some secluded spot and really work out definite plans for things you want to



EARLE G. WARD,
Winter Park, Florida.

President, Southeast Pilgrim Fellowship.

carry out during the coming year. Correspondence can never take the place of actually coming into contact with the other officers and working out ideas together.

We also would like to have you know about our plan for missionary giving. Each young people's society is expected to contribute something to missions, which will be sent through the Pilgrim Fellowship Treasurer to Dr. Gillette, and for which our churches will get credit on their apportionments. Thus, while we do not yet feel capable of carrying on a definite missionary project, still we can find out at the end of the year just how much the young people have contributed to missions.

Since the churches are so scattered in Florida, as they are in some other parts of the Southeast, we found it impossible to have one great rally of

our young people this fall. Instead, our state president, Henry Witte, Jr., of Sanford, attended five meetings in different parts of the state. He endeavored to make our young people "Pilgrim Fellowship conscious" and to have them thoroughly understand our plans for work in the churches this year.

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

Since the last Southeast Holiday Conference the Eastern Virginia Pilgrim Fellowship has held one Conference (Feb. 13), and the Annual Meeting (July 13).

The expenses of our meetings are taken care of through a registration fee of ten cents. At our Conference in February we had ninety-six registered delegates, and one hundred and fourteen attended the fellowship supper. There were one hundred and fifteen registered delegates at the Annual Meeting in July.

One thing that creates much interest and adds to the attendance at our meetings is the publicity method which we use. For about five consecutive weeks before each meeting advertising is mailed to each church in our Conference, and the week before the meeting we use the direct-mailing system—sending advertising to the delegates who attended the last meeting. In this way we build up a large mailing list and keep it up-to-date.

At our February meeting we presented a Handbook, containing a statement of purpose, copy of goals, list of materials, and other items of interest and information for the members of the Fellowship. In this booklet each departmental superintendent was responsible for one page—in which they gave an outline of plans to aid the various groups in reaching the goals listed under their department (moral standards, devotional life, service, publications, reporter, and leadership training).

This Handbook, issued in February, met with such success that the executive committee voted to issue a similar booklet at the July meeting—making this in the form of a "Program Guide," endeavoring to put into compact form such suggestions as would be helpful to Sunday school classes, Christian Endeavor and Missionary societies, and all young people's work regardless of organization.

An attempt was made to have the committee and officers work on various parts of the program at home and then come together to compile the booklet—but this method of procedure did not prove satisfactory. So, on July 4th, the committee met for an

all-day session. At this time the committee *really worked*—at the end of the day the definite suggestions for the entire twelve-months period had been compiled and the program was ready to be mimeographed.

This Program Guide was presented at the Annual Meeting in July and was received by the various groups with a great deal of interest and enthusiasm. We believe the booklets are being used to advantage by the various groups. (We will check-up on this at our February meeting.)

Taken as a whole, we believe the work among the Eastern Virginia Young People is progressing—since we see signs of it in the interest shown by our Congregational - Christian young people in the various conferences and conventions such as, Elon Summer School of Leadership Training, Pilgrim Fellowship meetings, State Christian Endeavor Convention, Missionary Conference, and Sunday School and Christian Endeavor Convention.

W. B. WILLIAMS.

KENTUCKY PILGRIM FELLOWSHIP.

The officers of the Kentucky Pilgrim Fellowship are as follows:

President — Katherine Heth, Stearns.

Vice-President — Marjory Wheelon, Stearns.

Secretary and Treasurer—June McKnight, Evarts.

Two representatives, Miss Mildred Trammell, Pine Knot, and Warren Schick, Stearns, with their pastor, Rev. Ruth Sergeant, attended the Conference at Greensboro, N. C.

A suggestion from Kentucky for a panel discussion for a series of Sunday evening meetings is Dale Carnegie's "How to Win Friends and Influence People." One member gives the contents of three chapters for one meeting. After each chapter the "discussion promoter" starts the machinery of thought and it soon goes on its own power. The members are encouraged not only to talk about the book, but also to apply the principles and report on the success of their undertakings. We recommend this topic to the other Pilgrim Fellowship groups.

REV. RUTH SERGEANT.

LEADERSHIP EDUCATION DEPARTMENT.

Superintendent: REV. W. J. ANDES
Resource Leader:

REV. W. E. WISSEMAN

Reporter: NOTA MAE GREENE

Recommendations—

1. In line with our Church, change Leadership Training, whenever feasible,

to the term "Leadership Education."

2. Encourage older young people to attend Leadership Education Schools, as they should be the leaders.

3. Have courses for Junior High School level in our Training Schools.

4. Have leaders trained along the lines of worship:

a. Use of hymns.

b. Prayers.

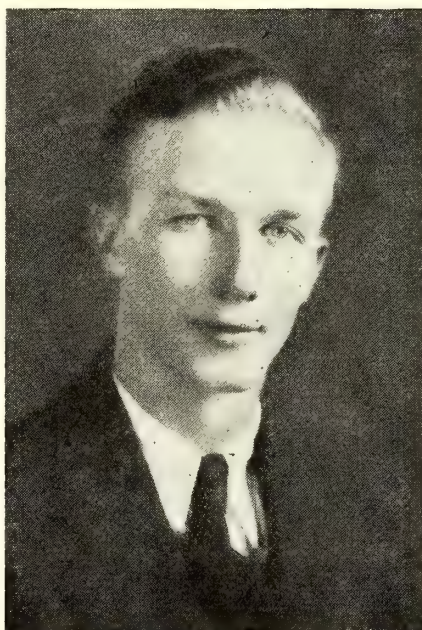
(1) Individual.

(2) Reading those written by others.

(3) Use of Lord's Prayer.

5. Use as many people as possible in securing leaders for your meetings, so as to develop all the leadership ability available.

6. Each local youth group should attempt to hold Leadership Education



W. J. ANDES,

Harrisonburg, Virginia.

Superintendent, Leadership Training.

Schools, using the Standard Leadership Curriculum.

Sources of materials—

2. Division of Christian Education, 14 Beacon St., Boston, Mass., or C. P. A. Bldg., Dayton, Ohio.

3. Rev. F. C. Lester, Board of Christian Education, 514 South Main St., Norfolk, Virginia.

GEORGIA PILGRIM FELLOWSHIP.

The Georgia Pilgrim Fellowship was organized at Camp Viola last June and a splendid group of officers elected. I want you to know all of them:

President—Chas. Dunaphant, 1220 Burlington Road, Atlanta.

Christian Life Presidents (one for each of Georgia Associations): North Georgia—Barbara Stevens, Demorest; Middle Georgia—Howard McEachern,

Thomaston; South Georgia—Ethel Lois Hendrix, Route 2, Waycross.

Secretary—Constance VanNstrand, 339 Leland Terrace, Atlanta.

Treasurer—Lowell Smott, Woodbury.

College Representative—Collie Seymour, Piedmont College, Demorest.

National Representatives—Dorothea Percy, Demorest; Mozelle Cole, 703 Elm St., LaGrange.

Counselors—Pattie Lee Coghill, 117 W. Forsyth; Rev. David W. Shepherd, 420 Elm St., Barnesville; Rev. R. Wiley Scott, 830 Penn Ave., N. E., Atlanta.

The officers of the Georgia Pilgrim Fellowship had a fine weekend together at Percy's Camp, Demorest, October 15-17, and worked out their goals for the year. There was much discussion of ways in which we can improve young people's work in Georgia churches.

GOALS FOR 1938.

1. *Society and Church Memberships*—That each young people's society increase its membership during the year, and from the membership of the Society add at least one new member to the church.

2. *Improvement of Church Property*—Each Society attempt to beautify in some way the church or the church grounds.

3. *Missionary Giving*—Some contribution be made to the Missionary Apportionment of the church.

4. *Programs*—A program on World Friendship to be included during the year and one on the Pilgrim Fellowship.

5. *Program Committee Meetings*—Regular meetings of the Program Committee be held and programs planned for at least one month in advance.

6. *Summer Conferences*—Each group to send at least one delegate to the Summer Conference.

7. *The Pilgrim Highway*—At least one subscription to the Pilgrim Highway in each Society.

8. *Programs in the Church*—The young people to be responsible for one program to be presented to the entire church during the year, or to be in charge of one regular church service.

9. *State Congregational - Christian Conference*—That each society be represented by one delegate at the Annual State Conference.

10. *Reports*—A report on these goals to be in the hands of the secretary of the Georgia Pilgrim Fellowship.

The Pilgrim Fellowship movement in Georgia was helped and encouraged by the Holiday Conference in

(Continued on page 8.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

ONE OF ISAIAH'S MISSIONARY MESSAGES.

The Book of the Prophet Isaiah is full of missionary messages, which fire zeal, faith and courage.

Isaiah 49 starts with "Listen O Isles!" and "Hearken ye people from afar!" It is His voice sending forth the news of the Gospel to all the nations, to the uttermost parts of the earth. Read the promise to the servant of the Lord. "I will also give Thee for a light to the Gentiles, that Thou mayest be my salvation unto the end of the earth." After enumerating many blessings of the Gospel, the prophet predicts that people from all parts of the earth, from all points of the compass, will come to Him—"Behold, these shall come from far: and lo, these from the north and from the west and these from the land of Sinim" (an ancient name for China).

This great and wonderful work of salvation which is going on before our eyes in the uttermost parts of the world, brings forth from the heavens and the earth, and the very mountains, a loud song of praise. It is all the result of the great love of Him whose love is beyond that of a mother's love for her babe. To assure us that He will not forget or forsake us, He says, "Behold, I have graven thee upon the palms of my hands." The word "graven" indicates the use of a sharp instrument, which carves deeply and permanently our names in His very flesh, as the sharp, Roman nails pierced the palms of our Lord's hands on the Cross. How can He forget or forsake us? The sacred work of engraving is done by God himself: "I have graven thee upon the palms of my hands." The death of the Cross was entirely voluntary. Can we wonder that such a message attracts the millions of the ends of the earth, even to the jungle people, who sometimes do not seem to have the intelligence of human beings? Many fall down, love and trust, and worship Him. Those from the interior of the remotest isles and from the land of Sinim are "coming, coming from afar!"—*The Pioneer (Celebes Islands).*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 29, 1938.

Sunday Schools.

Holy Neck, Holland, Va.	\$ 5.34
Pleasant Ridge, Ramseur, N. C. .	5.00
Auburn, Raleigh, N. C.	2.08
Timber Ridge, Gore, Va.	1.82
Ether, N. C.	2.24

Needham's Grove, Steeds, N. C. .	3.04
Oak Grove, Sunbury, N. C.	2.14

Total	\$ 21.66
Individuals and Churches.	
Ingram, Va.	\$ 3.60

Specials.

Burlington S. S., Burlington, N. C.	\$ 33.24
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Total for week	\$ 58.50
Previously acknowledged ...	9,106.10

Total since Sept. 1, 1937 ... \$9,164.60

J. O. ATKINSON,
Mission Secretary.

GEORGIA PILGRIM FELLOWSHIP.

(Continued from page 7.)

Greensboro. Charles Dunaphant, Mabelle Cole, Dorothea Percy, Rev. Alan T. Jones, and Pattie Lee Coghill had the pleasure of attending.

CHARLES DUNAPHANT,
President.

VALLEY OF VIRGINIA PILGRIM FELLOWSHIP.

OFFICERS.

President—Minnie Dofflemeyer, Elkton.

Vice-President—Dana Nelson, Woodward Ave., Winchester.

Secretary—Irene Hensley, Elkton.

Assistant Secretary—Amy Louderback, Shenandoah.

Supt. of Social Action—Helen Shonwalter, Route 4, Harrisonburg.

Supt. Leadership Training—Ruth Strickler, Elkton.

Supt. of Devotional Life—Alfred Dofflemeyer, Elkton.

Supt. of Publications & Reporter—Goldia Dofflemeyer, Elkton.

Supt. of Missions—Anna Lou Shonwalter, Harrisonburg.

Counselors—Rev. W. J. Andes, Route 4, Harrisonburg; Rev. R. A. Whitten, Winchester; Mr. E. W. Cather, Winchester; Mr. R. R. Hosafloek, Linville.

* * *

Here in the Valley our churches are so scattered that we have our Pilgrim Fellowship Conference divided into three groups, each group having its own officers.

During the year Bulletins are sent out to the Key Workers in all the churches. One is now being prepared.

On February 23rd, we are going to be very fortunate, for Miss Ruth Seabury, of our Boston office, is to be with us for our meeting.

We are planning to have Leader-

ship Training Schools in several of our churches soon. In the early spring we are planning for a Pilgrim Fellowship Banquet.

MINNIE DOFFLEMYER,
President.

* * *

We are very sorry to learn that the President of the Valley Youth Fellowship group, Minnie Dofflemeyer, has been ill most of the fall. We are glad that she is gaining rapidly now, and we are sure that she will be able to carry out the things she has planned, both in the Valley Fellowship and in her local church.

KENTUCKY, TENNESSEE, ALABAMA AND WEST FLORIDA PILGRIM FELLOWSHIP.

OFFICERS OF YOUNG PEOPLE'S CONFERENCES.

KENTUCKY:

President—Catherine Heth, Stearns.

Vice-President—Marjorie Wheelon, Stearns.

Secretary—June McKnight, Evarts.

Last week-end Conference held at Stearns, November 5-7, 1937.

Pilgrim Fellowship Representatives on National Committee are: June McKnight, Evarts; Warren Schick, Stearns; and the alternates are: Mildred Trammel, Pine Knot; Polly Heth, Stearns.

TENNESSEE:

President—Wiley Peyer, 2806 Dodds Ave., Chattanooga.

Vice-President—Porter Wilson, Pleasant Hill Academy, Pleasant Hill.

Secretary—Ambrose Easterly, Crossville.

Counselor—Harry Wellens, Cumberland Homesteads, Crossville.

Last week-end Conference held at Pleasant Hill, October 2-3, 1937.

Pilgrim Fellowship Representatives on National Committee are: Margaret Bandy, Crossville; Wheeler Conklin, Signal Mountain; and the alternates are: George Duerr, Crossville; Venoy Boatman, Pleasant Hill.

ALABAMA:

North—

President—Truman McGlawn, Hanceville, R. F. D.

Vice-President—Ila Pope, Steele, Route 1.

Secretary—Marjorie Turner, 301 Brookhaven Ave., Birmingham.

Last Conference held at Oak Grove Church, June 12-13, 1937.

Central—

President—Ouida Wright, Thorsby.

Secretary—Martha Green, Thorsby.

Treasurer—Carll Foss, Thorsby.

Last Conference held at Thorsby, November 26-28, 1937.

(This Conference is affiliated with our Fellowship but is interdenominational.)

East—

President—Hiram Hamilton, Lanett.

Vice-President—Virginia Collier, Roanoke, Route 1.

Secretary—Lois Dollar, Roanoke, Route 2.

Last Conference held at Wadley, March 12-14, 1937.

Southeast—

Chairman—Udonald Long, Midland City, Route 1.

Secretary—Grace Long, Midland City, Route 1.

Assistant—Ellaverna Rister, Headland, Route 1.

Treasurer—Luther Stevens, Midland City, Route 1.

(These officers serve the leadership training camp, Sealacoon.)

Last Conference held in connection with the 5th District Convention of the Christian Endeavor, at Blackwoods Church, October 29-31, 1937.

South Central—

President—Conway Powell, Andalusia, Route 6.

Secretary—Margaret Kilpatrick, Andalusia, Route 2.

Last Conference held at Indian Creek, March 27-28, 1937.

Pilgrim Fellowship Representatives of the State of Alabama—Margaret Golson, Thorsby; Rex Brannan, Midland City, Route 1; Mabel Hamby, Lanett; Lois Dollar, Roanoke, Route 2.

WEST FLORIDA:

President—Edwin Stanley, Baker, Route 2.

Vice-President—Isabelle McCallum, Route 1, Crestview.

Secretary—Agnes Hodges, Bonifay, Route 1.

Last Conference held at Dorcas, July 30 to August 1, 1937.

EASTERN VIRGINIA CONFERENCE.

President—W. B. Williams 1253 24th St., Newport News.

First Vice-President—Charles. E. Heath, Jr., 203 Lee St., Hampton.

Second Vice-President—Miss Norma Phipps, 1114 Hullview Ave., Norfolk.

Secretary—Miss Mary E. Snead, 1219 48th St., Norfolk.

Asst. Secretary—Miss Margaret Hopkins, Hampton.

Treasurer—Miss Margaret Byrd, Route 3, Suffolk.

Supt. of Devotional Life—Mrs. R. L. House, No. 3 Arlington Apts., Portsmouth.

Supt. of Missions—Miss Frances Everette, Holland.

Supt. of Leadership Training—Charles Parker, 1530 Barron St., Portsmouth.

Supt. of Social Action—Allen Pi-land, Holland.

Supt. of Publications & Reporter—Miss Emily Harrell, R. F. D., Suffolk.

Pastor Counselors—Dr. J. G. Truitt, Suffolk; Rev. F. C. Lester, 514 S. Main St., Norfolk.

Lay Counselor—Miss Irene Cotten, Dendron.

SOCIAL ACTION DEPARTMENT.

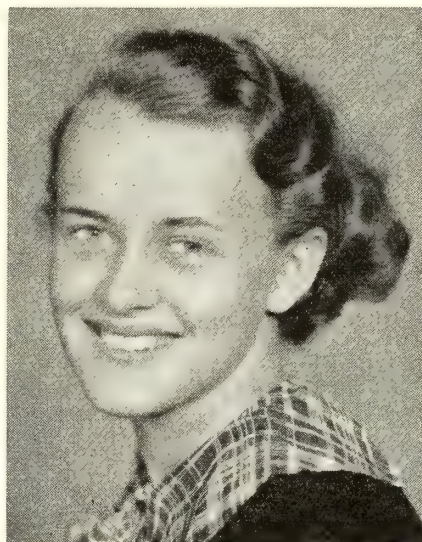
Superintendent: DOROTHY TRUITT

Resource Leader: REV. ALAN JONES

Reporters: MURIEL POOLE AND

EMMANUEL HEDGEBETH

How to achieve a greater degree of world peace was the primary subject



MISS DOROTHY TRUITT,
Greensboro, North Carolina.

*Supt. of Social Action, Southeast.
Representative, National Pilgrim Fellowship.*

of discussion in the Social Action group. It was believed that the three steps given below would carry us a long way toward peace:

1. Personal loyalty to Christ, transcending all other loyalties.

2. Economic opportunity for all peoples to earn the physical necessities of life.

3. International organization whereby each nation surrenders a part of its sovereignty to achieve greater liberty and security under law.

What our young people could do to build a more Christian world was a problem which arose continuously. And above all it was felt that we needed to know more about the problems of Social Action, especially those closest to us. To this end the group ardently recommends that every young people's society in the Southeast subscribe and study the Social

Action literature of our Church, setting aside definite times for the purpose of this study and discussion. It was further recommended that our young people of the Southeast be represented at the International Relations Institute held each summer at Duke University.

DEVOTIONAL LIFE DEPARTMENT.

Superintendent: DOROTHY FRENCH

Resource Leader: PATTIE LEE COGHILL

Reporter: DOROTHY FRENCH

Recommendations—

1. That each group of the Pilgrim Fellowship concentrate on a study of worship at their evening meetings that will extend over a period of five or six weeks.

Materials—

a. *Training Young People in Worship*—Shaver and Stock. Pilgrim Press, 14 Beacon St., Boston. \$1.50.

b. *Youth at Worship* (Pamphlet No. 6)—International Council of Religious Education, 205 N. Wabash, Chicago. 15c.

c. *Worship* (Mimeographed Sheets)—Miss Lucy Eldredge, 507 C. P. A. Bldg., Dayton. Free.

d. *Lyric Religion*—H. Augustine Smith (Church Music). Pilgrim Press. \$4.00.

e. *Hymnal for American Youth*—Edited by H. Augustine Smith. Pilgrim Press. \$1.00.

2. That some adult guide be chosen to be responsible for the worship study series and also act in the capacity of interested adviser for the worship group throughout the year.

3. That a special service of worship be planned in connection with every weekly program meeting of the group.

4. That a worship committee be appointed to act for one year and be responsible for continued study in the field of worship, gather together a permanent collection of material, and plan the program of weekly worship services for the entire year.

5. That a special Lenten study be inaugurated for each group to be held for the six weeks preceding Easter Sunday, April 17th. Each member of the Pilgrim Fellowship and all others interested plan a personal devotional program also for the Lenten season.

Materials—

a. *Lenten Devotions for Young People*—Pilgrim Press, Boston.

b. Miss Lucy Eldredge at the above address will suggest further materials.

6. That each member of the Pilgrim Fellowship strive to maintain
(Continued on page 13.)

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

OFFICERS.

President—Marvin McCauley, 134 E. Rosemary St., Chapel Hill.

Vice-President—Maylon D. Watkins, Bland Hotel, Raleigh.

Secretary—Josephine Langston, 414 Rowland St., Henderson.

Treasurer—Mary Nell Eaves, Elon College (R. 1, Henderson).

Supt. of Publications—Susie Hight, R. 1, Louisburg.

Supt. Leadership Training—Rev. J. E. Neese, Henderson.

Supt. Devotional Life—Mrs. J. E. Neese, Henderson.

Supt. of Service—Maydell Sorrell, Henderson.

Supt. of Moral Standards—Estelle Foushee, Sanford.

Reporter—Sue Dunn, R. 3, Louisburg.

Counselors—Rev. S. E. Madren, R. 1, Henderson; Rev. F. Ervin Hyde, Sanford; F. M. Howard, 423 Andrews Ave., Henderson.

YOUNG PEOPLE PRESENT PROGRAM.

At the meeting of the Eastern North Carolina Conference last November, one evening was given over to a program in charge of the Youth Fellowship. We had an excellent response from the older people, though the young people were not many. However, we were glad that we had the opportunity of presenting some of our ideas, our purposes and plans and objectives to the group. We hope that we were able to help them to better understand the thoughts of youth.

The program was as follows:

Call to Order—President.

Hymn—"A Charge to Keep I Have."

Greetings—Rev. F. C. Lester.

Offering—Eastern N. C. Youth Fellowship.

Worship Service—Rev. J. E. Neese.

Echoes from Young People's Conference at Sanford.

Address—Rev. Millard Stevens.

Hymn—"Abide with Me."

Benediction.

The address—"A Challenge to Youth Today," by Rev. Millard Stevens, was the backbone of the evening program. His inspirational talk was the result of profound thinking on the challenges facing present day young people. He pointed out in his enthusiastic appeal to his listeners that the greatest challenge of all was that of Christianity. The significance of preparing oneself to face these vital challenges through spiritual guidance was brought to mind. The message was frankly delivered and exceedingly dynamic in its scope.

MARVIN MCCAULEY,
President.

MISSIONS DEPARTMENT.

Superintendent: IRENE COTTEN
Resource Leader: REV. E. E. WHITE
Reporter: MOZELLE COLE

Recommendations—

1. Each young people's society should have a definite plan for the support of Missions, such as:

a. Missionary Committee to plan meetings.

b. Budget, in which definite sum is given to Missions.

c. Tithing by members.

d. Cent-A-Meal boxes used.

e. Friendly attitude toward other nationalities and races, as evidenced by study, help, and asking them to speak at meetings.

2. Each young people's society should have a definite plan for the study of Missions. Suggestions are:

a. Mission study school in each church for six weeks.

b. Use of debates, songs, posters, and devotionals on subject of Missions.

c. Secure material from denomination headquarters: "Christian Youth in Missionary Action," "So this is Missions," "The Street of Precious Pearls," and "Highland Heritage."

PUBLICATIONS DEPARTMENT.

Superintendent: REV. J. E. NEESE
Resource Leader: REV. F. C. LESTER
Reporter: CHARLES DUNAPHANT

Recommendations—

1. That once each quarter there should be a special edition of THE CHRISTIAN SUN for Pilgrim Fellowship Materials.

a. Each Conference group should send material for this to Miss Emily Carleton, Winter Park, Florida.

b. Each Conference should send, together with a list of people to whom copies are to be sent, two cents for each copy to Rev. F. C. Lester, 514 South Main St., Norfolk, Virginia.

c. This should be published in January, April, July, and October.

2. Materials for young people's meetings:

a. Pilgrim Highroad.

b. Youth Fellowship page in THE CHRISTIAN SUN.

c. Pilgrim Fellowship Bulletins from Young People's Dept., 14 Beacon St., Boston, Mass.

3. Materials for Sunday School:

a. Higher age group—Youth Fellowship Quarterly—*Pilgrim Highroad*.

b. High school group—Pilgrim High School Quarterly—*Pilgrim Highroad*.

c. Rural sections—Town and Country Quarterly—*Pilgrim Highroad*.

4. Plan meetings far enough in advance so that materials may be secured bearing on subjects to be taken up. These may be secured from 14 Beacon St., Boston, or from Miss Lucy Eldredge, 507 C. P. A. Bldg., Dayton, Ohio, or from the Board of Christian Education, Norfolk, Virginia.

5. Each Publications Superintendent should secure material from our national offices and distribute it through the Key Workers in local churches, encouraging them to make the best possible use of it.

FLORIDA PILGRIM FELLOWSHIP.

OFFICERS.

President—Henry White, Jr., 403 West. 18th Street, Sanford.

Secretary—Betty Chicoine, 527 Interlachen Avenue, Winter Park.

Treasurer—Bob Henshaw, Box 383, North Miami.

District Chairmen and Superintendents: Devotional Life—Frances Barnett, 2846 Sidney St., Jacksonville; World Friendship—Peggy Saunders, 1045 Pennsylvania, Miami Beach; Social Action—Muriel Poole, New Port Richey.

College Representative—Marinus Latour, Univ. of Florida, Gainesville.

Editor, "Pilgrim Progress"—Lucille Taylor, 655 33rd Ave., N., St. Petersburg.

National Representatives—Emily Carleton, 541 Osceola Ave., Winter Park; Earle Ward, 121 E. Lyman Ave., Winter Park.

Counselors—Pattie Lee Coghill, 117 W. Forsyth, Jacksonville; Rev. V. B. Chicoine, 527 Interlachen Ave., Winter Park; Chas. A. Hoyt, Atlantic National Bank Bldg., Jacksonville.

NOTES FROM FLORIDA CHURCHES.

(The Florida young people edit a bulletin quarterly, called *Pilgrim Progress*. The January issue will not be published, as this special issue of THE CHRISTIAN SUN will take its place.)

The Miami Beach young people recently gave the play, "Peace I Give Unto You," as a play reading at the Sunday evening church service. The young people also planned and led the very impressive worship service leading up to the play.

The older young people's society at our St. Petersburg Church recently divided its members into groups to visit other young people's societies in the city to find out what they were doing in the way of programs and activities.
(Continued on page 14.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

CHALLENGING THE SOCIAL ORDER.

LESSON VI—FEBRUARY 6, 1938.

GOLDEN TEXT: *I came not to call the righteous, but sinners.*—Mark 2: 17.

LESSON: Mark 2: 13-22.

A Way-Side Pulpit and Out-Door Class Room.

"And he went forth again by the sea side; and all the multitude resorted to him, and he taught them." Occasionally one will see what is called "a way-side pulpit" or "bulletin board" on which there is posted from week to week some religious gem or moral precept. Such "pulpits" or "boards" do some effective out-door preaching. Perhaps they draw their inspiration from Jesus, for the out-doors was his pulpit and the sea-side and the country-side, his classroom. Very little of Jesus' preaching and teaching was done in a formal way, or in a stated place of worship. With delightful informality, and with an eagerness to use every opportunity to tell men the "good news" he preached by the sea-side and taught on the mountain-side. Majestic architecture and modern equipment are great helps in worship and teaching, but they are not essential. Garfield once said: "Mark Hopkins at one end of a log and myself at the other would be college enough for me." Consecration and an experience of Christ come first. Let no one despair because he does not have elaborate or even adequate facilities. Let him like the Master avail himself of his opportunities and use them to the best advantage.

Three Men in One.

"And as he passed by, he saw Levi the son of Alphaeus sitting at the place of toll, and he saith unto him: Follow me. And he arose and followed him." Here were three men in one. The general public saw only a publican, a tax-collector, a renegade and a traitor, a har-headed, hard-hearted business man. Matthew undoubtedly saw more to himself than just this, but he certainly never saw himself as Jesus saw him. But Jesus saw Matthew not only as he was but in terms of what he could become. It is an eloquent witness to the spiritual insight of Jesus that this apparently commonplace publican became the author of the Gospel according to Matthew (at least to the work is essentially Matthew's) one of the finest pieces of literature ever written. Here is to be sure a parable of Jesus

and the unsuspected possibilities of men. And no man ever comes to his highest possibilities apart from Jesus Christ. Christ discovers, develops, and utilizes capacities and talents.

Finding by Losing.

When Matthew gave up his place at the receipt of custom he gave up his means of a livelihood. It cost him a plenty to follow Jesus. Without doubt the people thought him foolish, or "nuts" as a high school student would say. But in losing Matthew found. He found a new life, life on a higher plane, life with wider horizons, life with deeper sympathies, life more abundant. He who is willing to lose his life for Christ's sake and the gospel will find life indeed.

A Friend of Publicans and Sinners.

This fellow Matthew did not do things by halves. He had a feast, or a dinner party in honor of Jesus. And he had many friends at the feast. Perhaps it did not occur to him that there was anything unusual about it. Jesus had seemed so friendly toward him, and he had been a publican. Then, too, Matthew undoubtedly wanted his friends to meet Jesus. Without any condescension, or false excuses as to why he could not come on his part, Jesus spontaneously responded. It was natural and sincere with him. He not only went with publicans and sinners, but he ate with them. And that was "not the nice thing to do" according to the ideas of the scribes and Pharisees. Indeed they openly criticized Jesus and took him to task about his "scandalous conduct." "How is it that he eateth and drinketh with publicans and sinners?" they asked. The Master's reply was to the point: "They that are whole have no need of a physician, but they that are sick: I came not to call the righteous, but sinners." Granted, Jesus would say that these people are not all that they ought to be, that is no reason why they should be treated with disdain or contempt or disgust. Indeed that is all the more reason why one should lavish love upon them. Just as a physician does not spend his time with folks that are well, but with the sick, just so do those who are spiritually sick claim the healing ministry of Him Who is the Great Physician. Many a minister would do well to call on "sinners" instead of coddling "saints."

A Religion of Joy.

"And John's disciples and the Pharisees were fasting; and they come and say unto him, 'Why do John's disciples and the disciples of the Pharisees fast, but thy disciples fast not?'" Jesus' reply was immedi-

ate and suggestive. He stated that there was no value on fasting simply to be fasting. Fasting should be an expression of an inner attitude and spirit. For his disciples to fast as an expression of sorrow when in actuality they were glad in his presence would be mockery and almost blasphemy, certainly rank hypocrisy. There would be a time when they would have the spirit in which they could sincerely fast—when the bridegroom was taken away they would fast. But while the bridegroom was with them—well, in his presence there was a fullness of joy. Why do so many Christians think that religion takes the joy out of life? Why are so many Christians of somber countenance and of gloomy outlook? The Master spoke about his joy, and of the joy which he would give to his disciples which the world could not take away.

A Religion with Life and Vitality.

In two striking parables or illustrations Jesus shows the futility of expecting results from out-moded forms or ceremonies. Speaking in terms which his hearers readily understood, he talks about patching an old worn-out garment with strong new cloth, or of putting new wine which was undergoing a process of fermentation, into old skins which did not have any powers of adaptation—both instances of folly and futility. The allusion is perhaps directly to the old forms of Judaism. But the principle applies in a much more broad way. Fruits of righteousness do not come by reformation but by transformation. A new social order is not built by adding things on externally, but by an inner transformation. The life energy of the religion of Jesus must not, indeed, it cannot be, confined in rigid, and hard-and-fast forms or doctrines. The words of Jesus and the religion of Jesus are spirit and life. They will find ever new forms of expression. The old time religion must be reinterpreted in terms of modern day needs.

A CHRISTIAN LOOKS AT HIS COUNTRY.

CHRISTIAN ENDEAVOR TOPIC FOR
FEBRUARY 13, 1938.

SCRIPTURE: Amos 5: 12-15.

Luke 4: 16-21.

Daily Readings—

Monday—A Christian Looks at Law and Lawlessness—Rom. 13: 1-8.

Tuesday—Look at Misused Power—Prov. 30: 14.

Wednesday—Look at Godlessness—Isa. 1: 1-6.

Thursday—Look at Christian Activity—Acts 2: 14, 15.

(Continueud on page 14.)



MONDAY.

ADEQUATE AND SATISFACTORY.

"They testify of me."—John 5:39.

Regarding his research in the history and geographical background of the Bible, William T. Ellis says: "Of all the large tasks of journalism that have engaged my life, the greatest was the year I spent in traveling over the entire background of the Bible."

"As geography, as history, as a record of human life, the Bible has no peer. But all these aspects of the Bible are only secondary." And then he goes on to say the uniqueness of the book in its adequate and satisfactory revelation of God, in its completeness as a light for persons, in its guidance of them unto perfection, there is nothing in the world comparable to the words and work of Jesus Christ. Thus, a daily study of the Bible, expectantly and intelligently, is the greatest thing any one can do for his happiness, his contentment and his success.

Prayer—Our Father, reveal to us the *Living Word*. Open Thou its pages to us with the light of the Holy Spirit and open Thou our eyes to behold its truth and beauty. *Amen*.

TUESDAY.

IN HIS IMAGE.

"Now we see through a glass darkly; but then face to face." I Cor. 13:12.

"We all, with open face behold as in a glass the glory of the Lord, are changed into the same image, from glory to glory."—II Cor. 3:18.

The true Christian is expected to contemplate daily and reflect always, as far as possible, the image of the Master, and they who must truly reproduce the image of Christ, we would say, have achieved the most in the Christian spirit, thereby making it possible for them to be the best Christians.

The goal of our faith, then, is that we may achieve his likeness, that we may arrive at the longed-for day when, "we shall be like Him for we shall see Him as He is."

Prayer—Our Father, as we look into a mirror and see ourselves, help us to look unto Jesus daily to see Him and reflect Him in His likeness, not only in our conduct but in all our thinking. *Amen*.

WEDNESDAY.

MEMORABLE MINISTRY.

"Let your speech be always with grace, seasoned with salt."—Col. 4:26.

So often we hear just rabble noise or the so-called "hot air," and so seldom do we hear in every day conversation, wholesome, uplifting, savory speech, that we are almost inclined to believe that the latter is rare.

A young lady was heard to say regarding her date friend of the night before, "he was very intellectual and talked about books and his studies and big things; but I wanted him to talk about something else."

"And what did you want him to talk about?" asked her questioner.

"Oh, just be himself and talk about the moon and—about me."

So after all it isn't the intellectual who make the best impression. This young man was intellectual but he was not intelligent. In his intellectuality, he had missed knowing a lovely girl, and an invitation to come back.

Good conversation rarely deals with learned themes. Good conversation consists in the exchange of personal interests and tastes, and through that channel may rise to higher things; and when it does, it becomes memorable ministry.

Prayer—Our Father, endow our hearts with sympathies for living experience and conditions of men and bring us all to Thee through Jesus Christ. *Amen*.

THURSDAY.

TO THE FAITHFUL THE CROWN.

"Be steadfast, unmovable, always abounding in the work of the Lord."—I Cor. 15:58.

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

"Let us not be weary and well-doing."—Gal. 6:9.

An unspoken tribute to Christian men and women who have become the pillars of the church is due. We have known a great many who have appeared on the field of Christian usefulness like a shooting meteor. There is a flash for awhile and then they are gone. We have known and do now know others who have appeared like a shooting star and their usefulness goes on and on. To these we owe our thanksgiving for they have been the pillars, and still are, of God's church in the world. It is these last, who are promised the crown. Are you among them?

Prayer—Our Father, we thank Thee for the uncounted host of faithful men and women who service forbid scepticism or doubt. May we follow in their train. *Amen*.

FRIDAY.

ALL ELSE INCIDENTAL.

"Lo, I am with you always, even to the ends of the world."—Matt. 28:20.

The realization of the presence of God the Father, in our every day life is the greatest reality the world has ever known. And yet it is so hard, it seems, for people to have this consciousness every day. We wonder why. We have our everpresent cares, pains, poverty, perplexities, and maybe hundreds of other "thorns in the flesh" which are a part of our life. Why is it so hard to grasp, also, the greater reality that Christ is with us in every possible condition ready to be the Master of all these conditions

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE STRENGTH OF NEIGHBORS.

"Better is a neighbor that is near than a brother far off."—
Prov. 27:10.

We are prone to overlook the common, everyday things of life. We have life's greatest blessing with us: air, water, food, home, family, friends, neighbors; and forget to thank God for them. We take them for granted. One of the things I can thank God for is the kind of neighbors I have always had the privilege of living next door to. They have been good neighbors.

Holy Scripture has some things to say about neighbors. "Devise not evil against thy neighbor; seeing he dwelleth securely by thee." He is there, learn to love him, if you do not already. You can make a friend out of him, and some day you may be glad he is a friend. "He that is void of wisdom despiseth his neighbor—(Prov. 11:12). "He that despiseth his neighbor sinneth" (Prov. 14:21). "Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken"—(Hab. 2:15). And in Zech. 8:10, we read, "These are the things that ye shall do: speak ye every man the truth to his neighbor; execute the judgement of truth and peace in your gates; and let none of you imagine evil in your hearts against his neighbor; and love no false oath, for all these things that I hate saith the Lord."

Ponder this beautiful picture thrown into one of the parables of Jesus. "And when he cometh home he calleth together his friends, and neighbors, saying unto them: Rejoice with me, for I have found my sheep which was lost"—(Luke 15:6). Or again, "And when she had found it, she calleth her friends, and neighbors together saying: Rejoice with me, for I have found the piece which I had lost"—(Luke 15:9).

In these beautiful pictures of neighborliness, and friendliness, Jesus pictures the neighbors being called in to rejoice, not waiting until there is distress, or great need, before one takes notice of one's neighbors.

It was the rich young man who came asking Jesus the price of eternal life that heard these words: "Honor thy father, and thou shalt love thy neighbor as thyself"—(Matt. 19:19). You would probably be surprised at

how many times you could find in the Scriptures that command: Love thy neighbor as thyself. It is like a binder in a cement bridge running the whole way through the Bible. Love thy neighbor as thyself."

In Rom. 13:10, we read: "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the law." In Gal. 5:13: "For, brethren, ye have been called into liberty; only use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even this, thou shalt love thy neighbor as thyself."

We cannot escape it, whatever your interpretation of the word 'neighbor,' we have a special duty toward the man next door. The man that "dwells securely by thee." "Better is a neighbor that is near, than a brother far off," because there is a strength, and a comfort in the very sight of a human face that is not found elsewhere. Just plain, common comradeship is a blessing inestimable. The face of a neighbor, thank God, for the face of a neighbor!

In a backyard only two doors way, in Dayton, Ohio, I heard the cries and screams of an old lady. Prayers mingled with her frightened groans. It stopped me like a flash, and started me as quickly on an errand of investigation. I found her down flat of her back with a great Dane dog standing over her. Her son's Dane had accidentally tripped the old lady as he played about her, and he was as frightened as she, but he did not know what to do. The old neighbor was so thankful for the face of a neighbor bringing order and help out of chaos and need. She hardly knew who lived in the house two doors away, but she saw her neighbor—in a sense I was not an acquaintance, nor even a friend, *but I was a neighbor!* There is the point. "Better is a neighbor that is near, than a brother far off."

One of the things that stands out most vividly in my mind about my mother's evening prayers about the family altar in my childhood was these words: "And all for whom it is our duty to pray." I learned whom she meant: *Neighbors and friends* that might otherwise be overlooked in her prayers. God has given us those next to us. In his wise providence he has set us next together. Are our neighbors saying of us: Well, he

picked a lemon for me! Do children love you? Do your neighbors honor, and respect you? Tell me that and I shall know a great deal that God knows about the inner part of your self! To a certain extent you are reflected in your neighbors.

We are told that Henry W. Grady, who subdued more enemies with a single speech, "The New South," than were subdued otherwise by a thousand cannon, gave up a great position in New York, and hied back home to Georgia, because a neighbor did not know the little girl that was dead next door. He could not live in that sort of a neighborhood. His soul was too great for that. He would be a neighbor or not at all.

Jesus, the finest of neighbors, once felt the hunger for what he had so often given others. "And he cometh unto the disciples and findeth them asleep, and saith unto Peter: What! could ye not watch with me one hour?" How his heart hungered for the face of a neighbor! There he was in the garden of Gethsemane, praying with an agony beyond description, with the thought that three friends and neighbors waited with him at the gate. He was not through praying, but he wanted to see the face of his friends! He prayed three times, and in between times he sought the human face! "Better is a neighbor that is near, than a brother far off." His brethren were elsewhere, but these were near, he would seek the comfort of their comradeship.

Are you a good neighbor? "There is a Friend who sticketh closer than a brother." A brother, or relative, may be far away; but there is One that will be always near. Let me say it with all reverence, and worship, and faith: Our Neighbor, Jesus!

By REV. JOHN G. TRUITT, D. D.

DEVOTIONAL LIFE DEPARTMENT.

(Continued from page 9.)

for himself a means of daily devotion in an attempt to deepen his spiritual life and thus enable him to better meet the troubled spirit of our times.

Materials—

a. *Follow Me*—May be secured from Miss Eldredge for a nominal fee.

7. Lastly, that a course on worship be offered each year, if possible (if not, in alternate years) in each young people's summer conference group or other church conference and that at least one person from each young people's group be delegated to take this course—if possible, let him be from that group most interested in the study of worship.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Three of our good friends from Cary, North Carolina, Mr. J. F. Hilliard and his good wife and Mr. Hilliard's father spent Sunday, January 23rd, at the Christian Orphanage. They brought us several cases of canned beans and tomatoes. We were delighted to have these good friends visit the orphanage and see what the orphanage really means to the children here.

We find when visitors come and visit the orphanage that they are more interested after they see at first-hand what is being done for the little children who need this home.

Some of the largest contributions we have received have come from people who became interested in the orphanage by visiting it and seeing our need of friends to carry on the work in behalf of the little children here. I well remember fifteen years ago a man of means was out riding and his chauffeur drove in our grounds and around the orphanage building (the only one we had at that time). He called me on the phone that night and invited me to come to his home the next day. I went and we talked about orphanage work and its possibilities in taking care of and training the children into good citizens. When I was ready to leave he bade me good-bye and slipped a check for \$500.00 in my hand and said he was glad to assist me. On another occasion he gave me a \$750.00 dollar office suit.

When we built the building known as "The Baby Home," he mailed me a check for three thousand dollars and when he set aside an endowment for education and charity he gave us an income from it amounting to nine hundred dollars per year. The orphanage has already received from that endowment more than ten thousand dollars.

It was his visit that interested him. He passed away a year ago, but he left a monument that will keep his memory alive as long as this institution remains an institution of charity.

Visit the orphanage and see for yourself.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 3, 1938.

Amount brought forward \$ 579.50

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Monticello\$ 3.30

Burlington, Missionary Circle No. 4 2.62
Reidsville: Dec., \$7.38;
Jan., \$8.22; 15.60

Eastern N. C. Conference:
Liberty (Vance)\$ 5.80
Wake Chapel 7.09
Henderson 4.66

Western N. C. Conference:
Hank's Chapel\$ 3.57
Big Oak 2.15

Eastern Va. Conference:
Holy Neck 5.12
Valley Va. Central Conference:
Linville\$ 5.18
Mayland 1.00

Special Offerings.
Fidelity Bank\$ 12.50
Mr. May, support of children 10.00
Refund on gasoline 38.50
Mrs. Phillips, support of children 30.25
Sale of potatoes 1.00
Mr. J. F. Hilliard and father 2.00
Mrs. J. F. Hilliard 1.00

95.25
Total for week \$ 151.34
Grand total \$ 730.84

FLORIDA FELLOWSHIP.

(Continued from page 10.)

tivities. Reports were given the following Sunday and they all felt the experience a helpful one.

The West Palm Beach young people are working on plans for making the Lenten period and Easter more meaningful this year. Each member will be given a copy of "The Fellowship of Prayer," (which contains a reading, comment and prayer for each day during Lent). Their special meetings will include one on the Communion Services; the events of Holy Week, each day of Jesus' last week on earth discussed by some young person on Palm Sunday; a play reading; and an early morning service at the church on Easter morning, followed by a breakfast.

The Winter Park young people are beginning work on a Worship Project which will last for several weeks. First, they are taking up the meaning of Worship, and the elements of a good worship service; then they will work out various types of worship programs for use in their meetings later.

New Port Richey young people have "gone Moslem" for several Sundays in January, dividing their group into two sections and each group putting on a program about the Moslem World. They will study the religion and the people and countries where Mohammedanism prevails.

We are very proud of the two new young people's societies in the State—

Cocoanut Grove and Daytona Beach. Both are having good meetings and making a fine start.

Pattie Lee Coghill, our state worker, is busy visiting as many societies as possible to meet with program committees and speak to societies. She is getting results now from her efforts to have our groups plan their programs several months ahead. It is largely due to her work that our young people's societies are progressing so rapidly throughout the state.

LUCILLE TAYLOR,

Editor, *Florida Pilgrim Progress*.

CHRISTIAN ENDEAVOR.

(Continued from page 11.)

Friday—Bribery Common—Isa. 1:1-6.
Saturday—What God Might See—
Gen. 6:12.

Christian Endeavorers have a great opportunity in this discussion to learn much about conditions as they exist in the nation. Some think that the right way to look at our nation is to boast of it and not to admit that there is anything wrong. Others are constantly criticising its leaders and people; they seldom praise our country. How should a Christian look at our country? What should be his attitude toward what he finds in our national life?

The evils which threaten the entire nation are: Political corruption, crime disease, poverty, child labor, race relations, liquor, gambling, divorce, juvenile delinquency, etc. Many of these exist in our communities.

On the other hand we see the following major forces fighting for righteousness and justice in our land. The Church is striving to keep down evil and sin. Our schools have as their purpose the building of good character. Cultural agencies as art museums, libraries, civic orchestras, women's clubs, men's forums, etc., help to stay the oncoming destructive forces.

For Discussion—

1. What is the greatest threat in this neighborhood to a Christian community? What is the cause? How can the church begin its attack?

2. To what extent does the Church affect the ideals and practices in this community?

3. How do sinful practices in our community affect the Church? Is it possible for the Church to ignore community conditions?

4. What kind of citizens does America need?

Suggested Hymns—

"My Country, 'Tis of Thee."

"O Beautiful for Spacious Skies."

"Rise Up, O Men (Youth) of God."

S. E. M.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

BOWEN - RICE.

At my home, Virgilina, Virginia, on December 27, 1937, Mr. Jordan Bowen of Virgilina and Miss Hattie Rice of Nelson, Virginia, were united in marriage. The ring ceremony of the Christian Church was used. The groom is the son of Mr. Luther Bowen and is engaged with his father in farming. The bride is the daughter of Mr. Robert Rice, a deacon in Hebron Christian Church. Mrs. Bowen has been one of the most active Christian workers in Sunday school and Christian Endeavor of her church.

A host of friends wish for this excellent young couple a happy and useful life.

C. E. NEWMAN.

THE PILGRIM FELLOWSHIP AND OUR CHURCH PAPER.

(Continued from page 5.)

needed—we advise you to save the lists for future reference. Still another object was to share with each other the things being accomplished in each Conference. Each Fellowship group was urged to send in material for this purpose, and if some groups have been given more space than

others it is because those "others" failed to send in the requested material. If your group is one of these, please take it upon yourself to see that information comes to us in the future.

Since the editor of THE CHRISTIAN SUN is making it possible for extra copies of this edition to be secured and sent to Key Workers and leaders throughout the Southeast, you may be reading our church paper for the first time. We hope that you will look over the whole paper carefully and then consider subscribing to it. Do you realize that you can secure this paper for a whole year—an issue every week—for the very small sum of two dollars? It will be two dollars invested in your church paper, which you ought to support, and which will bring a year of enjoyment to you and to your family. The paper is always this size, and the pages devoted this time to the Pilgrim Fellowship are given over to very worthwhile materials in other fields.

Please remember that there is one page devoted to young people's work in each week's issue of THE CHRISTIAN SUN. We need and want information about *your* local group and its activities; about special projects which you are promoting in *your* Fellowship; about plans for and reports of *your* meetings. Do not hesitate to send in any information about young people's activities—we need to have it to share with others.

EMILY M. CARLETON.

FAMILY ALTAR.

(Continued from page 12.)

and to make us happy. He is with us in our joys as well as in our troubles and His strength enables us to "do all things."

It has been said (and we believe truly) that it is more important to know the presence of the Lord than it is to serve Him, the latter being an inevitable effect and the former the cause. He is our life. All else is but incidental.

Prayer—Our Father, through Jesus Thy Son, help us to realize His living presence, and to know Him, His power, and His love. *Amen.*

SATURDAY.

PEBBLES ON THE BEACH.

"Our light affliction . . . worketh for us a far more exceeding and eternal weight of glory."—II Cor. 4:14-21.

There are no sharp stones on the sands of the seashore. Even broken bits of glass and shell lose their cut-

ting edge on the beach. Pebbles are round.

And why? Attrition does it. Ceaselessly, the waves roll one edge against the another, till all are worn smooth. A rough experience for the stones, but it grinds off their sharp corners.

That is what the strong waves of adversity and experience do to human lives. They round out characters and remove rough edges. Trouble teaches. Persons who have lived long and know adversity are the easiest to live with. Their obtrusive cutting edges are gone.

It takes the rough and tumble of life and adversity to smooth and polish human spirits until they are fit to use in God's great building of life.

Prayer—We would welcome, O Lord, whatever qualifies us to live better with other persons and to be useful in Thy plans. Give us grace to accept the use of adversity. *Amen.*

—W. T. Ellis, in *Christian Herald*.

SUNDAY.

A TASK FOR THE ANGELS.

"One soweth and another reapeth."—John 4:37.

"He that reapeth receiveth wages and gathereth fruit unto life eternal that both he that soweth and he that reapeth may rejoice together."—John 4:36.

These are marvelous texts. Countless influences enter into our life's brief work which prevent us from achieving our ambitions. If that were all, we would say that life is not worth living. But that is not all, as we quite well know. Each generation reaps the fruit of the previous one long after the latter has passed off the scene. Therefore, if the contribution of the present generation contributes glory to the succeeding one and to the kingdom of God, it is great work. That is the supreme hope of a Christian, for full fruitage of his efforts is seldom seen.

When we listen to reports and contemplate figures which have been rendered in an effort to express results of Christian service, we imagine it is amusing to the recording angel. For as Dr. Ellis puts it, "the untraceable spirit of God," is not always evident and no doubt we have to look down from the after world to appreciate the glory of service.

Prayer—Our Father, make us enthusiastic in our present service, knowing that our work shall not be in vain in the Lord. *Amen.*

IMPORTANT NOTICE.

When sending in subscriptions, please give the name of church.

A Campaign for Subscriptions

Dear Brother Lester:

Your letters containing facts concerning "The Christian Sun" and salient ideas pertaining to campaign were very much appreciated. I am sure that I speak the sentiment of the ministry and of the membership generally of the Western North Carolina Conference when I say that we feel the need of "The Sun." In the past it has not gone to such a large number of homes but I think that each of us will be only too glad to do our part. Ours is a small conference but our people are interested in the work of the Church, and they feel they are far too wealthy to pass this opportunity of helping the Church.

My own field consists of Pleasant Cross, with a membership of 89; Brown's Chapel, with a membership of 223; Ether, with a membership of 98; and Needham's Grove, with a membership of 95. There is a total of 505 members in my field. I have challenged some of our ministers here in the Western North Carolina Conference to get more subscriptions than are sent in from the churches of my field. None of my brethren have told me that I'd have to take off my coat or roll up my sleeves and go to work, but you know that I am expecting to have to work because my brethren go quietly and unassumingly at the task and in the end somebody will be surprised.

And with your kind permission, Brother Editor, the churches of my field are extending that challenge to include the field of any minister in the Southern Convention. Perhaps we should state very definitely that we are not in the race with the churches having a larger membership than our field unless they work on a proportional basis.

And, too, Brother Editor, being a Carolinian as you are by birth (and by that we know that you are still a Carolinian) doesn't it gall you to read all those things Brigadier General House has to say about Virginia beating

Carolina in this "Sun" contest? We would like for Mr. House to know that we have the feeling that at the end of this campaign when the smoke has cleared away and when order has come from the chaos and the din that we honestly believe that the referee will hold up the tired hands of the ministry of Tar Hellia and award us the victory. Then those who have gone into the Old Dominion for whatever reason will have cause to rejoice because their homogenesis will in various ways take them back to the haunts of their childhood. Yes, Mr. House lives in Virginia, Mr. House married in Virginia, but first of all he is a Carolinian. And I certainly hope that Mr. House has not been so radically affected by all this metamorphosis that he cannot rejoice when Carolina wins. No! Mr. House, that's alright, we don't hold your going to Virginia against you, but when we win this contest please try to get your good wife to understand that Carolina is still great and grand and glorious, and even modest when victorious. If your better half perchance finds you either in tears of joy or sorrow you could easily explain by showing her this toast:

"Here's to the land of the long-leaf pine,
The summer land where the sun doth shine,
Where the weak grow strong and strong grow great;
Here's to down home, the Old North State."
And what shall I say more? Just this. Whether of

Virginia or Carolina, or whether in Virginia or Carolina, the task is both superb and momentous. All too long have we already neglected putting "The Sun" on a sound financial basis. So let's to the task stay until it's done.

Very cordially yours,
E. CARL BRADY, *President,*
Western N. C. Conference.

N. C. & Va. Conference:

Quota Reed

Albemarle	3
Apple's Chapel	8
Ashville	2
Bellevue Creek	2
Berea	3
Bethel	4
Bethlehem	7
Carolina	2
Concord	3
Burlington	15
Danville	13
Durham	10
Elkspur	2
Elon College	9
Greensboro, First	11
G'snsboro, Palm St.	6
Happy Home	5
Haw River	3
Hebron	3
Hines Chapel	5
Hopedale	2
Howard's Chapel	1
Ingram	4
Ivey Hill	1
Kellam Grove	2
Lebanon	3
Liberty	4
Long's Chapel	4
Lynchburg	3
Monticello	2
Mt. Bethel	3
Mt. Zion	3
New Hope	1
New Lebanon	4
Pleasant Grove	6
Pleasant Ridge	2
Reidsville	10
Rocky Ford	2
Salem Chapel	3
Salisbury	1
Shallow Ford	3
Tryon	4
Union (N. C.)	7
Union (Va.)	9
Winston-Salem	2

Western N. C. Conference:

Quota Reed

Antioch (C)	2
Antioch (R)	2
Bailey's Grove	1

Bennett	1
Big Oak	3
Biscoe	1
Brown's Chapel	5
Ether	2
Flint Hill (M)	1
Flint Hill (R)	1
Grace's Chapel	4
Graham	1
Graham, Providence	2
Hamlet	1
Hank's Chapel	4
High, Point, First	2
High Pt., E. Green	1
Liberty	1
Mt. Pleasant	2
Needham's Grove	2
New Center	2
Parks Cross Roads	4
Pleasant Cross	2
Pleasant Grove	6
Pleasant Hill	4
Pleasant Ridge	3
Pleasant Union	1
Providence Chapel	1
Ramseur	3
Randleman	2
Seagrave	1
Shady Grove	2
Shiloh	3
Smithwood	4
Spoon's Chapel	1
Sophia	1
Union Grove	2
Zion	3

Eastern N. C. Conference:

Quota Reed

Amelia	2
Antioch	2
Auburn	2
Bethel	1
Bethlehem	1
Beulah	3
Caroleigh	1
Cary	1
Catawba Springs	5
Chapel Hill	2
Charleston	2
Christian Light	3
Christian Chapel	3
Clayton	1

Damascus	2
Ebenezer	5
Fuller's Chapel	3
Good Hope	2
Hayes Chapel	2
Henderson	4
Lebanon	1
Lee's Chapel	2
Liberty	8
Martha's	1
Mebane	1
Morrisville	1
Moore's Union	2
Mt. Auburn	4
Mt. Carmel	3
Mt. Gilead	4
Mt. Herman	1
New Elam	6
New Hope	5
Niagara	1
Oak Level	3
Piney Plain	2
Pleasant Hill	2
Pleasant Union	3
Plymouth	2
Pope's Chapel	3
Raleigh	7
Sanford	4
Shallow Well	4
Southern Pines	4
Turner's Chapel	2
Wake Chapel	5
Wentworth	3
Youngsville	1

Eastern Va. Conference:

Quota Reed

Antioch	8
Barrett's	4
Berea (Nans)	4
Berea (Nor)	8
Bethlehem	10
Burton's Grove	4
Centerville	3
Christian Temple	15
Cypress Chapel	10
Damascus	8
Dendron	3
Elm Avenue	3
Eure	8
First, Norfolk	8
First, Portsmouth	8

First, Richmond	8
Franklin	10
Holy Neck	10
Holland	10
Hopewell	3
Isle of Wight	3
Ivor	3
Johnson's Grove	3
Liberty Spring	10
Mt. Carmel	8
Mt. Zion	3
New Lebanon	4
Newport News	10
Ocean View	3
Oakland	8
Oak Grove	4
Old Zion	8
Rosemont	10
Suffolk	15
Spring Hill	3
South Norfolk	10
Union (South.)	8
Union (Surry)	3
Wakefield	8
Waverly	10
Windsor	8

Virginia Valley Central Conference:

Tentative List

Quota Reed

Antioch	3
Bethel	5
Bethlehem	3
Beulah	1
Concord	3
Dry Run	3
Island Ford	1
Joppa	2
Leakesville	5
Linville	5
Mayland	4
Mt. Lebanon	4
Mt. Olivet	5
New Hope	2
Newport	5
Palmyra	2
St. Peter's	2
Timber Ridge	7
Whistler's Chapel	2
Winchester	7
Woods' Chapel	4

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, FEBRUARY

NUMBER 6.

Mrs B F Frank
12-1-38

WHY ATTEND CHURCH?

A COUNTRYMAN SAYS:

Many people attend church; many do not. More people should attend, and perhaps more of the ills of the world would be relieved. This prompts the question: Why do I attend church?

(1) Because I was brought up in a church-going family. Although of moderate means, we always put on our Sunday best, hitched up our horses and buggies and drove from two to six miles every Sunday morning to Sunday school and church services. We remember the pride we took in our equipment and the eagerness with which we made ready and arrived on time.

(2) I attend church because I believe in God. If I did not believe in Him and His word, I do not think I would care to attend. I doubt if I would even care to go to regain my faith. Many do not share my belief, but personally I still believe in God.

(3) I attend church because the church provides a place for worship. One can worship anywhere: in the place of business, the field or the forest, but the church is the one place set apart where man can best get himself in right relationship with his Maker. The newspapers, the radio, religious literature, and other things all have their appeal and their place, but only the church has the reverent atmosphere of the true sanctuary.

(4) I attend church because it has become a habit. A few years ago I lost for awhile the habit because of a change in circumstances, but when the opportunity came again the habit became stronger. Now I look forward to church attendance as I do the week's work. I might attend to business and make money on Sunday, but that is not going to break my habit now.

(5) I attend church because I work hard all the week. I need the rest and everything the church can give me to lift me up above the ordinary things of every day life and prepare for the work of the week.

(6) I attend church because it brings me into contact with my fellow-man. Here I see the needs, share in the joys and sorrows of man, and have a share in the building of the right relationship between God and man.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

January was the most lucrative month THE CHRISTIAN SUN has had since the present editor took office. Thank you, folks, both for the renewals and for the new subscriptions.

Dr. H. S. Hardeastle, of Norfolk, is teaching this week in a cooperative training school at Newport News, Virginia, in which our church is sharing with the other churches of the community.

If your church has not made its offering for Elon College, please remember that the college needs your help and we need the college. February is a college month in our church calendar.

Deacon J. L. Edwards of Smithfield, Virginia, sends in a six-months' subscription for a member of the Baptist Church there and says that other of his colored brethren are going to subscribe to THE CHRISTIAN SUN because they like the paper.

President L. E. Smith and Supt. C. D. Johnston, of Elon College, N. C., and F. C. Lester, of Norfolk, Va., were among those who attended the fifth Sunday fellowship meeting at Zion Church near Sanford.

Dr. James R. Clinton served First Church, Norfolk, from Wednesday through Sunday, the last week of January to the delight of the members and friends of the church. He is this week at Sanford, N. C.

Mrs. W. B. Williams of Newport News was toastmaster at the Norfolk Christian Endeavor Banquet on Thursday night of last week. Quite a large percentage of the 150 present were members of Congregational and Christian Churches, and among the Christian church pastors were Morgan, Poythress, and Lester.

Requests for sample copies of THE SUN will be met as rapidly as possible. We print very few extras but will fill all orders with this issue. The office force is delighted to be rushed in trying to keep up with the subscription list. If mistakes are made, please do not hesitate to call our attention to them. We want to have everything accurate.

Definite plans for the Easter services should be well under way in all

our churches. Easter comes the 17th of April. Much helpful material can be secured by writing to the Commission on Evangelism and Devotional Life at 287 Fourth Avenue, New York City, or to the Board of Christian Education at 514 S. Main St., Norfolk, Virginia.

The Southern Convention is scheduled to meet April 26 to 29, and will probably meet in Portsmouth, Virginia. At that time definite plans must be made for the continuation of THE CHRISTIAN SUN and all the other enterprises of our Convention. THE CHRISTIAN SUN invites discussion concerning the problems which confront us and particularly as to methods of procedure.

A Sanford (N. C.) paper recently carried the following announcement concerning the pastor of our Sanford Church: "Mr. and Mrs. A. R. Hobson of Toronto, Canada, announce the engagement of their only daughter, Marguerite, to the Rev. F. Ervin Hyde. The wedding will take place in the early summer." THE CHRISTIAN SUN extends congratulations and good wishes to the prospective bride and groom.

LANETT, ALABAMA.

We have begun the new year with more interest and greater attendance for both church and Sunday school.

Our pastor, Rev. Geo. W. Penn, is doing fine work and is having splendid cooperation from a number of the members.

The missionary society has the programs planned for the year and is doing great work. At present we are studying "Highland Heritage." We enjoy it very much.

Christian Endeavor is doing well under the leadership of Mr. and Mrs. H. L. Murphy and Mrs. Renda Fuller.

We trust that we may continue to grow and that we may be worthy of the name we profess.

L. S.

QUILTED.

My wife and I are very much indebted to the Women's Missionary Society of Antioch Christian Church for a nice quilt presented to us by the society. Mrs. Brand (Granny Brand, as she is so familiarly known) was the leader in this movement. She is very old and feeble but a willing soul. She enlisted about 30 women of the church and community in her project and yesterday, the fifth Sunday, she delivered the quilt. God bless her

heart and all who in any way contributed to the success of the adventure.

I shall try to be a better pastor and a more humble preacher, and I trust that while our physical bodies shall be kept warm by this beautiful quilt that the spirits of those who shall hear me preach shall be strangely warmed by the Holy Spirit.

G. D. HUNT.

TO THE MINISTERS AND LAYMEN OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

What are you doing about your SUN subscriptions? Remember February 1st is now here and the 15th is not far off, and we must have our subscriptions, every one of them. I have great faith in each minister, as well as each church, that you will send in no less, but, let us hope, more than you have been asked to do. You must not wait until the last minute. Get them now and forward them in. If you do not have a deep desire for this cause, ask the Lord to give you one and then get out and go after them.

I am sure that every minister knows the value of THE CHRISTIAN SUN to the life of the Church and its cause. It is the best friend and helper he has. I have noticed that those who have been receiving THE SUN are those whose love and interest abound for the Church and its program. Not many days ago one good brother said: "I would give \$5.00 per year if it would keep THE SUN going." He found food for thought, spiritual inspiration and valuable information that every church member ought to have.

One of my good Bethlehem men who has been a subscriber and reader of THE SUN for many years said to me the other day, "THE SUN means enough to me that I would like to cause its warm rays to fall into some home of an aged person who does not receive it. Give me the name of such a person." I did and her name goes on the mailing list. I am sure that in each congregation there are some shut-ins who would deeply appreciate the message that THE SUN does bring. Won't you, my dear reader, think of some person like this and send their name along with two dollars. You will be doing a fine service all year around. Each week you will be bringing light and love to that home and heart.

Now come on all you men and women in the "Old North State." Let's put this campaign over the top.

G. C. CRUTCHFIELD, *President*,
N. C. and Va. Conference.

THE EAST AND THE WEST ARE ONE.

*Being an account of the Observance
of the World Day of Prayer, 1937.*

By FLORENCE G. TYLER.

"February 12, 1937 was an exceedingly wet and cold day in Shanghai. It was no surprise to find only a little group of women in the Cathedral where the meeting was to be held. Even a few on such a day was a genuine manifestation of the significance of the occasion. As I sat quietly, enjoying the beauty and stillness of the place a group of Japanese women came into the pew immediately in front of me. I turned to see whether others had come in, and lo, the great auditorium was filled with women whose faces proclaimed that they were of many nations. The cold and rain had not prevailed against their devotion. Beside the women of China were women of Korea, Japan, India, Russia, Holland, Sweden, America, Great Britain, and the Philippines—sixteen nationalities in all. We sang the hymns together each in her own tongue, and this unique experience in this city set in the midst of nations fired our spirits with a new purpose, and filled us with new strength."

So writes a participant in the meeting of the World Day of Prayer in Shanghai. As the women of the world come together on March 4, 1938 to witness to the reality of a world Christian community may our prayers be with the Christian women of China and Japan that they may feel themselves, even as never before, an integral part of that prayer cycle binding together in unity the Christian women of the world. And in other areas where there is strife and misunderstanding between races and classes may the women there be drawn into this magic circle.

In recounting the experiences of 1937 we find that far north in the outskirts of British Columbia the snow was deep and the transportation was next to impossible as British Columbia had a terrible winter of ice and snow while from far to the south we hear that "February was a hot month in Johannesburg and especially in Natal Providence," and in Capetown many people were not back from summer vacation. At the same time the little town of Cloverport, Kentucky, entirely surrounded by water on February 12th with many other towns caught by the terrible floods along 980 miles of the Ohio River, with no water, lights and little fuel, were obliged to postpone the observance of the day for a week or two, but observed it nevertheless and sent their

offerings. Thus, neither snow nor rain nor hail nor gloom of night stays the faithful from the attendance at these appointed meetings.

In Bottineau, North Dakota, the W. C. T. U. took the initiative in planning for the observance of the day, while from many parts of the world we hear of the active cooperation of that organization and of the Y. W. C. C., which in many centers took the lead. The Salvation Army arranged meetings in forty places in the Argentine and McAll Mission observed the day in all its centers in France.

In the village of Herrnuth, Germany, the women met to pray in the little room which has witnessed the consecration of so many of the early Moravian missionaries, including the Count Zinzendorf and David Ziesburger.

The women of Copenhagen have been included in the circle for many years and their enthusiasm has been carried to the farthest boundaries of their mission fields.

A small band of women greeted the day with a sunrise session of prayer at Wellington, New Zealand, which was the first meeting of the day, but it was followed closely by the Boys' School at Tangoa, South Santo, New Hebrides, and the Girls' Fellowship at Woodend, Victoria, Australia. The twenty women and girls in that fellowship will not soon forget the calm and inspiration of that early morning hour with the sun streaming in through the open door and the magpies and kwaburras (laughing jackasses) joining their voices outside with the hymns of praise within the church.

The Alice Hyson School at Taos, New Mexico, had a prayer service for the community which is largely Catholic. One hundred and seventy-five people attended the meeting in this little plaza town.

In Germantown, Ohio, a goodly group gathered, augmented by the rural women of the neighborhood whose meeting was supplanted by the Farmers Institute.

And how colorful the meeting of the women in Johannesburg where the Methodists wore red blouses, the Presbyterians white tunics with black collars and belts, the Anglicans long, white Tunics with leather belts and small crosses pendant from a chain of beads. Another sect with fur caps and still another with tight, white knitted caps, some in ordinary garb but all so neat and quiet and reverent. Some hymns were sung in Zulu and some in Sesuto, but oh the perfect rhythm and the strong, full voices!

The America Church in Athens was filled to the doors when the program

was distributed in three languages, English, Greek and Armenian.

There is a sense of unity in these World Day of Prayer services which the women receive nowhere else. In many places in Egypt the Greek Orthodox and Coptic churches joined in the meetings, and in Johannesburg special services were held in the Jewish synagogues.

The broadcasts from Capetown for the shut-ins in hospitals, the services in public schools and in factories made the impress of the day far-reaching. One senses the preparation for the day when one reads of the finding in the collection plate of a screw of paper containing a small sum of money and these words, "I am worshipping with you on a lonely farm." Evidently sent in through a friend. There is no end to the interesting stories of the observance of the day from Saskatoon and Alaska to Brisbane and Papua. The radio from north, east, south, and west—the National and Columbia Broadcasting Systems in the United States, the British and the African Broadcasting Companies and many others have made the world one, but the place where none of these reaches and where the day ends in ice and snow and zero is Gambell, on St. Lawrence Island, where Ann Bannon was frozen in October and where even the mail will not penetrate until next May. There the posters will tell of the World Day of Prayer on March 4th, and there Ann Bannon is planning for the closing service.

WINCHESTER, VIRGINIA.

Quite an interesting and pleasing report was made by the treasurer of the Ladies Aid Society of the Congregational-Christian Church of Winchester, Virginia, at the December meeting. For the period from August 6 to December 10, 1937, the members of the society raised the sum of \$614.77. Some of the ways in which this amount was realized were through the collection of dues and extras, sale of soup, ice-cream, candy, skidoo, waxed paper, metal sponges, Christmas cards, a rummage sale and a pre-Christmas notion sale.

In addition to these and other activities, the ladies of the Aid Society sent candy to the children at the Orphanage when the apples were sent from the Winchester and Timber Ridge Churches.

At the first meeting of the new year, held January 7, 1938, much enthusiasm was also evident, and plans are being made for a busy and profitable year.

(MRS.) IRENE H. CLARK.

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CHRISTIAN FELLOWSHIP.

Religious leaders the world around are feeling the necessity for uniting all those forces that make for righteousness in the earth. There is so much evil to be driven out that it seems a sin for the churches to use their energy in fighting among themselves. In a day when rank atheism that denies even the reality of spirit threatens the very foundation of civilization, it seems to be absurd for Protestants to divide their forces into warring camps, or to line up against Catholics, or to extend their energy against any other religious group that is striving for the glory of God here in the earth.

Spiritual unity does not depend upon intellectual belief. Spiritual unity grows out of allegiance to a leader and loyalty to a cause. It is utterly impossible for Fundamentalists to agree in their thinking with Modernists or for Modernists to accept the exclusiveness of those who claim to be Fundamentalists, but beyond the intellectual concepts of both groups there is an allegiance to Jesus Christ and a loyalty to right which unites these Christian forces in one army for righteousness under the leadership of Jesus.

The beauty of Congregational and Christian Churches through the years has been that we unite in essentials—allegiance and loyalty, that in non essentials there is liberty, and in all things love prevails. Anything other than this is not a Congregational or Christian Church. We believe in the unity of spirit, definite allegiance to a personality known as Jesus, the Christ, and a loyalty to the cause of righteousness which lives through suffering and sacrifice. You need not agree intellectually with your brother in order for him to be your brother and recognized as such. There are churches that exclude on basis of intellectual belief, but they are neither Congregational nor Christian. These churches have always stood for the liberty of conscience of the humblest member. Nobody can dictate to any of us. Christian character is all that is asked in order for church fellowship. Those who would set up other standards are breaking away from the fundamental plans of our united church and should so recognize it. They need not set up a new denomination for there are already people of like faith who exclude their fellows from the fellowship which they enjoy.

Those who accept the Bible as their rule of faith and practice, Jesus as the head of the Church, and Christian character as a test for church membership will doubtless continue to give to every individual the liberty

to interpret for himself and will find a rich heritage in this democratic Congregational-Christian fellowship.

F. C. L.

MY NEIGHBOR—THE BOOK AGENT.

I remember quite a good many years ago having some compunctions about the way I had treated, or mistreated a book agent. I had told him I had no time to talk to him. I had no money to spend for books. I had no use for the kind of books the agents brought around anyhow, and he might as well leave at once before he wasted any time trying to talk to me. And that was that, and the door was shut. I felt relieved at first over the neat way I had gotten rid of him; then I began to think of him and wondered if I had not been rather harsh. Then I remembered that I had once suffered the pangs of a book agent and how one felt when he was treated with such curt decisiveness. Shouldn't a man be a gentleman to every man? Wasn't there a more Christian way of treating a stranger than that?

After all a decent salesman deserves fair treatment. Is it not possible to hold to our adamant decision against the things and yet give the man ten minutes to state his business, and then send him away disappointed, but not insulted and sore? Why not dispense a little kindness even to a book agent? Why give another man ground to rail on the lack of manners in ministers? There surely is a way to be "frosty but kindly." Tell him you are glad to see good books introduced into the community, that you regret that your circumstances prevent your making a purchase at present. I remember yet the thoughtful way an older man spoke to me, a student canvasser, one day. He said it was a good thing to try to earn money in this way but it was much better to take a book of more real and permanent value instead of the rather ephemeral book I was endeavoring to sell. He did not buy one, but I felt no bitterness towards him.

One can be courteous without lying; one can be firm in refusal without injuring the self-respect of the seller. One ought to be a neighbor even to the book agent, considering thyself lest thou also should be tempted to take the road.

G. N. E.

A CALL TO AID CHINA.

At last there has opened, a channel, through which Americans may aid their friends in far away China which is being over-run by an alien army. The American Red Cross has issued a call for a million dollars with which to feed the hungry and care for the wounded in China. Our own denominational leaders helped to get this decision and it is certainly to be hoped that our church people will respond liberally, for the needs are terrific, if one can believe the reports that come from China.

It is difficult for us to be non-partisan, but as Christians it is our business "to think soberly and righteously" to the best of our ability. Many of the Japanese people agree with us in America that the armies of Japan should not be in China. Their Christian hearts are in grief because of the violence of their government, but they are as helpless to control their government as we are to control ours. Christians in (Continued on next page)

Are We Living in the Last Days?

By ROY C. HELFENSTEIN.

At the morning service on the last Sunday of the Old Year, the pastor spoke on the subject: "Are We Living in the Last Days?"—taking for his text II Peter 3:13, "According to his promise, we look for a new heaven and a new earth, wherein dwelleth righteousness."

Many people who are deeply concerned about the present world situation are asking the question: "Are we living in the last days?" The apostle Peter and other New Testament writers were influenced by the philosophy of their day. People today who accept the eschatology presented in the third chapter of Peter's second letter believe that the world is coming to a catastrophic end, which end is not far distant—that God is going to destroy the earth because of his displeasure with mankind. Such a view would make God to be a destroyer after being a creator. It would make God not only a destroyer but also a murderer, for in destroying the world, all the people living in it at the time would be killed in the destruction. It would make God to be worse than the man who recently destroyed his factory because the workmen were not producing as he thought they should; worse than the man who ruthlessly murdered his wife and children because things were not going in the home to please him, and after killing his own offspring set fire to the house in which they lived. Such a view fails to realize that God is the Author of life and of creation instead of being the Author of death and destruction. The old order does not have to be destroyed to effect a new order. Thinking Christians of today look for a new heaven and a new earth—a new world order not by the destroying of the present order but by changing it—by mankind cooperating with God in changing things that are wrong and making them what God wishes them to be—"A world wherein dwelleth righteousness."

Hence, we are living in the last days of the old regime of rank individualism when society will permit individuals to thwart social justice for individual advantage—the last days when the philosophy will be tolerated which is expressed in the old saying: "Every man for himself and the devil take the hind-most."

We are living in the last days of selfish nationalism when each nation can seek its own security without regard for the welfare of other nations, for there is no such thing as national

isolation or national independence among the nations at hand. "God has made of one blood all nations of men for to dwell upon the earth" not as enemies but as friends. We are living in the last days of war between nations.

We are living in the last days of rank denominationalism when any denomination will pretend to hold a corner on divine truth, or when any denomination will profess to offer a short-cut to heaven, or to offer the only bonafide passport to eternal life. We are living in the last days when any intelligent Christian leader will contend that his denomination is the chosen people of God, for every denomination is God's chosen people in so far as it chooses to honor God by winning disciples for Jesus Christ. The contention that any one denomination offers the only true hope of salvation is an insult to intelligent people. There are just as good people in one denomination as in another, and each denomination has its full quota of the other kind of people. When we meet God in judgment, no question will be asked as to which denomination we were affiliated with upon the earth, but we will face the questions as to how we fraternized with people of all denominations—how much did we act like Jesus. We are living in the last of denominational rivalry. The day of inter-denominational cooperation and Christian Unity is at hand.

We are living in the last days of an aristocracy of wealth, when people will be rated by their possessions.

We are living in the last days of exploitation by those who employ or by those who are employed, the last days when any group can exploit another group at the expense of society.

We are living in the last days of an aristocracy of intellectuality. The importance of education cannot be overstressed, but a man's rating in the new day will not be based upon what he has or upon what he knows, but it will be based upon what use he makes of what he has and of what he knows. The only aristocracy, the only superiority that the New Day will recognize will be the aristocracy of character—not what a person has or what he knows but *What He Is* as expressed by what he does for God and for humanity.

We are living in the last days of any kind of inherited aristocracy or any kind of inherited advantage and power. Each individual should stand on his own merit.

We are living in the last days of class distinction. The caste system in India is a disgrace to humanity and a dishonor to God. And class distinction in America as well as in Europe is an abomination in the sight of both God and man.

A CALL TO AID CHINA.

(Continued from page 4.)

Japan are asking for a fellowship of prayer around the world in order that the hand of God may direct in the affairs of men. We will doubtless join with them in a very sincere desire that out of the tumult and conflict of the present there may come a permanent peace based on righteousness rather than greed and power.

In the meantime it is important that those who care strengthen the hand of the Red Cross, the missionaries, and those who work among the suffering of China. Send your contribution to the local Red Cross marked for Chinese relief and join in a humanitarian work that will help to build friendships and make unnecessary the use of battleships.

HAPPY RACE RELATIONS.

Race Relations Sunday, February 13th, reminds us of the fact that America is composed of many nationalities. In these days of increasing hatreds between races and nations it seems to be important for the Church to meditate a moment on what the Christian attitude toward other nations and races should be. This is the purpose of designating the second Sunday in February for the consideration of race relations.

It is very easy for us Southerners to think only of the Negro who is our servant, or who lives around the corner, or down the alley. This thought is often mixed with prejudice which comes out of a long lost cause, much heartache and bloodshed. It is quite difficult for anyone to rise above his prejudice but it is certainly worthwhile to make an attempt. We may well consider our own family pride and ask ourselves what indicates that we are so superior. There are many things in our present and past that might take away our pride if properly considered.

If God made of one blood all nations to dwell upon the face of the earth and set bounds beyond which they are not to go, then it may be that we of the white race have certain limitations and bounds beyond which

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Religious Security is more important than Social or Economic Security. It should have greater emphasis because of its fundamental significance. Christianity has not won a place of first importance in the thought of the pagan philosophers and mammon worshippers of this world. But Jesus gave it a place of first importance when He said: "Seek ye first the kingdom of God and His righteousness." And it is entirely proper to say that the Christian religion is entitled to this recognition and in the fulness of time this dream will be realized.

An abstract Christianity will not perpetuate itself. It must abide in regenerated personality and find its expression in humble service and loving loyalty to Jesus Christ. Jesus did not write any books on theology. His supreme teaching was centered in love. When He said: "Love your enemies," He established a new basis and laid a new foundation for conduct and character. The commission, "Go ye into all the world," reflects the personal element in establishing the kingdom of God. If the church ceases to win converts, and fails in its missionary effort, Christianity would pass into oblivion in the next generation.

Faith in the permanence of the Church rests upon the promise of Jesus: "The gates of hell shall not prevail against it." That is a precious promise, but it is contingent upon the faithfulness of the followers of Jesus Christ. Through the persecution and vicissitudes of false teaching and outrageous hypocrisy the church still abides. But it is passing through a great crisis. When one reflects upon what has happened in Russia and Germany the outlook is discouraging. The cynical attitude and heart-breaking indifference of many people in so-called Christian nations should be alarming. Empty church pews and the discontinuance of Sunday evening services reveal a decline of personal interest in preaching the Gospel. The attitude of many writers, as revealed through the daily paper, current magazines and books, suggests hostility to the ministers and churches of this generation.

These references are not made in a spirit of permission. This writer has an abiding faith in Christianity. The Church is not dying a miserable death. It is being planted in the fertile

fields that may burst forth in some great-time with a new life and a more transcendent glory. In the meantime, it is the privilege of every church member to seek a closer walk with God in order to keep step with the onward march of the followers of Jesus Christ. The Church should have the personal support of every member. This support should include attendance upon the regular services of the Church, and financial contributions to current expenses and every benevolent enterprise represented in the Church budget. The Sabbath Day should be sacred to every church member. All unnecessary work should cease with the dawn of Sunday. No stores should be open for business; all business offices should be idle. Places of amusement should close their doors. No games should be played. People should rest and worship God.

Christianity must claim the Sabbath, or Sunday, as the Lord's Day. Christians should set an example to others by properly observing this Holy Day. The emphasis should not be negative but positive, and the program should appeal to the unsaved because of its simplicity and power. Religious Security is assured for all who are faithful to the teachings of the Bible and loyal to the Lord Jesus Christ.

I. W. JOHNSON.

ELON CONTINUES TO GROW.

The steady growth of Elon is encouraging to all who are interested in Christian higher education and the improvement of the general welfare of the denomination in the Southeast. With every semester there is an expanded curriculum for the artistic and intellectual development of the students. The fine equipment of Elon is an inspiring incentive to every faculty member to do his best in dealing with students.

The combined efforts of the faculty and students, coupled with the untiring services of Mr. George D. Colclough, Field Secretary for the college, have resulted in the largest enrollment ever recorded at Elon. To date we have in excess of five hundred enrolled in the regular school. Including the Extension Class for public school teachers conducted in Burlington by Mr. George Beecher of the college faculty, we have an enrollment of approximately five hundred and seventy-five. This gives us an

excellent student body. We have now reached the limit of enrollment for boys. There is room for additional girls, and we would like very much to increase this enrollment at Elon. Every available space for boys, however, is taken. If we are ever to have a larger enrollment of young men at Elon, we must provide additional rooming space or increase the number of day students. Shall we continue to grow, or shall we call a halt?

If some of our friends would give us a gymnasium, the present gym located on the first floor of the Alumni Building could be converted into rooms which would provide for from twenty-five to thirty additional students. This would be of great help to us. A few thousand dollars would provide a temporary gym if we could not now get sufficient funds for a permanent one. The way is open and the time is opportune for someone who wants to do something worthwhile for the college that will live and cause him to live on indefinitely.

There is danger in rapid growth. I do not feel, however, that Elon's growth in the past few years has been of that character. True, over a term of five years the student body has considerably more than doubled itself, but the growth has been somewhat gradual from year to year. With every new school year, we have been able since 1932 to surpass the records of the previous year. This cannot be the case, however, in 1939-40 unless additional accommodations are provided. It is dangerous to halt the upward swing of any organization. The church, alumni, and friends of Elon should consider seriously possible consequences in the event we do not provide for the continued growth and development of the institution. Of course, there are things to be considered other than enrollment and curriculum. Real work in a college must be done with a breadth of vision, a thoroughness of instruction, a sincerity of spirit, and a wholesomeness of purpose. We must never forget the real purposes of a Christian College. It came into being for mental training and intellectual development, but its highest mission is to administer to the moral and religious life of its students. Young people are encouraged in these more vital aspects of college training far more than the average individual off the campus imagines. Today young people are not nearly so much interested in the critical aspects of religion as they are in the practical appeal of the principles of Christianity to their own lives. Theological questions hold but little interest, but questions that have to do with Christian living and spirit-

ual enrichment are of great concern. The atmosphere of the Christian College must be practical instead of critical, helpful instead of harmful. Young people who want to know for what they were meant in life are looking for and need encouragement in those things that make life worthwhile.

As Elon College grows, may interest in the college increase in the minds of all whom we serve or who need to be served by her.

L. E. SMITH.

HAS THE FIRE GROWN COLD?

A few days ago I stopped in at a blacksmith shop. It was rather early and no one was in the shop. There on a large block of wood was the anvil with a hammer lying across its face. Near the anvil was the forge with its bellows; but the ashes in its "hopper" were cold. There on a nail in the wall hung the smith's apron. All was still. All was cold. Fire out. Nothing done today.

You have heard it said, and so have I, that the "Love of God" has grown cold in the hearts of men; that no one really cares what happens to his neighbor; that we are sure now that we are not "our brother's keeper." Let every man look out for himself. And yet —

The other day I heard of a lady who was talking with a minister who was on his vacation in the country. What the minister had told her had stirred her heart deeply, but what interested her most of all was the worn, tired look in the face of the minister.

"Why," she said earnestly, "he looked as if he were giving his very life for the people of his parish."

Looking at this same man, or any other doing a similar work, it may be that you and I would not have noticed that worn, sad look. It might have seemed to us that the fire in his heart was cold, the ashes on the forge dead, the tools of his trade lying useless. And it might be that we would have passed him by as we would any other stranger. But all the while his heart was fairly burning out for the poor and the sick and the sinful in his parish.

That day in the blacksmith shop I waited until the man who wore the apron came. His face was cheery. It seemed not to worry him that the ashes on the top of his forge lay there still and cold. He knew what was in the heart of the forge. With a slender iron rod he thrust deep into the bed of ashes with one hand and with the other he gave the bellows a couple of turns. In a few moments, behold, a tiny puff of smoke came from the hidden recess of the ashes. The bel-

lows was turned a few more times and then a tongue of fire shot up through the smoke. While still working at the bellows and stirring the coal, the smith whistled a familiar hymn tune. Soon he was ready for work. The fire was there. He did not see it, but he, who knew the heart of the forge better than I, knew that the fire was alive and he was not afraid that it would fail him.

Now, I am persuaded that if you and I knew what is in the hearts of men, we would see that the world's love for God is not dead. At times it does flare up and it is then that we take courage. I know of two men who, one cold night, went far down a lonely road that they might find a certain man who had strayed off in

that direction. They found him. They took him to their room and spent the remainder of the night praying for and with him. Did they win? Do you think God would let such work go unrewarded?

But let it be remembered that those men had prayer before. They were often on their knees when others did not know it. All the time they were burning themselves out for God and no one knew it but God. But He knew it; and He has not lost faith in humanity. So why should you and I?

This one thing is sure. When we doubt that prayer and hope and the love of God still live in the hearts of our fellowmen, we need to look well to it and see whether these graces be not lying cold on the forge of our own hearts; and if we find they are, there is nothing better that we can do than to stir them until they flame up again and until we, too, are burning out for God and the world.

J. E. NEESE.

WHY NEW SUBSCRIPTIONS?

Successful issue of the drive to secure new subscriptions to THE CHRISTIAN SUN will produce results far-reaching and beneficial. Of first importance, the paper will be given financial aid that will assure its continuance. The institutions and enterprises of the Church will be assured of the continuance of a medium of contact with our people. Without this the college and other institutions would be crippled; in fact, it is doubtful if they could continue without this medium.

The pastor will be greatly aided in making his work more effective. Then the individual reader will benefit. If one cannot be well informed and so a more loyal citizen of his country without reading the secular paper, how much less can one be informed concerning the kingdom interests without reading his church paper. As information begets interest, and interest action, if the church is to move forward as it should, it is imperative that our people take and read THE CHRISTIAN SUN.

The pastors of the Conference are urged to join hand and heart with the interested laymen to help make this drive succeed in a big way.

R. L. WILLIAMSON.

THE CHRISTMAS OFFERING.

As chairman of the Committee for Superannuation of the North Carolina and Virginia Conference, I wrote to the ministers of the conference calling attention to the special Christmas offering. As reported to me six ministers and sixteen churches took the offering which amounted to a total of \$114.02. This is an average of \$7.12 per church. I wish to thank these ministers and churches for complying with the request of conference and say that several churches reported that they had provided other plans to raise this fund in full which is also in keeping the request of conference.

I wish to call special attention of both ministers and churches to the request that at each communion service an offering be taken for superannuation, unless the apportionment has been otherwise provided for.

C. E. NEWMAN,
Chairman.

We surely do not want THE CHRISTIAN SUN to stop. We thoroughly enjoy reading it, and we do not want to miss a single copy.

MRS. J. T. WELDON,
Louisburg, N. C.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

THE AWAKENING.

(A CORRESPONDENCE.)

Florida Sanitarium,
Orlando Florida.

If one looks long today at the folly, stupidity and sins of our times one will despair. It depends upon which sin and folly that one looks at most as to which for him is the most outstanding. Communism, Fascism, Paganism, War, Interference, Sexual Immorality—which will engulf and sink us first? The Seventh Day Adventists who own and operate this Sanitarium, and a string of them around the world, declare that our Good Christ is coming back to earth very soon now, will have to do so to save even a remnant of the human race, or this sinful race will wreck itself. We have gone nearly to the end of our wits in contriving weapons of war and crimes and follies of government, they tell us, and unless the Messiah does comes soon our crimes, folly and madness will wreck civilization and the race. So they are serving with all diligence and zeal to help relieve and cure the physical and spiritual ailments of man so that they may be found ready, and of the remnant saved, when He comes. One may disagree, as one will, with this theology, and yet applaud their deeds of zeal and faithfulness in well-doing. They do not build Sanatoriums such as individuals, counties or states build, but Sanitariums, and there is a vast difference. (Consult your Webster's dictionary.)

Well, the awakening will come. How, when, and by whom, who can tell? Again and again through history it has come. The tide was running at low ebb with the Hebrews, bond-servants, all in Egypt when Moses, the great awakener and deliverer came on the scene. It was a trying, a wilderness struggle with a weak and rebellious race, with which the world's greatest law-giver had to deal. And then in the time of Ahab and Jezebel and the prophets of Baal, a time of the falling away sure enough. Then Elijah, the prophet of God, the man who matched fire with fire and won out—a whole nation in apostasy. No wonder he went up in a chariot of fire, drawn by horses of fire. He had set his day and generation on fire with zeal for God.

And then centuries later when, God's fire seemed to have burned out in neglected altars, came that Voice in the Wilderness: "Prepare ye the way of the Lord. Make His path

straight. Repent, repent for the Kingdom of Heaven is at hand. Then the King came unto His own—and His own received Him not. Morality, spirituality, even among the elect, was running low in that. Centuries elapse and the Church itself becomes corrupt. The high and the low walk not according to the law and love of God, but according to their own lusts, passions and desires. Then Luther, with his Ninety Theses and his voice declaring: "By grace have ye been saved through faith; and that not of yourselves, it is the gift of God."



Then came John Wesley, that man who experiencing "a strange warning of his heart," went forth to preach the gospel of "free grace and never dying love" to all who would believe; that man who was denied the privilege of preaching in his own church and the churches throughout England because he preached that the poor as well as the rich, the low as well as the high could be saved by accepting Jesus the Christ as Saviour and Redeemer. "Christianity" Wesley saw and began to declare "was not what he did for God, but what God did in him." In this discovery, as a noted historian has well said, was released the energy which was to transform England, America and the English speaking world and produce its repercussions in the uttermost parts of the earth. But who shall awaken us now from an easy complacency or an indifferent paganism? Again the world is in jeopardy. Present world tendencies cannot go on without a

clash or a catastrophe that will either change or destroy our present civilization. We do not have to look to Communism, Fascism, or Nazism of other nations to discover the tendency. Who will discover for us and awaken us with the stentorian voice of one crying in the wilderness: "Prepare ye the way of the Lord, make His paths straight."

Last year donors to benevolence and philanthropy were several million dollars, the Associated Press tells us, in advance of what they were in 1936, but "there was a precipitous drop in gifts and bequests to religion." It is the tendency of the times: A complacent, easy going benevolent spirit of "what I have done for God," but not what God has done in me and with me in His plan and program of saving this world from sin and wreck and ruins. The wakening must come. Present tendencies cannot continue. There are earnest churchmen, able ministers, devout laymen, who are anxious and are seeking. A way, the way will be found, but whose will be the voice, whose the message of fire and soul and zeal to snatch us and our threatened civilization "as brands from the burning?" Will it be another Wesley, Luther, Calhoun, John the Baptist, Elijah, Moses, or must the Lord Himself come again to establish His Kingdom on the earth and to reign, as some day He will, King of kings, and Lord of lords?"

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 5, 1938.

Sunday Schools.	
Bethel, Elkton, Va	\$ 1.00
Seagrove, N. C.	2.00
Henderson, N. C.	4.88
Hine's Chapel, McLeansville, N. C.	3.00
First, Portsmouth, Va.	3.45
Mt. Olivet (G), March, Va.	8.81
Franklin, Va.	12.00
Wakefield, Va.	2.22
Holland, Va.	13.02
Total	\$ 50.38
Individuals and Churches	
Grace's Chapel, Sanford, N. C. ..	\$ 2.00
Specials.	
E. J. Cheatham, Franklinton, N. C.	\$ 9.96
Cent-A-Meal Boxes.	
Franklin, Va.	\$ 13.00
Old Zion, Norfolk, Va.	10.10
Total	\$ 23.10
Conference Collections.	
Mr. L. L. Vaughan, Treasurer, Raleigh, N. C.: \$44.20, Home Missions; \$44.20, Foreign Missions	\$ 88.40
Total for week	\$ 173.84
Previously acknowledged ...	9,164.60
Total since Sept. 1, 1937 ...	\$9,338.44
J. O. ATKINSON, Mission Secretary.	

HILLY MYSTERIES.

It puzzles some people because our churches of these rugged peaks of old Virginia can't get on their feet and find more money to pay their dues, and so on. My dear friends, if you will look with me into the past and glimpse the background or what our hills have been, you will begin to understand where we stand now and why. It is true that you may be more mystified than ever when you hear some of our history, but it is well, at least, clear the point that now puzzles you.

This generation now living here has lived through a period of time in which the customs and methods of living were somewhat different from what you of the outside are used to. My father relates many stories of mountain life that will reveal to you facts and truths of our past. One story interests me a lot, and to give you a glimpse of days gone by I'll pass it on.

Some forty years ago a man came into these hills who called himself a doctor. Whether or not he was a real doctor I do not know. I rather think he was a man with a past. But he roamed these hills and never seemed to care where he went or which way and never told where he came from. The hilly people just could not live with such mystery. One must, even now, tell his business and where he is from if he wants to stay healthy and stay long among these hills. This old doctor made one call too many, when one day he took the winding trail which led into a dark, deep valley to see someone who had sent for him. My father learned to like the doctor and warned him not to go into the dark places. He smiled and went on, but he never came out of that valley again. In those days the law didn't bother much with that dark valley that widens out to the east below the Elk Spur church. So my father and a neighbor man went in the search for a new-made grave. They had a report that a grave was made in the valley below and that it was filled with old chimney rocks and an old mule had been killed and placed on the grave to cover up the sign.

The day was dark and foggy as they made their way into the valley of death, and they hoped they would not be seen going in. They found the grave by a mountain stream in a low place, deep in the black forest. The dead mule was there, and when they dug down, the chimney rocks were there, also. The darkness began to make itself felt as they took out one rock after another and began to feel sure that the stranger who called himself a doctor was sleeping cold and

still in this lonely grave. The rhododendrons and mountain laurels shut out all the light of day and fog hung above the tree tops. The two men realized that they had no protection against the eyes that might be watching them out of the darkness of that dreary valley; and they realized that whoever put one man in a grave like that would not care for adding a couple more to the lot. Twigs began to break down in the darkness by the stream, and these men either heard, or imagined they heard footsteps among the dry leaves, so they did the only thing that men have been ever known to do when they have no gun in the hills, took up their pick and shovel and silently made their way up the valley listening every step for the crack of a mountain rifle, and feeling thankful, indeed, when no rifle cracked. It was sometime before they got an officer to go into the valley and when they did the grave had been changed and was not like they had left it, and nothing was found except the place in the ground. But my father will never be satisfied about the mysterious disappearance of the doctor and that lonely grave he found.

This is a glimpse of our hills before the church came. Those who killed the doctor must have thought he had money and that, added to the mystery of the man, was reason enough here for a man being killed. This is only one of the mystery murder cases of our hills.

I cannot expect our hills to change completely in a few years and shoulder the responsibility like older churches. People here have done well since the church came, if we stop to consider. There may not be any gold discovered here for years to come, but our hills are changing and I see a new day for these laurel-clad peaks of old Virginia.

Lend your prayers for the next workers who take this field.

VICTORIA OF THE HILLS.

SEND REPORTS.

The first quarter of our missionary societies is past and news items of the work accomplished should be coming in. It will stimulate your society to read of its doings in *THE CHRISTIAN SUN*, and the next quarter will produce better results. Try it. Then it will be helpful to other societies in many ways, too. Your plan tried and proven successful may help some one who is wracking her brain for something new to try. Yes, and it may create a friendly rivalry which will spur the members to more interest efficiency.

Reports of an organization's meet-

ings and work and plans, through the papers, always help, and may I urge all societies to elect a reporter whose business it is to write up the activities of the group and send it to your editor at the end of each quarter. Do this as a service to *THE CHRISTIAN SUN*, a request from your convention and conference officers and a stimulus to your society and not only as a point to get on the standard of excellence.

Wishing all of you the best in your work, I will be looking for many reports soon to swell our page which has been so graciously allowed to us in our beloved *CHRISTIAN SUN*.

Mrs. W. M. JAY, *Editor*,
707 Gales Avenue,
Winston-Salem, N. C.

HAPPY RACE RELATIONS.

(Continued from page 5.)

we may not go in subjecting others to humiliation. It is much more Christian to reach out a helping hand than it is to cause one to stumble. This writer is a firm believer that the southern white is, as a rule, a real friend to the southern Negro. There are many injustices yet to be overcome, but there are also many indications that Christians are striving to overcome those difficulties and to build friendly relations between all races.

The recent lengthy and costly discussions in Washington concerning a federal law against lynching has done nothing to build up the friendship between the races in the south. It has rather accentuated the difficulties and increased bitterness. The way to friendship is not by national legislation but through personal friendships and proper adjustments of human relations so that everyone may have his just desert. Law should direct in the affairs of men but no law can make one race appreciate another.

NOW IS THE TIME TO WORK.

For a long time we have talked about getting more subscribers for this paper. We have said that we need the paper, that we must have it. It is our one remaining publication of the old Christian Church, and is blessed by the union with Congregationalists. It is our tie that binds our southern churches together.

The time for talk is over. This is the time to get the new subscriptions. Every pastor in the Southern Convention has been asked to do his best during the first of February. Report will be made in the paper of what each minister sends in. It is a worthy undertaking for worthy men.

F. C. L.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

MAKING MY COUNTRY MORE CHRISTIAN.

CHRISTIAN ENDEAVOR TOPIC FOR
FEBRUARY 20, 1938.

SCRIPTURE: Psalm 33:12.
Isaiah 11:1-5.

Daily Readings—

Monday—By Abolishing War—Isaiah 11:1-9.

Tuesday—Abolishing Corrupt Politics—Exodus 23:8; Prov. 17:23.

Wednesday—Subduing Crime—Isaiah 59:1-9.

Thursday—Putting Down Business Dishonesty—Prov. 21:6.

Friday—Honesty in Paying Debts—Ps. 37:21.

Saturday—Imitating Jesus—Ephesians 5:1, 2.

We very often hear a remark like this: "The Church should keep out of politics." Do these quotations prove differently.

I have lived a long time, and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men, and if a sparrow cannot fall to the ground without His notice, is it possible that an empire can rise without His aid?—(Benjamin Franklin.)

People educated in intellect and not educated in morals and religion will become a menace to our nation.—(Theodore Roosevelt.)

Our civilization cannot survive materially unless it be redeemed spiritually.—(Woodrow Wilson.)

As we strive to make America a more Christian nation, we discover that a certain procedure is essential. We must do something about the good and bad things which we see.

1. Develop our own lives as citizens. What kind of citizens does America most need? Describe "right kind of citizens."

2. Face the economic order. What do we know about Capitalism, Fascism, Communism, Socialism, and Cooperatives? What are the good and bad points in each? Which more nearly incorporates the principles of Jesus?

3. Face the social wrongs apart from economics: Crime, poverty, political corruption, disease, etc. Are Christians outspoken against the sale of liquor? Does gambling flourish? Will the society speak frankly through the newspapers against political corruption?

In the December issue of *Harper's* a writer insists that most of the people

in our churches do not try to follow Jesus. Is it true? What are some of the things we need to do to make ourselves Christian?

Suggested Hymns—

"God Bless Our Native Land."

"Where Cross the Crowded Ways of Life."

"Faith of Our Fathers."

S. E. M.

ALABAMA ORGANIZES CHRISTIAN ENDEAVOR UNION.

The Christian Endeavor societies of Roanoke (Alabama) First Church, Lowell Christian Church and Antioch Christian Church have organized a District Christian Endeavor Union. The first meeting was held at Roanoke First Church, with Antioch society presenting the program which was very much enjoyed and highly appreciated. The second meeting was held with Lowell Church, with Roanoke society presenting the program. This was a very impressive service and one of much interest to our whole church. The pageant given by Mrs. Harper and Mrs. Gilbert impressed the idea of Christian literature.

The following officers were elected: Adult advisor, G. D. Hunt; President, Howard Johnson of the Lowell Society; Vice-President, Joe Thomas Stevens of the Roanoke Society; Secretary-Treasurer, Miss Lemerl Brand of the Antioch Society. It is the purpose of the Union to meet every fifth Sunday night, and the next meeting will be at Antioch Church the fifth Sunday night in May.

Our purpose is to enlist every society and every church in the territory surrounding Roanoke in this union. Our young people need to be more closely united. They need to be more thoroughly organized. They need to undertake greater things for the Church and for God. By a combination of effort and a closer fellowship with each other greater things will be accomplished for the whole church this year. I trust all the churches which have not already done so will join in and give us hearty cooperation.

This was a very fine meeting and quite well attended, with excellent music and a prayerful spirit. At the close this writer made a few remarks regarding THE CHRISTIAN SUN which, I hope, will encourage the people to subscribe for our Church paper.

God bless THE CHRISTIAN SUN for

unto it we owe our success and intelligence for all our Church enterprises.

G. D. HUNT.

A PASTOR TALKS OF YOUNG PEOPLE.

There are several churches in Eastern North Carolina that have active young peoples' classes, Christian Endeavor societies, Pilgrim Fellowship societies, or young peoples' missionary societies. Many of these organizations are doing fine work. They assist the pastor in his duties. They solicit new church members. They are constantly doing something for the good of the local church, the community and the Kingdom of God.

Every pastor having such a young people's organization in his church may well be proud of it and he may rest assured that he will have real Christian men and women in his church tomorrow.

If a new religious world is ever to become a reality the organized youth in the Church today must assume that responsibility.

May our New Year's effort be to advance the cause of Christ in our local church and thus bring more young people into a living fellowship with Him.

J. E. NEESE.

MISS SEABURY TO SPEAK.

On Friday, February 25th, at 7:30 P. M., at the Suffolk Christian Church Miss Ruth Seabury, the Secretary of the Home Department of the American Board of Commissioners for Foreign Missions, will speak to the Eastern Virginia Young People on "The Moslem World." Miss Seabury is a charming person and a most interesting speaker. She is vitally interested in the Moslem World and is well acquainted with its problems, and possibilities.

Young People of Eastern Virginia, begin now to plan to hear Miss Seabury. You will thrill to her presentation of the Moslems, their culture, their religion, and their needs.

FRANCES EVERETT,
Supt. of Missions,
Eastern Virginia.

IMPORTANT NOTICE.

When sending in subscriptions, please give the name of church.

Sunday School

REV. H. S. HARDCASTLE, D. D.

CONSERVING THE SABBATH FOR MAN.

LESSON VII—FEBRUARY 13, 1938.

GOLDEN TEXT: *And He said unto them, the Sabbath was made for man.*—Mark 2:27.

LESSON: Mark 2:23; Mark 3:6.

Straining at Gnats and Swallowing Camels.

Folks can sometimes be so petty, even so-called religious folks! Here were the Pharisees criticising the disciples because as they walked along the paths through the wheat fields they plucked a few heads of grain and rubbed them out between their hands, a perfectly natural and perfectly harmless thing to do. But these sticklers for the letter of the law magnified what the disciples did into a flagrant infringement of the law which forbade reaping or thrashing on the Sabbath Day. They made a mountain out of a mole-hill. They had never learned as many people today have never learned that the letter killeth but the spirit maketh alive. They did not know that a right spirit was more important than rigid observance of every jot and tittle of the law. How easy it is to see the mote in another's eye but how difficult to see the beam in our own eye! How prone we are to forget that God desireth mercy and not formal sacrifice. One has to look at things in the light of principles.

Answering a Question with a Question.

The Pharisees asked Jesus why His disciples did that which was not lawful on the Sabbath Day. He asked them if they had ever read—and out of their sacred book, too—what David did on one occasion. When he and his men became hungry they ate the showbread, the bread that was placed in the holy place of the tabernacle and which was reserved for the priests only. Strictly speaking, it was unlawful to do this. But here was the record of how their great king had violated the ceremonial law, and with impunity, indeed with the consent of the priests. It sometimes helps to know history. One ought to be sure of the facts when he starts an argument. One ought to be able to see principles underlying details.

The Sabbath for Man—An Abiding Principle.

“And He said unto them, The Sabbath was made for man, and not man for the Sabbath.” Here is a revo-

lutionary saying. The Sabbath was a divine institution, legislation concerning it was included in the original commandments given to Moses, the accredited spokesman for God and their acknowledged law-giver. But Jesus said that there was something above and beyond the ceremonial law; there was the common man. Men were more important than institutions, even the institution of the Sabbath Day. Indeed, the Sabbath had been ordained for the sake of man. It was a means to an end, man was an end in himself. Thus Jesus announced once and for all the guiding principle in regard to the Sabbath Day. It is to be subservient to man in that it is to minister to the whole man. It is not a stern duty imposed upon man by an arbitrary law, but a gracious privilege extended to man by a Fatherly love. Any institution is to be judged by its contribution to man.

The Lord of the Sabbath Day.

“So that the Son of Man is lord even of the Sabbath Day.” As the Representative Man, Jesus is lord of the Sabbath Day, not in the sense that He could disregard the Sabbath Day, but in the sense that His will and His spirit were to be the determining factors in its use and observance. His words are an indication both of his Lordship and of the high uses of the Sabbath Day. The Sabbath Day is to be used in ways that will advance as well as acknowledge His lordship.

Worship on the Sabbath Day.

“And He entered again into the synagogue.” In another place Luke says: “and as his custom was He entered into the synagogue on the Sabbath Day.” Jesus went to the place of worship and instruction on the Sabbath. After making all allowance for any other reasons why He may have gone, here still remains the fact that He went to worship God in common with those who worshipped God. He knew full well the value of social worship. If Jesus were here in the flesh today He would go to church on Sunday. No amount of private devotions, or radio services can take the place of the public worship of God. One forgets all too easily that one is to be a witness for Christ. And it is not very good witnessing when one never enters the church and thus never gives this public testimony that one is a confessed follower of Him who is the Head of the Church. Our modern life demands not less of church-going, but more. Indeed the demands of modern life make all the more desirable and urgent the habit of church-going.

Negative or Positive Religion?

“Is it lawful to do good on the Sabbath Day, or to do harm? to save life, or to kill?” What is the ultimate purpose of the Sabbath Day, if not to be used as a means of doing good, and of giving life? Not to do good in Jesus' way of thinking was to do harm. Those people who are always talking about what they do not do on Sunday do not necessarily keep the Sabbath Day holy. Sabbath observance finds its highest expression in positive, constructive ministries, not necessarily in abstentions. To be sure one cannot do as he pleases on the Sabbath and keep it holy. But we need more emphasis on doing something rather than on doing nothing.

A Man with a Withered Hand and Some Men with Withered Souls.

“There was a man there who had his hand withered and they watched him, whether he would heal on the Sabbath Day, that they might accuse him.” Here was a man with a withered hand, perhaps on that account unable to work and make a livelihood for himself and his family. And here was a group of pious sour-pusses concerned only in finding some basis of charge against the One who could restore the man to health and useful activity again. Small wonder that Jesus looked around with anger—here were men with souls so withered that they were well-nigh dead. But there are other suggestive words in the section. Mark says Jesus “was grieved at the hardening of their hearts.” There is such a thing as righteous indignation. God does have holy anger. But his heart is grieved at our hardness of hearts, even in his holy anger.

Words with Power.

“Stretch forth thy hand. And he stretched it forth; and his hand was restored.” His word was with power. When we obey the divine word the power is released. Through repentance and faith our crippled powers can be made useful again by the Master.

IMPORTANT NOTICE.

There will be a meeting of the Executive Committee and Departmental Superintendents of the Eastern Virginia Sunday School Convention at the Suffolk Christian Church, Friday, February 11th, at 7:30 P. M., for questions, discussion, curriculum, plans and recommendations. Each of these officers are urged to be present. Visitors are welcome.



MONDAY.

O LORD, AMEND US!

"He that is unjust in the least, is unjust also in much."—Luke 16:10.

To be pious on Sunday and impious during the week has never succeeded. We are always either "pig or puppy." We cannot be both at the same time, therefore, religiously, we are what we are all the time and no amount of prayer at any one particular time merely to appear religious, will change us. This is what Jesus is saying in our text.

We may thank God, however, that in the same breath, Christ affirmed that this law is as true in faithfulness and loyalty as it is in unfaithfulness and disloyalty. What a simple gospel.

Prayer—Our Father, in the clear white light of Thy holiness, we see our hypocrisy and meanness and we see how self-seeking we are and how far our selfishness leads us astray. O Lord, forgive us and amend us. *Amen.*

TUESDAY.

IN LEAGUE WITH LIFE.

"Thou shalt be in league with the stones of the field."—Job. 5:23.

It is wonderful to realize the unity of all things and that this unity is for the good of ourselves. As we travel the roads and by-ways, climb the hills and the mountains and gaze upon the beauty and glory of the landscape and stand in awe of the grandeur of the mighty Rockies, stretched out for hundreds of miles, and realize that these are ours and that we are a part of the whole, we are caused to feel that the one who said, "In Tune with the Infinite," felt man's league with life.

The New Testament expressed this truth in that precious passage, "all things work together for good to them that love God." Neither the universe nor mortals are things of chance

but altogether make the Divine plan and operate by the same Divine will.

Prayer—Our Father, we and this world are Thine. Help us to yield ourselves to Thy will and help us to know our fellowship that Thou hast planned that we should have with all Thy life. *Amen.*

WEDNESDAY.

"WELL WITH MY SOUL."

"I can do all things through Christ, which strengtheneth me."—Phil. 4:13.

Paul was the proud possessor of an understanding of God and of His relation to the universe and he knew that Christ imparted power to do what seemed to be the impossible things. Whether he could always see this with his undertaking or not, he believed, he trusted in it, and however unfavorable the circumstances, he still held to this. The result is the life of St. Paul which, from the time of his conversion till his tragic end, was a chain of evidences that Christ would do all things through him.

Prayer—Our Father, we turn to Thee through Jesus, our Saviour, for divine enabling through all the tasks and possibilities that Thou hast given us. *Amen.*

THURSDAY.

WHY WORRY?

"Hope (trust) thou in God."—Ps. 42:11.

Due to some dire personal problems, we had the experience not long ago to spend the whole night in sleeplessness and torture. Our mood was desperate.

Then suddenly, as by inspiration, there came the thought, "God is able to give you the thought that will settle this. Trust Him." We did not ask God for a settlement. We merely asked Him to give us the thought and direct our thinking so that the problem would be settled in the right way.

Immediately we had ceased our restlessness and tossing and had fallen asleep.

There is no medicine nor physician that compares with the assurances of God's will. It may be that we are not always able to do this but instances are numerous enough to make us ashamed of ourselves that we do not trust Him more.

Prayer—Our Father, in every hour of stress and trial, may we turn to Thee without fail. *Amen.*

FRIDAY.

ARMIES WITHOUT BANNERS.

"He that is not against us is on our part."—Mark 9:40.

Dr. Ellis uses the above subject as a heading to enumerate the allies and agencies of God at work among us. In his comment he says that if we will count the humble and wholesome things, things of life that cooperate with righteousness, tides that tend to justice and truth, the art of healing and the ripening wisdom of man, we will be forced to conclude that these things are the servants of God and they are myriads more than we ordinarily think.

A local newspaper carried a long article the other day discussing flagrant motor driving, the carelessness and viciousness there is on the highways. The latter half of this article however, was devoted to an account of instances of good driving and a discussion of the genuineness of purpose and carefulness of thousands of people who are never involved. There are so many of these that the few who are at fault should be ashamed of themselves.

This same sort of thing is expressed in our recent Thanksgiving. It is pointed out that Thanksgiving has become a holiday only, a day of turkey and cranberry sauce, of ball games and all sorts of sports, but it is also pointed out that this kind of celebra-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TODAY'S FAMILY.

By REV. HERBERT G. COUNCIL, JR.,
Yale Divinity School.

The day in which we are living is a period of great transition. I suppose that thought has been given expression by almost every generation of people who have lived on the face of the earth. I am reminded just now of a statement made by one of my professors back at college. He said, "The only thing that doesn't change in this world is change." That is all true enough, but nevertheless, it is a fact that this generation has witnessed more changes in a shorter period of time than has any previous generation. Look at the many modern inventions, the radio, the wireless, the automobile, the airplane, and numerous scientific discoveries. Under the pressure of all the newness in the world, we are undergoing a tremendous transition in human experience and human knowledge.

I was reading just the other day an article by Professor MacIntosh, published in the book, *Humanism Another Battle Line*, in which he says, "The way to meet the situation created by the rising tide of the new humanism is the way of sympathetic understanding, not only of the difficulties of religious thought in a day of transition from a prescientific world view to one which makes room for the results of scientific investigation, but also it must include sympathetic understanding of positive experimental religion of what its basis is and what its discoveries are. "Yes, a day of transition from a prescientific world view to one which makes room for the results of scientific investigation." That's the kind of a world in which we are living today.

I have recently finished a course under Professor Latourette *The Work of the Church Abroad*, in which we discussed the work which missionaries are doing all over the world at the present time. Now, I am sure all of you are familiar with the situation in which missions are finding themselves today. Titles of recent books in the field tell the story. Some good examples are: *Rethinking Missions*; *A Theology for Christian Missions*; and *Are Foreign Missions Done-For*. Professor Latourette's view with regard to the present conditions of the country and its people is very interesting. Seeing them from the perspective of a learned historical back-

ground, he finds that the Old Day is rapidly fading out of the picture. In its place is a New Day slowly emerging with it a new world culture which is mechanical throughout. Seeking to find a reason for this great change, he finds that "Man's increased mastery of his physical environment made possible by his growing knowledge of it through the scientific approach has ushered in the New Day." One of Professor Latourette's very convincing reasons for the continuation of missions is his belief in the fact that they will give this new mechanized World Culture a spiritual and moral basis. Here, again, we see the effects of change, and of transition from a prescientific age to an age of scientific and mechanized life.

Doubtless, I could go on citing one example after another in every field of human endeavor. But I think these two illustrations, which came under my observation recently, are sufficient to point out the kind of a day in which we live.

Any changes which take place in the realm of human thought and activity must surely affect the realm of human living. There is no escape from it. So we find the home, the heart of the nation, in the midst of transition the consequences of which are not yet realized.

One writer says, "The old family trades in which the home included the workshop are disappearing. One by one, the household industries are passing from the home to the factory: clothes, baking, tanning, shoemaking, meat-dressing, illumination and even laundry. When woman's place was in the home this was a very happy home indeed; but one by one her tasks have been taken out of the family circle to gain a livelihood. At the same time the family is less self-sufficient, more dependent on outside economic forces, and thus at the mercy of more external conditions. The new woman has helped to fashion a new sex-morality, and the old foundations of family life seem to be dissolved in a confusing bewilderment which besets the young people of today. Amusements have passed largely out of the home group into the hands of commercial agencies, and leisure hours finds the family scattered more often than united."

The modern family does present a very serious problem. The old family

spirit is slowly fading out of the picture. Rural people are moving into the cities where they find life much more interesting under the bright lights. Because of man's increased knowledge of diseases and medicines, the death rate is declining. Children are no longer an asset but a liability for the average husband and wife who have made their home in the city. Economic conditions in many homes are so bad that the wife has to earn money along with the husband in order to support the family. Along with all these changes a new attitude toward sex has come into existence, and with it the idea of birth control.

Recent case studies on the family have revealed some very interesting facts. According to them successful family life is exceedingly rare at the present time. The latest divorce figures point out the fact that about one in every six marriages ends in overt disruption. But divorce, by no means, tells the whole story. Many persons live together a life-time, yet are most unhappy in their marriage. One report reveals the fact that fifty per cent of the better educated people in urban communities were presumably happy in their marriages. One thousand college women were asked the question, "Is your married life a happy one?" To which eighty-seven per cent answered "Yes" and twelve per cent "No." Another study concludes that only thirteen per cent of the married couples of the country are totally happy.

A real estate agent was recently trying to sell a home to a young lady. After the agent had explained all the values of having a home, the young lady replied: "I don't need a home. I was born in a hospital, educated in a college, courted in an automobile, married in a church, live out of a delicatessen store and paper bag. I spend my mornings on a golf course, my afternoons at a bridge table, my evenings at the movies, and when I die I'll be buried from the undertakers. All I need is a garage."

That portrays adequately the modern temper of the time. And when we consider that the moral life of America depends on the home, our problem becomes all the more serious. There seems to be a new family emerging which is mechanistic throughout, and existing more for convenience than anything else. The day of speed, efficiency, mechanized industry, and capitalism, has left a very small place for the moral and spiritual values of life. So much stress has been laid on the tangible things that we have lost sight of the intangibles.

(To be Concluded Next Week.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

At this writing the day is clear and the sun is shining. It is warm enough for the children to get out on the lawn and play. I notice the swings are occupied and busy most of the time.

Saturdays are generally cold and rainy and too chilly to work on the outside. I sometimes tease the boys and tell them that I believe they pray all week for it to rain on Saturday.

Anyway this Saturday, February 5th is a beautiful day and the little folks are having a good time.

The birds have been visiting the shrubbery on the outside of my office window and eating the berries that are still on the bushes.

Then, too, the little flowery bushes are beginning to show signs of life and the early blooms will soon be in full bloom. God has made many things and placed them here for man's enjoyment and happiness and among them is the beautiful flowers, the blooming shrubbery that blooms so beautiful in the spring season.

The mocking birds, and many other birds to come, nest and live with us during the spring season.

God is good to mankind but how prone we are to be unappreciative and forgetful of His many blessings.

The children at the orphanage are in good health except we have a few cases of whooping cough. We cared for 102 children in 1937. I notice our annual report shows we had seventy children who had been in the orphanage more than a year gained in weight. Only two showed a loss in weight. The boys showed an average gain of 9.77 lbs. The girls showed a gain of 7.67 lbs. The average gain was 8.72 lbs.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FEBRUARY 10, 1938.

Amount brought forward \$ 730.84

Special School Monthly Offerings.

N. C. & Va. Conference:	
Shallow Ford	\$ 8.02
Hine's Chapel	6.00
Greensboro, Palm Street .	8.02
	22.04
Western N. C. Conference:	
Smithwood	\$.89
Seagrove	2.00
	2.89
Eastern Va. Conference:	
Old Zion	\$ 8.00
Berea, Nausemond	5.00
Suffolk, additional for Dec.	1.00
	14.00
Val. Va. Central Conference:	
Winchester	\$ 4.29
Mt. Olivet (G)	9.47
	13.76

Special Offerings.

County of Montgomery, support of McQueen chil- dren		\$100.00
A. J. Wicker, Sanford, N.		
C.	5.00	
Mr. & Mrs. Harold Barney		5.00
Mr. May, support of chil- dren		5.00
A. J. Morgan, Guardian for Betty Morgan		15.00
Mrs. Lasher, support of child		20.00
A. N. Stout, support of child		18.00
		168.00
Grand total		\$ 220.69
Grand total		\$ 951.53

THE FINISHED PRODUCT.

The bites by poisonous snakes will never be reduced by putting numbers on rattlesnakes and turning them loose promiscuously over the State. The way to reduce snake bites is to kill the snakes.

You will not reduce liquor drinking by making it easier and legal for every one to procure liquor whenever and wherever he feels the urge to take a drink.

I am in favor of any program, commodity, or article which will make it easier for girls and boys to make women and men of the right kind, and I am against everything, regardless of expediency or its popular appeal, which will make it harder for the youth of our State to go in the right direction and to develop into useful, upright, sober, public-spirited, patriotic citizens. I cannot understand the logic, if it be logic, that you will promote temperance by making liquor more accessible.

I am for any product or institution whose finished product is better than the raw product. You may ask me: "Are you for sawmills?" My answer is, "Yes;" because the raw product is the tree standing in the forest and the finished product is the beautiful home sheltering the father, mother, and the children. You may ask me: "Are you for legalized liquor?" I will say, "No;" because the raw product is an innocent son or daughter, but the finished product of liquor is the red-nosed toper, often-times lying in the gutter, ragged and hungry.—M. D. Collins, State Supt. of Schools of Georgia, in *Christian Index*.

FAMILY ALTAR.

(Continued from page 12.)

tion is superficial; that there is an undertow of thankfulness in the hearts of the people which we are inclined to overlook.

Praer—Our Father, Thou are so great and we are so small. Open

Thou our eyes that we may see the good of man, the good of the earth and the good of the Heavens and inspire us to do Thy will. Amen.

SATURDAY.

PERSIA'S SEEKERS.

"Wise-men from the East came to Jerusalem, saying where is He that is born King of the Jews?—Matt. 2:1-12.

Too few of us give thought to Persia, the nation that has outlived all other great nations, because its rulers long ago dealt kindly with God's people. And it was from Persia that the Wise Men came, seeking the King. These seekers made a long, hard and dangerous journey across the great desert; the same road that Abraham had taken to Canaan; and the one that the Hebrew exiles had marked by blood and tears. Christmastide honors the Wise Men, because they put into effect their spiritual concern.

Only that quest is real which sets one to journeying. The practical message of the Magi is "Follow your gleam!" It may lead to the Christ Himself.

Prayer—"We would see Jesus amidst this celebration of His birth. Like the Wise Men of old, we would seek Him at all costs; for He is King and Redeemer. Amen.

W. T. Ellis, in *Christian Herald*.

SUNDAY.

A HILLSIDE MEMORY.

"And there were Shepherds . . . abiding in the fields, and keeping watch by night over their flock.—Luke 2:8-12.

Whenever I am in Jerusalem I try to go at least once to the Field of the Shepherds, lying just east of Bethlehem. Professional piety has not overlaid this scene with the gaudy trumpery which marks the cave of the Nativity, and other religious shrines. Here, in the open air, with the natural scene unchanged by the centuries, one may muse upon the marvel which befell, when the heavens were rent by the hosts of glory, and simple out-of-doors men first heard the world's Good News.

That night, on the Field of the Shepherds, began the identity of the Carpenter-Messiah with the plain people; an identity which continued throughout His ministry, and abides to this day.

Prayer—We lift up the common man's prayer of gratitude for the birth of his best Friend, at Christmas. He came unto His own; may we never go back on Him. Amen.

W. T. Ellis, in *Christian Herald*.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

TRUITT.

Thomas Truitt, son of Lewis and Celia Truitt, was born in Rockingham County, N. C., July, 1866 and departed this life January 13, 1938. Surviving are his wife and the following children: Mrs. Etta Ward, Mrs. Alberta Lynch, Mrs. Erma Pickett, Miss Minnie Truitt, Floyd and Walter; and six grandchildren.

He was a faithful member of Shallow Ford Christian Church. He was a charter member of the Elon Council of the Junior Order. He could be depended upon to do his full duty at all times.

Funeral services were conducted at Shallow Ford Church by his pastor assisted by Dr. G. O. Lankford. Interment was in the church cemetery.

May the Lord comfort all who sustain a loss.

L. L. WYRICK.

HOUSE.

Whereas, it has pleased an all-wise and loving Heavenly Father to remove from our midst our beloved brother, senior deacon, and Sunday school teacher, Brother A. M. House, be it resolved:

1. That we, the undersigned committee, in behalf of the members of Pope's Chapel Christian Church, do express our sincere regrets at his passing, feeling keenly a

personal and brotherly loss of one who has been so faithful and loyal to friends and church.

2. We ask that a copy of this resolution be placed on our church record, copies sent to "The Christian Sun" and to the "Franklin Times" for publication, and a copy sent to the family.

ETHEL M. HOLMES,
J. W. SUITT,
C. C. HOLMES,
Committee.

COLE.

We, the members of the First Congregational-Christian Church, of Newport News, Virginia, wish to pay tribute to the memory of Brother William Ruben Cole who passed away on January 9, 1938.

He was a faithful deacon and charter member of the church, a liberal supporter of all the interests of the Kingdom.

Therefore, be it resolved:

1. That we pause to refresh our memories that death will come to all of us; that we emulate his noble life, and submit to the will of our Heavenly Father, who doeth all things well;

2. That we extend our heartfelt sympathy to his family and commend them to God whose grace is sufficient for them;

3. That a copy of these resolutions be placed in the permanent records of our church, a copy sent to the family, and to "The Christian Sun" for publication.

Mrs. R. T. DUKE,
Mrs. R. C. JARRETT,
Committee.

WALKER.

Whereas, Almighty God, in His wise providence has called from our midst to the life beyond, Brother W. D. Walker, on January 4, 1938, who was a member of Shallow Ford Church and Superintendent of the Sunday school for a number of years and in whose going the church has lost a faithful and beloved member, be it resolved:

1. That we hold in loving remembrance his faithfulness as a friend to all. (He was a deacon of this church, loved and respected by all who knew him.)

2. That we extend our deepest sympathy to the bereaved family.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy spread upon our records.

O. B. PITTS,
R. B. HENSLEY,
WILSON COBLE,
Committee.

WILKINS.

James Robert Wilkins, son of James and Betty Wilkins, died at the South Boston Hospital on January 18, 1938, at the age of sixty-six. He is survived by his wife, mother, five sisters, three brothers, and a number of nieces and nephews.

Brother Wilkins began life with limited means but by industry, economy and good business foresight became independent. No man in his community had a finer name for high integrity than he. He was a friend to all. For about thirty-five years he was a member of Union Christian Church.

While he was a man of considerable means, he requested that his funeral be very plain with no flowers. His wishes were carried out at the funeral which was from the home on January 19, 1938, conducted by the writer assisted by Rev. E. R. Harris. Burial was in the town cemetery. Before his passing he gave testimony that he was ready to meet his Saviour.

C. E. NEWMAN.

DOVEL.

On January 12, 1938, Brother Peter S. Dovel of the Leakesville Christian Church, near Luray, Virginia, passed to his reward, at the age of 87 years. He left a widow and 7 children to mourn his going.

Brother Dovel had been a member of the Leakesville Church for 58 years being a charter member when the church was reorganized by Elder W. A. Dofflemeyer in 1880. He served for a number of years as deacon of the church and was a trustee at the time of his death.

His many friends and relatives paid their last respects to the deceased at the church service conducted by the writer and Elder John Jenkins.

W. J. ANDES.

SUTTON.

On December 11, 1937, God, in His infinite wisdom saw fit to remove from our midst one of our oldest members, Mrs. Rachel Cornelia Cable Sutton. Sister Sutton is survived by two children, Mrs. Ingram Wheeley and Miss Mary L. Sutton, also one brother, Peter M. Cable. The deceased had been in declining health for the past two years.

1. We, the members of Shallow Ford Church, desire to express our appreciation of her life and our grief of the loss at her departure.

2. We extend our deepest sympathy to the bereaved family and commend them to God who is 'a very pleasant help in time of trouble.'

3. We wish a copy of these resolutions sent to the family, a copy to "The Christian Sun," and a copy spread upon our records.

Mrs. JANE C. HUFFINES,
Mrs. R. B. HENSLEY,
Mrs. O. B. PITTS,
Committee.

MORRIS.

Mrs. Eliza Josephine Morris, a member of the Mt. Olivet (G) Church, near Standardville, Virginia, passed to her reward on January 16, 1938, at the age of 74 years. Mrs. Morris leaves two children.

She had been a member of the Mt. Olivet (G) Church for about 40 years and she was at nearly every preaching service which found her able to attend.

Funeral services were held at her church by the writer, and many friends and relatives gathered in her memory.

W. J. ANDES.

MORRIS.

Charlie E. Morris was born in Buckingham County, Virginia, on January 4, 1858, and died near Buffalo Junction, Virginia, December 4, 1937. He is survived by one daughter, two grandchildren, and one brother. His daughter is Mrs. Nannie R. Neese of Greensboro, N. C., and his brother, J. L. Morris, of New York. He first married a daughter of the late Sandy Yancey of Clarksville, Virginia. After the death of his first wife he married, in the year 1900, Miss Laura D. Yancey.

He first united with Pleasant Grove Church, News Ferry, Virginia, but later transferred his membership to Hebron Christian Church where he was a faithful member till death. His second wife died in April, 1930. After her death he sold his home and spent the remainder of his life in the home of his sister-in-law, Mrs. Graham Chandler, where he was taken care of by Mrs. Chandler and her husband as kindly as if he had been their father. The funeral and burial were at Hebron Cemetery on December 15, 1937.

It can be said of him that he was faithful in all things. A servant of God has gone to his reward.

C. E. NEWMAN.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, FEBRUARY 17, 1938.

NUMBER 7.

Mrs B F Frank

12-1-38

GRACE'S CHAPEL CHRISTIAN CHURCH.



On U. S. Highway No. 1, about six miles south of Sanford, N. C., is the beautiful new country church pictured above. In October, 1885, thirty charter members organized Grace's Chapel Christian Church, named in honor of the daughter of the pastor. Rev. J. A. Denton, the present pastor, is the fifteenth pastor of the congregation. At Thanksgiving, 1936, the church decided to rebuild. On May 23, 1937, they opened the new edifice, and on September 26, 1937, the new building, which cost \$4,217.42, was dedicated to the service of the Lord, the entire amount of money having been paid.

This church is in a fine farming section and a community that seems to be interested in religion and church work. The building will seat 350 people, and approximately 500 were present for the dedication service. Among those sharing in the dedication service besides the pastor, Rev. J. A. Denton, were R. B. Coggins, J. L. Register, J. A. Maddox, Ira Bullard, Miss Rachel Fields, and Miss Polly Register of Asheboro, and Billy Baldwin of near Greensboro.

The church and community are to be congratulated on building such a lovely church and paying cash for it. Out of such a community should come Christian leaders.

LET THERE

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PERSONALS

NEWS FROM THE CHURCHES

Rev. and Mrs. W. D. Harward have moved from Wakefield to Dendron, Virginia. They express gratitude for the contribution of a year's subscription to THE CHRISTIAN SUN from an unnamed friend.

Another outstanding speaker was presented to the Elon College community church Sunday, when Dr. J. N. Rowland, editor of the *Christian Advocate*, of Virginia, filled the pulpit. Dr. Rowland is an outstanding man in the Methodist Church.

Rev. W. J. Andes says that since he reported the contributions on the memorial for his late father, Rev. A. W. Andes, the church at Concord has made a contribution of \$5.85. Members of the Andes family are very grateful for the contributions of the churches.

Elon alumni will gather in the Society Hall Saturday, February 19th, for their mid-year meeting. Dr. J. E. Rawls, of Suffolk, Virginia, who is president, will have charge of the meeting. An interesting program has been planned, part of which will include a talk by Laurence Leonard, sports editor of the Greensboro Daily News.

Dr. S. E. Burton, secretary of the Central Council of Congregational and Christian Churches, says that "Wild horses stand in a circle with their heads together and the colts in the middle. They use their heels for defense against intruders, but" says Dr. Burton, "church people turn their heels against each other and kick one another."

The Elon College Alumni Club of Eastern Virginia will meet Friday night of this week for its annual banquet in the Elliott Hotel at Suffolk, Virginia. All former students of Elon are invited to share the good fellowship and hear Dr. Wm. T. Sanger, President of the Medical College of Virginia, and former President of Bridgewater College, speak.

Rev. and Mrs. D. W. Shepherd have sent out a news flash for the Barnesville Parish (Georgia) which carries a road map of the parish, giving the location of the churches and several interesting items of news regarding the work of the parish. This four-page news sheet promises to continue provided the churches like

it. It is a fine way to build up solidarity among the five churches of this greater parish. The minister reports having attended 20 meetings during the month, made 51 calls and traveled 650 miles in his ministry to the 282 members of the parish. The churches included are Meansville, Fredonia, Liberty Chapel, Bethany and Pleasant Hill.

IMPORTANT NOTICE.

Mrs. John G. Truitt, president of the Woman's Mission Board of the Southern Convention, is calling a meeting of that board to be held in Dr. Atkinson's office at Elon College, beginning at 10 o'clock, Saturday morning, March 5, 1938. All members of the board and others having business with the board will please take note and govern themselves accordingly.

MID-YEAR MEETING OF ELON ALUMNI.

The Alumni Association of Elon College is called to meet in mid-year session Saturday, February 19th, at 2:30 P. M. The meeting will be held in the Society Hall, Alamance Building, Elon College.

It is hoped that the attendance may be large. In 1940, the College will observe its 50th anniversary. It will be opportune for the Alumni at its approaching session to express its wishes as to the semi-centennial celebration of the College, and to suggest plans for the same. There are many other matters that will claim the Association's attention at this meeting. We hope for a good representation from all sections of the country. An interesting program has been arranged and will be executed. This is an earnest and cordial invitation for all who are interested, to attend the meeting.

L. E. SMITH.

BOARD OF TRUSTEES OF ELON COLLEGE TO MEET.

The mid-year of the Board of Trustees of Elon College will be held at the College, Tuesday, February 22nd, at 10 A. M. Replies from the members of the Board show that there will be a very good attendance. This is really the business session of the Board, when plans for the ensuing year are made. Should there be others wishing to make suggestions to the Board, they are invited to reduce such to writing, and mail to W. H. Boone, President, or Dr. Stanley C. Harrel, Secretary, both of Durham, North Carolina. Or if preferable, address the writer.

The College is improving rapidly, and we are anxious for suggestions from the church, that its growth may be increased and its gains made permanent.

L. E. SMITH,
President.

PREACHING MISSION AT HOLLAND.

Dr. James R. Clinton, who is Pastor-at-Large of the Southeast Convention, conducted a Preaching Mission in the Holland Christian Church from January 16-23 inclusive.

The messages Dr. Clinton brought to the community were deeply spiritual, searching and uplifting. The following themes were used: "The Ministry that Costs;" "The Incredible Church;" "The Church Triumphant—Here;" "All is Right with the World;" "Private Interviews with the Man of Galilee;" "The Trust that God Cannot Trust;" "Unafraid in a World of Danger," and "The Master's Face." The people are enthusiastically appreciative and expressed the desire that he return for special services some time in the future.

The last Sunday here Dr. Clinton gave the Dramatic Recital "His Mother's Sermon" from Ian MacLaren's "Beside the Bonnie Briar Bush" with vocal interpretations—"The Beautiful Land on High," "Beyond the Door," "I Heard the Voice" and "Sunset and Evening Star"—to a large audience. The closing service that evening was a Union service at the Baptist Church. All the churches in the community, Christian, Baptist and Friends, were well represented and a good delegation from Franklin Christian Church came.

After our association and work together it is my conviction that Dr. Clinton has a message for both large and small churches in town and country, the conservation and the liberal, the erudite and unlearned. His deep, spiritual insight, vision, interpretation of Scripture and life will attract all classes and races. It is my hope that he can do more work for some time to come in the churches of the Southern Convention. It is my belief that such as he has to offer will challenge both saints and sinners to follow the Better Way more tenaciously and for the first time. His is the simple but dignified Christian Gospel and that will stand anywhere, any time.

"Fun, Faith and Fury"—The Romance of Irish Evangelism in the Land of Mirth and Melody—will be given by Dr. Clinton here on April 20th, at 7:30 P. M.

CARL R. KEY.

HE WENT A LITTLE FURTHER.

Over the rugged winding trail among the hills of Virginia a lone traveler winds his way from home to home. January 1st, a fog, known only to the hills, hung over our mountains, and our shepherd, Rev. B. J. Earp, drove as far as the car would go then took a foot path on farther. He found a place where a great gash across the face of nature opens up and makes a deep hole in the earth, and a path went on down to a cabin, and so did our preacher. He came out with wet feet, and cold. I became uneasy for we need this man of God among our hills. And I recall how one missionary, Miss Money, used up her strength here and had to leave us. Thus we lost the worker we needed so much, for she was one of the best Christians these hills have ever known. I don't want to lose another like her. Our shepherd is putting his best into this work here and is getting very little for it. This man is not in the pulpit for money and I only wish our hills could do something for him, but it is not possible for us to do very much here. If someone who is able out in the Christian world will be sure that our shepherd has heavy, warm clothes for this work he has to do here it will surely relieve my mind and help a good cause. I don't see why it is not alright to tell people this, for I am sure there are good people out there somewhere who will not call this a burden but will consider it a privilege to give him a warm topcoat. He doesn't expect me to ask for it, but I don't see why I shouldn't. I would be glad to give him something if I could, but I have no income. I am sure there are those who will be glad of the opportunity. A minister should not be forced to ask for what he needs.

January 2nd we had a lovely communion service. Some Christian friends at the churches Rev. Earp serves near Danville, Carltons, gave us a beautiful Communion set. It added so much to our service. I thank God for all the friends like these who are making it possible for us to enjoy the blessings of Christ here in these hills. We enjoy the soul-stirring messages our pastor brings at each service. Brother Earp has proven that he will go a little farther than God expects him to go.

Most of us want to sit in an easy chair and read of our Master when he went a little farther, but not many of us really want to go where He wants us to go. And I am not exaggerating when I say Mr. Earp will go where God says. I thank God for his faith and love, for this is God's love with us.

Our hills are cold and white now. These majestic peaks are capped with snow. But the cold of winter makes us appreciate springtime and flowers. When the soft petals of the rhododendron drop on a hillside and grass makes a carpet of green, one feels then that spring in the mountains is worth all it costs to live through a winter here—to see our hills in all their glory.

The Skyline Drive is coming slowly, but surely, through this part of the hills. We can't imagine yet what changes this new road will bring to us here. But, of course, it will open up our hills to all the world. I hope to live long enough to see the people from all parts of the world pass this way. We have been hidden away here for all these years, except when a big tragedy put us on the map back about 1913; then the government looked on the map and called some boys from here for the World War. Other than that, we have not been noticed much here until the Christian Church came to our hills. So I thank God today for friends, life, and love.

May God bless you.

VICTORIA OF THE HILLS.

A NEW FELLOWSHIP GROUP.

Since the merger of Congregational and Christian Churches some of our people have felt a little at ease. They have not known people of the opposite group well enough to appreciate their worth. In the Carolinas and Virginia there are very few Congregationalists and the larger group of Christians have had little chance to become acquainted with our Congregational friends.

In the Eastern and Western North Carolina Conferences some of the ministers and churches have been so uneasy about the merger that they have thought it necessary to establish a fellowship of their own. Four churches have voted to withdraw from the conferences and on two occasions representatives from these churches and members of other churches interested, together with some of the pastors, have met to discuss the situation and to find fellowship among themselves.

On the fifth Sunday in January they met at Zion Christian Church, one of the four which has withdrawn from the conference, near Sanford, N. C., with the purpose of effecting an organization for fellowship. Rev. J. L. Mann, recently ordained as a Baptist minister, was elected president; Mr. Ralph Riddle, secretary; and Rev. J. E. Franks, treasurer. The name of the organization is to be the "Fundamental Believers Fellowship." Membership will be based on accep-

tance of articles of faith which were voted upon but referred back to the committee for further study.

The next meeting is to be held at Merry Oaks Baptist Church on Saturday, March 26th, Rev. J. Lee Johnson, Rev. J. A. Denton and the pastor of the entertaining church, a Rev. Mr. Wheeler, compose the program committee. At that time members are to be enrolled and these members may be either individuals or churches.

It was stated in the meeting that this fellowship has nothing to do with denominations, that members may be from Christian, Baptist, Methodist, or any other church. The articles of faith are to be circulated so that those who wish to enter into the fellowship may know the basis on which they can unite.

MINISTERIAL RELIEF.

Amount previously acknowledged	\$1,427.13
Received since.	
Flint Hill (Rand), Sophia, N. C.	\$ 2.00
Wakefield, Va.	5.00
Hebron, Virgilina, Va.	2.53
Waverly, Va.	12.35
Ramseur, N. C.	7.50
Shiloh, Ramseur, N. C.	3.15
Timber Ridge, Hooks Mill, W. Va.	3.00
Dendron, Va.	6.00
First, Norfolk, Va.	7.19
Suffolk, Va.	109.25
Christian Temple, Norfolk, Va. .	5.49
Durham, N. C.	62.63
Total	\$ 226.09
Total to date	\$1,653.22

It is devoutly to be hoped that churches that did not take the Christmas offering for this very worthy cause will adopt the plan of taking an offering for this purpose on Communion Sunday. This is most appropriate and unless churches adopt this or some method of supplying this need, the Board will not have in hand by July 1st sufficient funds to appropriate to the beneficiaries even as much as was appropriated at Christmas. We should not fail our worthy ministers now disabled, or the widows of ministers, who shared burdens of their husbands while they gave their life to the church on meager salaries.

J. O. ATKINSON,
Chairman, Board of
Superannuation.

I don't know just what position you are taking in the "subscription battle" since you are a native born Carolinian and living and editing in Virginia. You will just have to sit on the fence and look both ways. Wishing you a great success in your undertaking.

MRS. JUNE DAVIDSON,
Holland, Virginia.

EDITORIAL STAFF

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J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

IT HAPPENED THIS WAY.

This story was told to the editor recently by a minister in the Southern Convention whose name is known to all readers of this paper. It is too good to keep, and is passed along for the benefit of those who read.

The minister called in a home where there were several boys. In one corner of the house the boys had to set up a sort of reading room. A very popular Republican paper was much in evidence. The father could read but little, but he subscribed for the boys. Conversation between the minister and the father was about like this:

"Your boys are going to be Republicans," said the minister.

"I hope so," said the father. "But what makes you think so?"

"They are reading a Republican paper, and the reading makes the man. Are your boys allied with the Church?" inquired the minister.

"No, they are not. I wish they were," said the plaintive voice of the kindly father.

"Subscribe to 'The Christian Sun' and they will be," replied the wise minister.

"How much does that paper cost?" inquired the father, anxiously.

"Two dollars for a year," was the minister's reply.

"Here is the money. Send me the paper," said the father.

The paper was promptly added to the supply of reading matter for the growing boys of that good country home. What happened? One of those boys is a pastor, and president of his Conference.

MORAL: Ancient readers in public schools stated the moral so all could see, but that is not now permissible. Maybe it is not necessary. But wouldn't it be fine if some more families with growing children could have the benefit of reading the Church paper.

COOPERATION COUNTS.

Another story too good to keep comes from the public schools of Norfolk, and is right up to date. It was told to this writer by one of the teachers who had the information first-hand.

A certain lad who was about to finish the grades and go to Junior High told his people that he wanted to be an industrialist and make money like a friend of

the family had done. Then one day the teacher in the daily conduct of school read from the Good Book the story of a rich man and a poor man who lived very differently in this world and were divided in the next world. The boy told his mother that he did not understand. The wise mother counseled with the boy about the story, but still he did not seem to get the full force of the story told by Jesus. On Sunday it happened that the minister of the church attended by the boy and his mother used the same story. Being a wise man, the minister spoke in a language that the boy could understand and explained that the poverty did not send the poor man to heaven nor did riches send the rich man to hell, both found their place in the world to come because of the riches and poverty of soul. After church the boy told his mother that he thought he understood it better, and added:

"I think I will be a missionary. I cannot talk well enough to be a preacher in this country, but I believe I can do some real work in some other country."

The school the home, and the church cooperated to give a boy the right slant of life. Teachers and preachers and parents seldom know just what is happening in the hearts of those with whom they work, but when they follow the divine impulse, "all things work together for good." There is an unseen hand that guides in the destinies of men—when we seek to do the right. The message of Scripture has a redeeming influence when it has a chance. The school, the home, and the church are all needed to develop the right attitudes on the part of the growing generation. Neither can do its best without the cooperation of the other.

DO NOT FORGET OUR COLLEGE.

Readers of this paper were doubtless delighted to see the pictures of our servants, the teachers of Elon College, in this paper recently. To those who have attended the institution there were familiar faces. Among them was Dr. J. U. Newman, the only man who has served from the beginning of the college, and a man who has been the heart of the institution through the years. There are new and young faces among the faculty. This is as it should be. Much of the best lives on through the years, but growth demands change.

Some of us will soon be going back for reunions. The years have made great changes in the institution and in us. But we love our Alma Mater. She was our mother in youth; we will love her till death. But love without works is worthless. It will be a real joy to mingle again with those who were young twenty years ago. We will need time to rehearse ancient campus lore, and to tell of what has happened since. But what value will our visit be to the college that gave us training beyond our worth or the money that we paid? A thought that will down in the mind of this writer is that if each class would have a reunion every five or ten years, and if each member would give to the college at each reunion one dollar for each year since graduation, the college could balance its budget and do a much more successful work. This is a thought for alumni to consider. We must not forget our college.

Neither should the churches forget our college. Our churches need ministers (Continued on Next Page)

Emphasis for Lent

By FREDERICK L. FAGLEY.

I believe that this 1938 Lenten Season should be made significant by our authentic proclamation that it is God who gives to human life its meaning and value, for the life of man has little meaning apart from God. This has always been true; it needs special emphasis now! This may be mysticism, but if so—so let it be!

It is especially hard for the multitudes who have for several generations mastered so much of the world or have been spectators or victims of forces often too great for man to control, to realize this truth. Man has set so many forces to work for him, discovered so much truth, that consciously or unconsciously the great mass of people have come to believe that given time enough all truth will be known to man and all forces of the universe harnessed; and that these forces will become unthinking, faithful, ever-obedient servants of man. To the common mind, when this is accomplished, man rather than God will be the master of the universe.

Now, we believe that it is God's will that his truth shall be discovered, and that the resources of God's power shall be made available to men, but is this all of life? Are we always to be like a child who pries open the back of a watch to see the wheels go 'round? The mission of the church is to proclaim, in season and out of season, **Why this truth! Why this force! Why this rich resource!**

In some far-off, primitive day seers proclaimed that man could not live by bread alone. Today we say that man cannot live merely by electricity or radio or economic system—essential as these are for human welfare.

The Christian Church is the interpreter as well as the revealer of God, and its message must be that life—full life—cannot be had without God.

Today the church with its imperative message is in our keeping. We are its ministers, its spokesmen and more. We are the very blood and bone of its structure. The church gave us our spiritual birth. It nurtured us. It has sustained us. We can stand off and criticize; we can tear down, or join the crowd, or even like Peter say, "I neither know nor understand." But when we do so we are false to our best self, to our own true inner life.

The church may deserve all that is being said of it by the thoughtless and also by the thoughtful, but it is not made vital nor is our message made effective by criticisms and negations.

God may have become distant, it is our duty to bring him near. He may have become unreal, it is our duty to reveal him—"closer than hands and feet." His will for our lives may have become dim; it is our duty to make this Will crystal clear by word and deed. We are called upon to "heal the wounds" made either by friend or critic, that the church may carry on the work Christ began.

No man is worthy of the high calling of pastor who is satisfied with the church as it is. But the tearing down process has its limitations and there comes a time for rebuilding. We are at that exact moment

now, and our task is first of all to make God the center and the foundation.

The world needs to be set at rights. Injustice must be corrected and life, both individual and social, freed for growth; but today the challenge of the world to the church is, "Can you make God real?"

There is no other enduring foundation for political, social or individual integrity, and without integrity all fails.

Let us not depend on arguments, or "I heard it said," or "I have read," but begin with what knowledge of God we possess, each one where he is, and put that knowledge to work in the world. Knowledge will grow and men will be healed.

From the knowledge of God comes wisdom and courage, strength and victory; and without God life fails, however rich it may become in material things.

God is made known by those who know Him. Christ shows the way to God. May we follow more closely in His way. May God be very real and very near to each and every one of you this Lenten Season.

DO NOT FORGET OUR COLLEGE.

(Continued from Editorial Page.)

who are well schooled and whose hearts are strangely warmed by the fellowship and teachings of those who are Christian. The churches need an ever-increasing number of members who have studied in a college that is allied with the Church. Our Church should plan to give to its growing youth the best possible training. This they can do in a school that is directed by the churches. The minds of youth should be directed towards the college of the Church.

But the churches cannot hope to direct the affairs of a college unless they have a share in supporting that college. In the midst of other duties let us not forget that this is the time for an offering for Elon College. Even subscriptions to "The Christian Sun" will not take the place of aid for the college.

F. C. L.

FAILURES.

There are certain kinds of trees that keep their leaves all the year round. There are many others that lose all their leaves in the autumn and stand gaunt and dead-looking throughout the winter.

Perhaps trees can't feel, but suppose they could! Every year they put on their gorgeous dresses of leaves and blossoms, wear them proudly for a few months and then lose them. Every year they face this same thing—beautiful and successful for a time, and then failing. How discouraging that must be!

But the trees know, somehow, that another spring will come, and that they will be beautiful again. We ought to think of that when we suffer failure and disappointment. If a tree can be "down and out" every year, and still stage a "comeback," we certainly should be able to fight through to success after being defeated.

CONTRIBUTIONS

SUFFOLK LETTER.

On Monday, January 31st, Mrs. Johnson and I went with Mr. and Mrs. W. A. Ellis of Liberty Spring on a ten day trip to Florida. This is our third visit to the far South. We spent one night in Orlando, Florida, and had a very pleasant visit with Dr. and Mrs. J. O. Atkinson. They are improving under the guidance of their physician and the inspiration of that delightful climate. Florida is a land of glorious sunshine, delicious fruit and beautiful flowers. There are vast acres of undeveloped land in that state. Mr. Ellis is a farmer and he thinks the land should be brought under cultivation. He missed the fields of corn and the hogs in the pasture. Mrs. Ellis wanted to bring home a palm tree for her garden. Mrs. Johnson wanted to stay long enough to eat a portion of all the menus found in the restaurants and hotels. I wanted to go fishing.

One of the most interesting places was the Air Port of the Pan-American Airways, at Miami, Florida. We visited that Airdome and saw the great air liners that are taken out across the Atlantic to Cuba and other points south every day. When a ship is brought in scores of men skilled in the technical care of these giants of the air go about their task of checking over the ship. Every square foot of the ship is carefully examined and tested by these experts. Any defects are carefully corrected, and the ship must be in first-class condition before it may go out for another trip. Some of these ships carry 36 passengers. We had the pleasure of going on board, with the distinct understanding, on my part, that the ship would not start before we could get off. No, this writer has not yet decided to fly. He may try his luck after he gets to heaven, but he does not want to start to heaven on an air ship. He prefers to start by land.

But that work of the mechanics was interesting. The owners and operators of these Airways are trying to make flying safe. Every known precaution is taken to make these ships safe. I thought of the teachers in our schools working away at their task trying to teach young people how to make life safe. The ministers in their pulpits are working at the same kind of a task. In homes and schools and churches, throughout the land, thousands of people are interested in the safety of human life. Why not try

to make our highways safe? Every menace to human life should be removed. How careful we are with our airships! How careless with our boys and girls! People who would not think of tampering with an air-liner will vote to put a saloon, or a den of vice on the most prominent street in the city, and encourage the young people to patronize these dangerous institutions.

In early childhood the training should begin for this voyage of life. In youth it should be intensely cultivated. Then, when youth makes its first adventure, the dangers will be reduced to a minimum. There should be no dangers lurking in the mind and heart of youth. Jesus sought to give people a new heart that the dangers of inner evil might be removed. Youth cannot destroy all the evils in the world. But the grace of God and the power of Jesus Christ can regenerate human life and make a new creature out of an old sinner. When the ship is in the harbor, or the plane is in the hanger, it may be examined and fitted for a successful voyage. It is too late after they put out to sea. Christianity is the only safe way for humanity.

I. W. JOHNSON.

RELIGIOUS EMPHASIS WEEK.

For the past three years the Elon College Community Church, in co-operation with the faculty and students, has sponsored a series of special meetings. An outstanding speaker is brought to the campus, who speaks twice daily, and holds conferences with all who are interested. Usually there are periods for questions and answers.

Dr. R. C. Helfenstein, of Dover, Delaware, conducted one series for us, with abundant success. His visit and messages accomplished much for the church on the campus. Dr. James R. Clinton, now with the Home Boards of the United Church, spent a week with us last year. Dr. Clinton's messages were greatly enjoyed. His singing brought a new interest to the services. Much good resulted from the meetings.

Beginning Monday, February 14th, Miss Ruth Seabury, of the Board of Commissioners for Foreign Missions of the United Church, will speak twice daily to the students. The Department of Christian Education, in cooperation with the Ministerial Association, student religious activities,

and the membership of the church, has planned for this week's special services, in the hope of realizing the greatest possible benefit from Miss Seabury's visit. Miss Seabury is one of the most earnest and forceful speakers of the entire denomination. We are fortunate in having her for an entire week.

The series of services will close with both services on Sunday, February 20th, at which time opportunity will be given for church membership.

Miss Seabury will conduct a one-day mission study class for the Missionary Societies of the Congregational-Christian Churches of the Carolinas, and other Missionary Societies that may wish to cooperate, in Whitley Memorial Auditorium, Elon College, Monday, February 21st. All who are interested in the forward march of the church are invited to this special Missionary Day.

L. E. SMITH.

A LEADER IN ALABAMA CALLS TO THE CHURCH.

Dear Brother Editor:

Will you give me space for a few feeble remarks relative to THE CHRISTIAN SUN, especially as it relates to the Alabama Christian brotherhood?

My dear brethren, and beloved of the Lord, it is a lamentable fact that we have lost in our interest for THE CHRISTIAN SUN in the last few years. This loss in the interest of the Church paper indicates loss along all other lines. We are not as much interested in Missions, the Christian Orphanage, Christian Education, or any other enterprises of the Christian Church as we were some years ago.

I am very much concerned about our own interest in THE CHRISTIAN SUN, for if we can get the people of our Church to take and read the Church paper they will support and cooperate with every other enterprise of the Church. The dear old CHRISTIAN SUN is the only medium we have of communication with our brethren. It is the medium of instruction concerning the great work of the church. We would be in darkness and ignorance of our Church, its principles and practices, if it were not for the Church paper.

We have a membership in the Christian Church in Alabama of between 2,000 and 2,500 members. We have twenty-five churches and thirty-four subscribers to THE CHRISTIAN SUN. This, according to my way of seeing things, brethren, is alarming. Will not each pastor join with us in trying to increase our subscription list to our Church paper? We ought easily to have 100 men and women

taking THE CHRISTIAN SUN. Brethren, let's get busy and see that it is done. Send in a list of prospective subscribers to the editor, get him to send them sample copies of THE CHRISTIAN SUN, and let us follow up this work by personal solicitation and get this work revived in our churches. It will mean a revival in every interest of the Christian Church.

Please don't neglect this matter, brethren, for the sake of our own dear old Church. Get busy and let us with faith in God, faith in the Church and with faith in ourselves get into this great work. We ought to be able to get from two to six members in each church to resolve to become subscribers to THE CHRISTIAN SUN. Will you pastors join with me in this undertaking? The pastor is the "key" man in this, as in all other important movements of the Church. If the pastors will encourage the movement it will succeed. If the Church paper fails, our Church is doomed. Come on now, brethren, and let's do our part to save our Church and all its enterprises.

What would our Church look like if we had no Church paper? How would we know about our educational institutions—our Orphanage, our Missionary work, or any other phase of our church work unless we have a medium of information. Only 34 families of the Christians in Alabama know of the great success Charles D. Johnston had with the Orphanage work last year. Only 34 families in the Alabama Christian Church know any thing about the great burden that Dr. Smith is carrying for Elon College. Only 34 families know how much care and worry and anxiety Dr. Atkinson has experienced in making our Church missionary in principle and in practice, and practically none of our people know anything of the struggles and hardships which have come to our Southern Union College, and to those suffering for it. Pitiful, isn't it?

Brethren, I feel like one of old who exclaimed, "My heart and my flesh crieth out for the living God." My soul yearns for the welfare of the dear old Christian Church. Brethren and sisters in Alabama, help me to save it.

I love thy Kingdom, Lord,
The house of thine abode,
The Church our blest Redeemer saved
With His own precious blood.

I love thy Church, oh God!
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand.

Beyond my highest joys
I prize her heavenly ways,
Her sweet communion, solemn vows,
Her hymns of love and praise.

God's blessings be upon THE CHRISTIAN SUN and all its readers. And may this be a year when we shall all be more like the Master and do more for Him, and be a blessing to one another.

Pray for me that my life may be blessed and be a blessing.

G. D. HUNT.

FROM PASTOR SANDERSON.

The Monticello Church is having a new covering over the entire exterior this week. We have a new set of hymn books and the ladies have enough money for a carpet for the aisles. We are going to be proud of our church when it is all finished.

Baby Sanderson made his first visit to the Haw River Church field last

week. Many of the church people passed so many fine remarks that Daddy is going to have to buy a new bonnet. We wish we could work up as much interest in the Southern Convention "baby," THE CHRISTIAN SUN.

The Board of Trustees of Elon College will hold its mid-year meeting here Tuesday, February 22nd. This is an important session since most of the business is transacted at this meeting. Dr. W. H. Boone, of Durham, chairman, will preside.

Rev. J. D. Dollar moved last fall from Roanoke, Alabama, to West Point, Georgia. He reports that the new field of work is promising.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 3. 17. a Matt. 24. 1. b Luke 13. 44. c Luke 21. 7. d Deut. 28. 14.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

BLOSSOM TIME.

(A CORRESPONDENCE.)

Florida Sanatorium,
Orlando Florida,
February 5, 1938.

I went out under my old plum tree today—Dr. Rowland's and mine. Not that we, Dr. Rowland and myself, have a deed in fee simple for it, or the ground on which it grows; but it is ours by right of discovery and devotion. (And by what better right or title could one own a tree, or own anything else in this world than that—discovery and devotion.) Not that we were the first to find it, but there it stands right by the squatty two-room cottage in which our good physician, to help and heal us, put us to bed for twenty-four hours of the day for weeks, three years ago. We discovered, and discussed, congenial Dr. Rowland and I did, every cranny and crevice, event and issue in and about that cottage, and lived over again every ridiculous escapade and adventure of our boy-hood days. But here stood now by our cottage door and window this double-jointed, twisted-limbed, hunch-backed plum tree—seemingly an insane, ungainly thing, whose only function seemed to be encumber the earth that bore it. We wondered, and debated, as to why it should be allowed to stand there, when there were tall and stately pine and palm, as well as graceful eucalyptus and orange trees to adorn the landscape and please the eye. But presto! Wait a minute. One day in February, when other trees were in winter robes, our plum tree literally "shot the works." (Apologies to Little Orphan Annie.) That old unsightly plum tree! Perish the thought. It had robed itself in perfect bridal array. In fact, any beautiful, blushing bride could well envy now our plum tree. It has veiled itself in faint green, bedecked with a thousand fragrant white and spotless blossoms, and has put to shame every tree within sight, for sheer glory and beauty, and makes everybody regret ever having spoken a word to its disparagement. Our plum tree has come into blossom, leading the procession to rapidly approaching spring, and rejoicing every eye that looks upon it. Such a tree and scene just makes the heart sing. "Oh! wait and murmur not." Or even more to the point "Wait thou upon the Lord and He will bring it to pass."

Yea, blossom time is coming! Let

the heart rejoice and be glad. Winter does not last always. Neither does the night, nor sickness, nor disease, nor worry, nor war. And God has made each and every one of us for some good purpose each to serve or suffer, according as He wills, if only we are willing to trust and obey Him. Our day may not be today, or tomorrow, but in God's good way and time, if we but humbly seek to do His will—our day will come and the adornment from His hand shall be more glorious and beautiful than we could ever hope or expect. Our plum tree teaches that much and more. Which reminds me to say that this dark picture that now clouds the horizon especially in the Far-East will not stay dark always. Every one who has ever helped send out a missionary to China or Japan must rejoice deep down in his heart today as he sees those missionaries proving true and faithful, even unto death. Our American Board has given our own missionaries in war-torn China, where a bomb may bring to them instant death at any hour, to come out and come home—if they will. But at this writing, so far is known, not a one has left his post, or forsaken the helpless now when suffering and danger are most intense, and when the need for their ministry in Christ is most urgent. The present attitude of Christian missionaries in the Orient is a challenge to our interest, courage and support such as we have not witnessed in our day.

One missionary writes: "All feel that if it was worth while for us to come to China in time of peace, it is even more important for us to remain here in time of suffering and warfare—to heal the sick, feed the hungry and to preach the Gospel of Christ. Today is the day of challenge to missionaries. Woe betide us if we sound a retreat."

The China Inland Mission reports on several places where God is working; among them there is a revival at Salowu, Yunnan.

"The work began in the Bible School. The work spread among church leaders and church members. I have not seen such a deep work among so many people since coming to China. We felt led to form a revival band, planning a visit of several months to various tribes and stations. The revival blessing is still spreading. Considerably more than one hundred church members have come out confessing sins, while fully one hundred

unbelievers have come out and made profession of conversion."

And war does not last always. The Prince of Peace will come into His own, is coming, even through the horrors of war, into a brighter, better and more glorious day—and victory.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 12, 1938.

Sunday Schools.

First, Norfolk, Va.	\$ 2.00
Suffolk, Va.	25.00
Mt. Bethel, Stokesdale, N. C. ...	1.33
Shallow Well, Sanford, N. C. ...	6.00
Newport, Shenandoah, Va.	2.63
Linville, Va.	5.83
Shiloh, Ramseur, N. C.	2.00

Total for week \$ 44.79

Previously acknowledged ... 9,338.44

Total since Sept. 1, 1937 ... \$9,383.23

J. O. ATKINSON,
Mission Secretary.

A BRIEF HISTORY.

As far back as 1887, Presbyterian women in the U. S. A. came together at the suggestion of Mrs. Darwin R. James, President of the Women's Board of Home Missions of the Presbyterian Church, to pray for Home Missions. Interest in this Day of Prayer increased and through the efforts of Mrs. Henry W. Peabody and Mrs. Helen Barrett Montgomery, the Foreign Mission forces chose a day for united prayer in the early nineties, and in 1920, both in Canada and the United States, church women of all denominations united in prayer, the first Friday in Lent being selected as the "Day of Prayer for Missions"—Home and Foreign.

In numberless places around the world, from missionaries returning from the homeland, the thought of a day of prayer spread until at the request of many far-away friends, a World Day of Prayer was first observed in 1927. In 1936 Christians of more than fifty countries kept the day together.

The program as presented by the author is mimeographed and sent out with the "Call to Prayer" to all parts of the world, to National Christian Councils, to Christian Literature Societies, to National Day of Prayer Committees, and through mission boards to missions and missionaries the world around. Such changes are then made in the World Program as will better fit it to the needs of each country, and the program is printed and distributed, or passed on from hand to hand. In America more than one-half million "Calls" are printed and nearly as many programs.

The Day begins in New Zealand and the Fiji Islands, and as the Day progresses, new groups in city, town, countryside, and hamlet, join in praise and prayer until after some forty hours the Day ends at Gambell on St. Lawrence Island off the coast of Alaska thirty miles from the date line and about the same distance from the Arctic Circle. All these groups are praying that we may be one in our service for Jesus Christ—that barriers of race and class may be broken down—that we may truly learn to follow Him whose way is the way of life for all men—that we may be faithful witnesses of His love and His life-giving power—and that men may find the way by which individuals and nations can live together in peace and understanding.

FOREIGN MISSIONS CONFERENCE OF
NORTH AMERICA.

156 Fifth Avenue, New York, N. Y.

COUNCIL OF WOMEN FOR
HOME MISSIONS.

105 E. 22nd Street, New York, N. Y.

ABOUT MISS SEABURY.

When the North American Missionary Conference selected its forty-five representatives from Canada and the United States to attend the World Missionary Conference at Madras, India, next fall, this interdenominational body selected as one of the representatives Miss Ruth Isabel Seabury, the secretary of the American Board of Commissioners for Foreign Missions. Miss Seabury was selected because of her ability to make a contribution to that international gathering and because of her ability to represent that body when she returns to America.

The women and young people of the Southern Convention are very fortunate in having Miss Seabury as their guest speaker for their mid-year meetings this year. Men will find it profitable to hear her. Out of a long experience in missionary work, and having traveled around the world, she is capable of bringing direct and thrilling information from our many friends on the other side of the earth. Miss Seabury will review the missionary study book, "The Moslem World," but her talks will be much more than simply a review of a book. She is vibrant with life, devoutly Christian, and a fluent speaker whose knowledge seems to be almost limitless.

Everyone who can reasonably do so should hear her at Elon College on the 21st; in the Valley on the 23rd, speaking at Winchester in the morning at 11 o'clock, at Linville at 3 o'clock and at Bethel at 7:30 that

evening; and at Suffolk on the 25th of February. During the day she will speak to adults, and in the evening she will speak especially to young people.

We are fortunate to have her come for these missionary conferences, and the meeting places will probably be filled with anxious hearers every time she speaks.

F. C. L.

NOTICE.

Dear Presidents and Co-Workers of the Woman's Home and Foreign Missionary Societies of Nansemond, Gates and Franklin.—

On Friday February 25th, Miss Ruth Seabury of Boston will speak in the Suffolk Christian Church, at 10 A. M. and 1 P. M. for women and at 8 P. M. to the young people.

Women will bring box lunches, and coffee will be served in Fellowship Hall. All societies with 50 per cent attendance will be given a credit on Standard of Excellence.

Please observe the World Day of Prayer, March 4th. Programs can be secured from the Pilgrim Press, 14 Beacon St., Boston, Mass.

District Presidents, President, Vice-President and Secretary will please be present at the Presidents luncheon, March 15th, at Hotel Elliott, Suffolk, Va. For the benefit of those who were not present at our last meeting, the Presidents luncheon meeting voted in favor of it unanimously.

Come in full force on February 25th to hear Miss Seabury, and get the Young People out for the evening at 8 o'clock.

At your service,

MRS. JOHN KING,

Superintendent.

A NEWSPAPER MAN'S TESTIMONY
TO MISSIONARIES IN CHINA.

The most significant job done by Americans in China is neither the buying nor the selling of goods. It is so great a work that it is altogether misunderstood by small minds and even smaller hearts. That is the tremendously important and valuable services of the American missionary.

These men and women have gone to town and village, bringing with them not only the many varieties of Christianity, but a new cultural pattern; in my opinion, a nobler cultural pattern than the Chinese retained amid the disintegration of China's indigenous social and intellectual establishments during the last century.

Take as an example, St. John's University in Shanghai, or the Shanghai College (which used to be the Shanghai Baptist College) or

Lingnan University (which used to be called the Canton Christian College), or Yenching in Peking or Soochow University, or Yale-in-China—these and many more have kept the light of modern learning aflame in China during the dark days of civil war and revolution and change of government.

* * *

These missionaries brought medicine and hospital and nursing and child welfare to China. They brought a new conception of social relationships—not man-for-his-family, but man-for-society—a broadening of viewpoint.

They planted the seeds of a social revolution, which, if it did not quickly make China strong, at any rate produced in China a forward-looking, progressive, non-opium smoking monogamous leadership.

Chiang Kai-shek and the Soongs are Christians. In fact, the Soong family is particularly notable for its Christian affiliations, for on the mother's side they trace themselves back to a famous figure at the end of the Ming dynasty who came under the influence of Ricci and whose daughter, Candida, was the first nun in China, while Charles Soong, the father, actually came to China from the United States to teach English and the Bible.

The present Chinese Ambassador to the United States, Dr. C. T. Wang, was the first Chinese secretary of the Y. M. C. A. in China, while Dr. H. H. Kung, who was in this country recently and is now Premier of whatever remains of government in China, was secretary of the Chinese Y. M. C. A. in Japan at one time.

* * *

It is impossible to overemphasize the great value to China of the American missionary, of the American school and hospital situated in that country. And it is something to note in these days of collectivist materialism that there has been no return to the United States for this service. It has cost us more, over a century, than we ever earned out of our trade with China. It was the contribution of a well-off people to those who needed our help and assistance.

And it is to be noted here, that in a measure, we did as well by Japan. It is true that the Japanese, sooner than the Chinese, were ready to take over many schools and hospitals which American good will had established in their country. But for years our missionaries labored there, as in China—not forcing anything down unwilling throats, but offering help and service to those who were willing and eager to receive.

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

MAGIC CARPETS, ETC.

Are you one of those people who remembers those fairy land days of the "Arabian Nights?" If so, you know the wonders of the Far East. Now—if you are not one of those who have enjoyed flights on Magic Carpets, and visited with Princesses and camel herders in distant Bagdad, you will want to know about these things.

In either case you will be interested in seeing and hearing Miss Ruth Seabury, who is a secretary in the Home Boards of the American Board of Commissioners of Foreign Missions, at Suffolk, on Friday, February 25th, at 7:30 P. M. The subject: "The Moslem World."

Think of it, all the allure and mysticism brought to us, all the way across the world; so catch a flying carpet, or thumb a ride, or walk, but get there!

JUNE JOY HOUSE, Sec'y.,
Eastern Va. Y. P.'s Mis-
sionary Conference.

PLANNING FOR LENT.

In so many cases, our local young people's societies do not plan their meetings sufficiently ahead of time in order to send for materials appropriate for the special meetings they would like to have. This year Easter comes on April 17th, which means that the Lenten Period will begin on March 2nd. Therefore, if you expect your group to use any kind of personal devotional material during Lent, or plan for any special meetings, this must be done before February 27th, when the materials should be given out. Below is the suggestion which Miss Pattie Lee Coghill, director of young people's work for our churches in Georgia and Florida, is making to her groups for the observance of the Lent this year.

NOTICE TO OFFICERS.

The special issue of THE CHRISTIAN SUN, which was devoted mainly to Pilgrim Fellowship work throughout the Southeast, appeared on February 3rd. Copies were sent to Key Workers in many of our states. If your group sent in no mailing list, do so now and copies will be sent out at the rate of 2c per copy. If your Fellowship sent in a mailing list, but did not send in the money to pay for these copies, please see that the latter is done at once. It was most generous

to have the pages in THE CHRISTIAN SUN offered to us, and we certainly must not expect extra copies to be sent out at an expense to someone else. At the Holiday Conference the delegates—either you or your representatives—voted unanimously to support these special issues, and it is up to you to see that lists are sent in and payment made for the copies sent to your members.

E. M. C.

LENTEN DEVOTIONS FOR YOUNG PEOPLE.

*(Excerpts from letter sent to
Key Workers.)*

I have asked Dr. F. L. Fagley to send you a sample copy of one of the finest publications for young people I think out at the present time: 'Lenten Devotions for Young People.' I hope that in as many churches as possible you may be able to give a copy to each young person in your group. They should be in the hands of the young people by Sunday, February 27th, so that they can begin using them on March 2nd.

"I should think they would mean a great deal to the young people if someone would make a statement about the meaning of the Lenten Period and make some suggestions for using the booklet. Many of the young people do not know that it includes the forty days before Easter, omitting the Sundays. These booklets cost five cents each and may be ordered from Dr. F. L. Fagley, 287 Fourth Avenue, New York City. In most cases I am suggesting that the young people be asked to pay five cents for them in order to save the treasury of the society and because I think they will appreciate them more if they pay for them.

"Another publication I have recommended many times this year is 'The Story of Holy Week.' I think this would make a fine program on Palm Sunday because it gives something about each day of the last week of Jesus' life on earth. This also costs five cents and may be ordered from Dr. Fagley."

PATTIE LEE COGHILL.

Basketball nears its close for Elon during the coming few days. There are only two more games, one at Appalachian and one at Lenoir-Rhyne next week.

WHY DOES OUR CHURCH MAINTAIN COLLEGES?

CHRISTIAN ENDEAVOR TOPIC FOR
FEBRUARY 27, 1938.

SCRIPTURE: Prov. 2:1-11.

Daily Readings—

Monday—To Educate the Ministry—
Eph. 4:11-16.

Tuesday—To Carry on Home Training—II Tim. 1:1-10.

Wednesday—To Instruct in the Truth—
Jude 1:11.

Thursday—Paul, the Professor—Acts
19:9.

Friday—Jesus, the Teacher—Matt.
5:1-10.

Saturday—A College for Teachers—
11 Chron. 34:15-22.

The Church has made a great sacrifice to establish and maintain its colleges, and due consideration should be given to the study of this topic.

All the leading denominations have their own colleges. They support these colleges because character is as important as knowledge. Many of our large universities ignore religion, and make little effort to maintain a religious atmosphere on the campus. In the denominational college the teachers are interested in teaching the students how to be Christian. Should a teacher in a Christian college be as much interested in teaching his students to be Christian as he is in helping them to understand geology or literature?

Many of our denominational colleges were founded to train men for the ministry. Today there are but few men in any of these colleges preparing for the ministry. Not many of our young men in the Christian Endeavor societies are giving the ministry a serious thought as a life work. Why is this?

Our forefathers thought education should have a distinctly religious flavor. Should we think differently?

Should the state university take the place of the Christian college by providing specialized vocational training?

In what ways does the Christian Endeavor society help to promote a Christian college and turn students toward their church college?

Write to Dr. L. E. Smith, president of Elon College, for publicity material that those of college age may know more about our Church college.

Suggested Hymns—

"Jesus Calls Us."

"Take Time to be Holy."

"Follow Me, the Master Said."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

CHOOSING COMPANIONS IN SERVICE.

LESSON VIII—FEBRUARY 20, 1938.

GOLDEN TEXT: *For whosoever shall do the will of God, the same is my brother.*—Mark 3:35.

LESSON TEXT: Mark 3:7-19, 31-35.

These were the days of growing popularity and growing opposition. By His words and his works Jesus was becoming known far and wide. People came from far and near to hear Him and to be healed by Him. A great multitude from Galilee, Judea, Jerusalem, Idumaea, and even beyond the Jordan, "a great multitude, hearing what great things he did, came unto him." It was natural and inevitable that it should be thus. If it were noised abroad in our day that there was a man who was speaking as never a man spake before, and who was healing by a touch and sometimes even by a word, those who had various and sundry diseases, great crowds would flock to see and hear him. And those who went would take their loved ones and friends to be healed of this man.

In self-protection, Jesus had to get into a boat and push off a little way from the shore, for in their eagerness to get to Him to touch Him, the crowds threatened to crush Him. From this informal vantage point, He taught the people and healed them. Here was a unique pulpit and clinic deed. The people "had never seen it in this fashion before."

But Jesus did not want to be known as a wonder-worker, or a "miracle man" or simply as a healer. He knew full well the danger of such a situation. He saw all too clearly how it would obscure the essential nature of His ministry, how it would divert attention from His message, and from His spiritual mission. Thus it was that he "charged them much that they should not make Him known." These words may apply either to the "unclean spirits" or to those whom Jesus had healed, or to both. In either case the principle is the same. The kingdom of God is not to come with the blazoned headlines of newspapers, or the blare of trumpets. "He shall not cry nor lift up his voice." The kingdom of God is like leaven.

This was a time of opposition, too. As the reputation and influence of Jesus grew, the opposition of the scribes and Pharisees grew. Very early in His ministry Jesus saw and felt this growing opposition. The

forces of privilege and power fight back when Jesus cuts across their interests.

Choosing Companions in Service.

"And He goeth up into a mountain and calleth unto Him whom He Himself would; and they went unto Him. And He appointed twelve, that they might be with Him, and that He might send them forth to preach and to have authority to cast out demons." (Luke records that he might have spent the night before this incident in prayer, which is significant.) Several suggestive truths are embodied in this passage.

It reveals the fact that Jesus craved companionship—He appointed them that they might be with Him. To be sure He wanted them to be with Him so that He could train them, and impart to them His secret and His spirit. But it is doing no violence to the text or to the Master Himself to say that Jesus wanted the companionship and comradeship of these men. He was the Son of Man as well as the Son of God, and He knew the value of friends and friendship.

He chose them, too, that He might teach them and train them. He would not commit His program to writing, but rather put it into personality. He would give them Himself and send them out to share His spirit with others. He knew that the only way to change the world was through changed men. He chose them that they should go forth and bear much fruit.

One of the most significant things in the story is the personnel of the Twelve. Here are men of various abilities, some of them were potentially big men, while others apparently were not especially gifted. Here were men of various temperaments and dispositions, some of them were quick of word and deed, others were quiet and reserved, some were optimistic, others were somewhat somber and inclined to look on the dark side of things, some were fluent speakers, others had nothing much to say, some had poise and self-control, others, especially Simon Peter and James and John "flew off the handle" at times, some were able writers, others so far as we know never wrote anything, some were business men, some were fishermen, at least one was a political revolutionist, and wonder of wonders one of them turned out to be a scalawag and worse, a traitor. A study of the Twelve is an interesting study. It teaches us that in Christ's program and kingdom there is a place for all and room for all. No matter what one's talents, his temperament, his disposition, his tastes, his philosophy, his position, his means, his ca-

capacity—Christ welcomes, Christ needs, Christ can use all. He uses high and low, rich and poor, learned and ignorant, great and small, strong and weak, bond and free, old and young, male and female, white and what-not one and all He loves and calls and uses.

There was undoubtedly significance in the fact that Jesus called "twelve" to be with Him. Under the Old Dispensation there were the twelve tribes of Israel. Under the New Dispensation there was to be a complete spiritual family or kingdom. The old wineskins of Judaism were to be filled with the new wine of a universal brotherhood or family embraced in the spiritual kingdom of love and cooperation.

He chose them that they might be with Him, and that He might send them forth. They were to learn of Him, receive from Him, and then go forth to share with others. He did not will that they should stay apart from the world, but that they should keep themselves unspotted from the world.

The Family of God.

"For whosoever shall do the will of God, the same is my brother and sister and mother." The members of Jesus' family evidently thought that He was overdoing a good thing and they came seeking Him. When informed that they sought Him, He answered in the words quoted at the beginning of this paragraph. Jesus would have us know that there is a tie above and beyond the ties of flesh, beyond mere earthly human relationships. Those who through faith in Him come into fellowship with Him, and who do His will, are united in a great spiritual family and unity that transcends all earthly ties and claims. Here is the essential basis of true brotherhood. In Christ there is no distinction of class or color or creed—we are all one in Him.

You are giving us a good paper and we appreciate it . . . We earnestly pray that you may have physical strength, as well as other blessings, for the heavy load that you are carrying.

MRS. G. L. STEPHENS,
Lanett, Alabama.

I enjoy THE CHRISTIAN SUN so much. I do not know how to tell you, but I can say that I look forward to its coming each week. It is a visitor in our home. I get a lot of pleasure out of just sitting down and reading my Church paper.

A. B. McFARLAND,
Guilford College, N. C.



MONDAY.

"A DISHWASHER'S PROBLEM."

"Whatsoever things are true . . . pure . . . lovely . . . think on these things."—Phil. 4:8.

God be praised forever that there are still in the world those whose Christian life and Bible studies have developed them into the finest spirits known.

We heard a minister repeat a story some time ago in which a dear lady was asked, "Did you ever wonder when it was that Abraham saw Christ's day? Well, one day when I was washing dishes, it came to me. It was when Abraham offered up his only son that he saw Christ's day, entered into his spirit and understood his redemptive work."

If we obey our text the best we can everyday, our common tasks will reflect the greatness of God.

Prayer—Our Father, however lowly our lot, we would think high thoughts and follow our Saviour. Grant this gift to us today. *Amen.*

TUESDAY.

OLD? HOW HAPPY?

"Thine age shall be greater than the noon day."—(Read Job 5:26; 11:17; 32:7-9; Psalm 71:9, 18.)

The streets of San Diego (and other places for that matter) furnish a continuous picture of old age; men and women retired from business in this spot called "Heaven on Earth." Some of these represent the finest figures of the past but who have become most pathetic. In these days of theirs they have no engrossing interests in life.

These streets also furnish us with another picture; fine figures of life who have reached the age of seventy and more, still running their own business and are prominent figures in community interests. These have kept themselves ably busy in the community's activities and their old age is useful beyond words.

Everybody should prepare for old age by linking up with interesting things in life, especially the church, which will carry them along nobly until God calls them.

Prayer—Our Father, help us to grow more useful as we go along. Give our hearts love, give our hands work and forbid that we shall ever walk alone. *Amen.*

WEDNESDAY.

THE PERFECT GENTLEMAN.

"Study to show thyself approved unto God."—II Tim. 2:1-5, 15.

I know a young man whose charm takes hold of every one he meets. He is a university graduate—an athlete in college—and a successful business man, with a large salary, and an exceptionally beautiful home and delightful family. Like many others, I have often pondered the secret of his attractiveness.

I think I have found it—and it roots in the simple virtues which he learned in a Christian home and in the Sunday school and church. He sincerely cares for others. Without professionalism or pose, he is really interested in every person he meets.

Prayer—We thank Thee, Lord, for the imparted graces of Christ, which give His winsomeness to all who live by His law. *Amen.*

W. T. Ellis, in *Christian Herald*.

THURSDAY.

HEROIC AND HAPPY.

"I will make him a helpmeet for him."—Gen. 2:18; Prov. 31:10-12.

For long years I have known well a great preacher, a famous man. Now, past seventy, his fine mind has given away, and he is a little child again.

His wife, a woman of exceptional charm and social sophistication, is dedicating her life to care of him.

"I am very happy," she said. "I can keep my husband free from any realization of his condition; and he is

well and contented, and I ask nothing more." Her radiant face confirmed her words.

I left her with a feeling of exaltation, instead of pity. Here is a triumph of love and of Christian faith. That wife is practicing all that her eloquent husband long preached. In so doing, she is finding unexpected wellsprings of joy released to her.

Prayer—Our hearts rejoice, O our Father, that Thou dost not only impart strength for the bearing of burdens, but also givest joy in the bearings of them. Forbid that we should ever whimper or whine under any of Thy dispensations. *Amen.*

W. T. Ellis, in *Christian Herald*.

FRIDAY.

A DAILY DRAMA.

"O King Agrippa, I was not disobedient unto the Heavenly vision . . . I am not mad, most noble Festus, but speak forth the words of truth and soberness."—Acts 26:19, 25.

Shakespeare said, "all the world's a stage and all the men and women merely players." He also said, "Learn to live well . . . before a sprightlier age shoves you from the stage."

The policeman is often heard to say to his victim, "Tell it to the judge," and then we see him telling it to the judge. Some are pushed off as bad actors, others are able to make good with the judge just as Paul did in this instance. We are able to hold a stage or we are pushed off the stage just to the extent we are able to stand upon the ground of truth and righteousness or to be pushed off as we have no ground to stand upon. We must build that ground diligently and see that we stand for righteousness even in the smallest things. Christian living consists in espousing God and his righteousness and sometime this may mean "telling a skunk that he is a skunk."

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TODAY'S FAMILY.

By REV. HERBERT G. COUNCIL, JR.,
Yale Divinity School.

(Concluded from Last Week.)

Leland Foster Wood, Secretary of the Committee on Marriage and the Home of the Federal Council of the Churches of Christ in America says, "It is a distinct loss to American life that the old homestead idea, with all the values which clustered it, has passed so largely out of the common experience of American families. If the nation can plan to have a large proportion of our people living in the homes of their own, enriched by memories and traditions, and serving as centers of social fellowship, the whole matter of home-making will be on a more secure foundation."

What will put the home on a more secure foundation? What will undergird the home with spiritual and moral ideals. Many people have lost their vision and some way must be found by which to restore it. E. Stanley Jones once made the statement: "If we lose our sky, we soon lose our earth." Many people today have lost their sky and are on the verge of losing their earth. How can they regain a view of the sky? How can they establish their home in such a way that it will be a fellowship of continuous happiness. How can the basic moral and spiritual ideals be restored to the home today?

In the first place, there must be in the basic principle of love and companionship. If husbands and wives would continue that spirit of love which they had for each other during their days of courtship, if they would strive to keep that spirit alive through many little acts of tenderness, sympathy, understanding, unselfishness, forgiveness, then they would find life much happier. Love and companionship are somewhat similar to a flower which starts from a little seed that falls into the ground. The flower will grow to be more beautiful provided it gets the proper care and cultivation. Or we might compare love and companionship to a great cathedral. Many different materials and skills are used in putting it together. Much time is spent in building it. But when the task is finished, we are proud of our structure because it is "a thing of beauty and a joy forever." Its beauty and awe increases with age. So it is with the family

which is based on love and companionship.

In the second place, another principle which must be provided for in the modern family is self-expression for man, woman and child. The patriarchal family is a thing of the past. Woman has been given complete freedom and placed on the level with man. People are coming to realize that it's much better for the child to be given the opportunity to develop his own personality rather than have it shaped for him. All of these changes have come within recent years, and the family must take them into account.

In the third place, there must be a fusion of interest in the family without the feeling of suppression. Mother and father must have a common interest in the work which is done outside the family. And when children come along, there should be an earnest effort to introduce them to the realities of life as soon as their abilities to understand will permit. Isn't it much better to teach them the truth about sex and religion, and other matters which might develop into problems later because of ignorance? Regardless of what kind of an attitude parents take on this matter, children are going to grow not only in stature but also in mind. If they don't acquire their knowledge from home, they will acquire it somewhere else. Then, nine times out of ten, the child becomes the victim of incorrect knowledge. My conviction is that parents must not suppress anything in the family today. They must stand ready to explain all questions raised by their children when they are asked. In this way, parents may guide their children's development in the channels of truth, helping them adjust themselves to the realities of life in the very beginning.

I am thinking just now of a storm which struck the little town in which I was spending the summer. It came one afternoon when all was calm and everyone was going about his daily duties. All of a sudden, a terrible wind came rolling over the hill bringing rain, thunder, and lightening. It went almost as quickly as it came, but left behind it several trees blown down. The roots were not strong enough to hold the trees erect in the midst of the storm. A growing child is somewhat like a growing tree. As he grows he acquires new branches,

but while he is acquiring those new branches he must eat, at the same time, acquiring roots which run deep into the ground. If that child has acquired roots which run deep into the ground of truth, the parent need not fear.

Finally, the modern family must have religion within its walls. It must have a common body of ideals which put meaning and purpose into life for mother, father and children. The best place to find the moral and spiritual ideals which are needed is in the church. Neither one can get along very well without the other. The family needs the church, and the church needs the family. Both working together can undergird the whole of life with, "love, joy, peace, long suffering, kindness, faithfulness, meekness, and self-control."

Just a few months ago Dr. George Buttrick told a group of students at the Henry Wright Cottage that several psychiatrists in the City of New York have been turning over to him some of their worst cases. The technically trained psychiatrists, after rendering all the help that they possibly can to their patients without success, turn them over to a minister of the Gospel, feeling that he has something further to offer which they don't have. He does have something more to offer—Religion. That is one of the greatest needs of the modern family today. It needs a new vision, a new glimpse of the sky, a spiritual basis of life which will lift it out of the materialistic world in which it exists.

"Finally, whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

A NEWSPAPER MAN'S TESTIMONY.

(Continued from page 9.)

I have known the American missionary in China well. He has been my friend. I have lived at his house. He has dined at my table. I know of no human beings who are more self-sacrificing, more loyal to the people among whom they live, more generous and less materially rewarded for an arduous life than most American missionaries. No matter what happens to China, most of them will remain at their posts valiantly laboring for the simple people who love them.—*George E. Sokolsky, in "The New York Herald-Tribune."*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The orphanage had a large car of coal to come in a few days ago. About 74 tons. When a car of coal comes in that means a hard days work for six or eight boys. They took our two mule teams and truck and borrowed a truck and they went at it with a will. I happened to pass by the station and the agent was standing, looking at the boys work. He said to me: "Your boys certainly know how to work." I said to him: "They are looking for the last load as soon as they begin to unload the car." In eight hours' time the car was empty and the coal was on the orphanage grounds.

That is the way your Superintendent feels about our financial end of the orphanage work. We set a goal at the beginning of the year. This year it is *twenty-two thousand dollars*. We began as soon as the goal was set to look for that twenty-two thousand.

Not a boy who was unloading coal shirked his duty. He stood by the other boys till the job was finished. They gave their best and were happy when the task was finished.

The writer has often thought what if every member of the Congregational-Christian denomination would stand by him as the boys stood by each other what a fine piece of work could be done here—for the dependent child.

We reached and passed our first rung in our financial ladder in our report this week and we are striving to reach the next one—twenty-one more to reach. What part will you play?

The orphanage well has failed till our water supply is inadequate and we will be faced to drill another well and a deeper well in order to get water sufficient to run us. That means quite an item of expense this year. When you start drilling a well in this section it is uncertain as to the depth we will have to go and the amount of water we will find.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 17, 1938.

Amount brought forward \$ 951.53

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Union Ridge	\$ 4.47
Happy Home	3.30
Burlington	30.68
Lebanon	.89
Durham: February	16.96
Thanksgiving ..	109.02

165.32

Eastern N. C. Conference:	
Plymouth, Jan. & Feb.	\$ 6.28
Oak Level	1.00
Western N. C. Conference:	
Pleasant Cross	\$ 2.00
Flint Hill (M)	.43
Needham's Grove	1.29
Pleasant Hill	5.65
Eastern Virginia Conference:	
Cypress Chapel	\$ 7.30
First, Norfolk	2.00
Suffolk	25.00
Rosemont	13.85
Valley Va. Central Conference:	
Timber Ridge	2.00
Alabama Conference:	
Pisgah	\$ 95.
Wadley	10.00
Special Offerings.	
W. P. Perry, support of child	\$ 10.00
Mrs. Hines, support of children	20.00
Men's Bible Class of Rosemont Cong. - Christian Church, support of Rob-Curran	12.50
42.50	
Total for week	\$ 285.57
Grand total	\$1,237.10

BIG OAK TO BUILD.

The Big Oak Christian Church in the Western North Carolina Conference decided at its quarterly conference in January to build a new church. A committee to solicit subscriptions was appointed, composed of Cecil Thomas, Sam Cole, Alton Richardson, Thomas Brewer, Misses Carmel Stephens, Velma Thomas, Mary Freeman and Coy Linden. The building committee is composed of Rev. George M. Tally, pastor and chairman, D. E. Cole, S. A. Stevens, E. K. Freeman and C. R. Cole.

This is one of our good country churches with a large number of fine young people who are active in church work. Any contribution which anyone may wish to give will be greatly appreciated and will serve a much needed purpose. Any money may be sent to the pastor, Rev. George M. Tally, Route 3, Sanford, North Carolina.

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Our Father, give us the gentle spirit of Jesus and make us as strong as Paul to stand before whited sepulchres and witness for Jesus against all wrong. *Amen.*

SATURDAY.

WORK SET TO MUSIC.

"I will sing praises to Thy name, O most High."—Psalm 9:2.

It was in the days of coal-burning ships. A lighter loaded with tons and tons of coal was along side and this coal must be transferred to the bunkers before night, in baskets. All hands were on the job and the band of eighteen pieces sat on deck and played concert. The men thrilled with the music and with rhythmic action, the job was done before night and they were happy again. This job would have been exceedingly irksome had it not been for the music.

Much of life is lonely and tedious but when it is accompanied by music, the singing heart keeps time to the laboring hand. When we sing praises to God's name, we are expressing somewhat of the melody of Heaven to the tune of worldly toil.

Prayer—Our Father, we pray for the great principles of harmony in Thy kingdom—love, joy, peace. *Amen.*

SUNDAY.

MUSIC AND SONG.

"And David spake to the chief of the Levites to appoint their brethren to be the singers with instruments of music, psalteries and harps and cymbals, sounding by lifting up the voice with joy."—I Cor. 15:16.

Speaking of setting melody to labor also suggests the part which music plays in a discordant world. We have fallen upon a generation of fusses and bustle, trumpet-blowing, drum-beating, advertising, and ballyhoo. It would almost seem as if many of us believed that we ought to take the world by storm. We club together, get up excitements, hold mass meetings, pass resolutions, and listen to a lot of eloquent balony, as if these alone will still the problems of the world. We have more faith in the whirlwind than we do in the still small voice; and we are mistaking flash and enthusiasm for the celebration of triumph.

It were well that we had less faith in noise and more in that God-like thing of bringing up our children in Christ-likeness and in sustaining the efficiency of the Holy Spirit in every day life.

We are glad always when there is emphasis placed upon high class music in our cities and on our radios because it spells harmony in life. Such harmony is more important than words. A good character is more influential than sensational.

Prayer—Our Father, there are two musics, the loud and coarse and the over-powering sweet, soft and low. Grant unto us the listening ear for the melodies of life in all of our actions. *Amen.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

KITE.

Mrs. Lavinia Huffman Kite, one of the oldest members of the Leakesville Christian Church, near Luray, Va., passed to her reward on January 29, 1938. Her age was 85 years and she had been a member of the Leakesville Church for 49 years having united with the church under the pastorate of Rev. D. A. Barney. In 1896 Sister Kite was elected sexton and served in that capacity until her death. Her passing from our midst will create a vacancy which cannot be easily filled. Not only the immediate family but also the entire community will greatly miss her.

She leaves 4 daughters, 1 son, 10 grandchildren, and 8 great-grandchildren to mourn after her. May the eternal God comfort each of them.

W. J. ANDES.

OSBOURNE.

William Benton Osbourne was born November 14, 1876, at Belew Creek, N. C., and died there January 29 1938. He leaves his wife three daughters, Mrs. Clarence Hester, Kernersville; Mrs. Walter Preston, Mrs. Willard Martin, Belew Creek; three brothers, all of this state, and a great host of other relatives and friends. To know him was to love him.

He professed faith in Christ and joined Belew Creek Christian Church at the age of 21, remaining a true and faithful member to the end. He was greatly interested in the erection of a new house of worship, and worked on the building until noon the day before he died.

Funeral services were held at Belew Creek by this writer, assisted by a former pastor, Rev. G. C. Crutchfield, Sunday afternoon with interment in adjoining cemetery.

May the giver of every good and perfect gift comfort the bereaved is the prayer of his humble pastor.

G. H. VEAZEY.

SHILLINGBURG.

On January 24, 1938, Mr. John T. Shillingburg, a faithful member of the Dry Run Christian Church, Seven Fountains, Va., followed the beckon of the Death Angel. Mr. Shillingburg had lived 72 years in this world and had striven to lead the Christ-like life.

Services were conducted at the home of the deceased by the writer in the absence of the pastor Rev. R. D. Coulter. Mourning the passing of the father and husband are his beloved wife and their several grown children.

W. J. ANDES.

EATON.

Joseph Edward Eaton died at his home, Capon Bridge, West Va., January 12, 1938, in his 75th year. He was married twice. His first marriage was to the late Mrs. Hattie Sine Eaton who died several years ago. His last wife who survives him, was Mrs. Minne Oates of Capon Bridge. Bro. Eaton was the father of four children by his first wife. His widow, three daughters, two sisters and one brother survive.

He professed faith in Christ and united with the Timber Ridge Church more than sixty years ago, while the late Rev. John H. Barney was pastor. Brother Eaton has, perhaps, the distinction of being one of, if not the longest office holder, in continuous service in our denomination. He was, according to information given by the family, choir director, or in charge of the music of the church for more than fifty years. He was a musician of note and organized several bands and wrote band music. He was much in demand as a penman and was called upon frequently to write legal documents and other papers for his friends. He was a trustee at the time of his death, serving the church also in this capacity for many years.

Funeral services were held in the church, Sunday morning, January 16th, after which his body was interred in the church cemetery. An exceedingly large host of friends assembled in and about the church which he had so long and so faithfully served to pay a last tribute to his memory. The church suffers a great loss in his passing, and we pray that some one may step into the place made vacant who will prove as loyal and faithful as he. May God comfort the hearts of his loved ones and friends.

His pastor,
ROBERT A. WHITTEN.

WALKER.

Mr. W. D. Walker was born March 24, 1861, and departed this life January 4, 1938. He was a native of Alamance County, N. C. Mr. Walker is survived by his wife, one son, W. E. Walker, and several neices and nephew.

Brother Walker professed Christ as his personal Saviour in early life and lived consistently to the end. He was admitted to Shallow Ford Christian Church in 1885 and

was elected deacon in May, 1887. At the time of his death he was the oldest living officer of his church. He served as secretary from 1892 to 1923, acted as superintendent of the Sunday school for several years, served on various committees, represented his congregation at many conferences and conventions. He was a strong advocate of temperance.

Funeral services were conducted by his pastor assisted by Revs. C. E. Gerringer, J. L. Foster and T. J. Green. Interment was in the church cemetery.

May the Lord comfort the loved ones.

L. L. WYRICK.

NORTON.

The passing of Mrs. S. E. Norton of Thorsby, Alabama, early Friday, January 14, 1938 came as a shock to the whole community as she seemed to be getting better from a three weeks' illness. She became worse Thursday night but seemed to be relieved of her suffering—went to sleep, from which she did not awaken.

Mr and Mrs. Norton came to Thorsby in the early days of its history. With them came two sons, Sereno and Edwin. Edwin died at the age of twelve. Sereno was one of the first graduates of Thorsby Institute, which school was started in 1906, largely through the efforts of Mr. and Mrs. Norton. When it was started, there was no high school in the country. Through the years their interest in Thorsby Institute has continued, Mrs. Norton taking Mr. Norton's place as a trustee after his death.

They were charter members of the Thorsby Congregational Church. Mrs. Norton had recently resigned as superintendent of the primary department of the Congregational Church. She had been superintendent for 22 years. She was a deaconess at the Congregational Church for several years, until her death, and was secretary of the Ladies Guild. She was interested in anything promoting worth while things in Thorsby.

Last May she celebrated her 80th birthday, and many friends called. Very recently she gave the church a beautiful pulpit Bible.

Instead of sending flowers, the Ladies Aid and friends plan to give the church some memorial in her honor. We know that a life of good works means an abundant entrance into the life hereafter.

Funeral services were held at the Congregational Church on Sunday at 11 o'clock. The Rev. L. L. Stanley and Rev. E. W. Butler officiated. Burial was in the town cemetery.

SMITH.

Page County of Virginia mourns the loss of Herman Casper Smith, who was born November 27, 1894, and died January 30, 1938. From wounds which he received in the war, Brother Smith's days were shortened. Nevertheless war does not care for human life.

Brother Smith was a faithful member of the Newport Christian Church near Shenandoah, Virginia, attending whenever his health permitted. Bad health however did not lessen his religious health but he lived a Christian life through it all.

His wife, two children, aged father and mother, one sister and two brothers survive the deceased.

The writer, assisted by the Odd Fellow's Lodge and the Veterans of Foreign Wars, conducted the funeral at his church, Newport.

W. J. ANDES.

The Time of the Contest Is Extended

Fifteen days seemed not to be sufficient time for all our pastors to get the needed number of new subscriptions to THE CHRISTIAN SUN. The Board of Publications has, therefore, extended the time through February 28, 1938. In order for subscriptions to count in the contest it will be necessary for them to be postmarked in February. March will be too late.

Many of our ministers are doing an excellent work. No Report has come from some of them at this writing (Monday), but it is expected that all will come through with a fine list before the end of this month. No minister in our churches will let the time pass without a serious effort to present this cause to his people. It will take time and effort, but when the Church calls for service, the servants will surely respond.

Please remember that this is our united effort to strengthen our Church. Our people need to read about religion and what the Church of which they are a part is doing. The ministers are the responsible persons to present this claim to the people. There are two weeks more in which to finish the task for this year. Let's do a good job, for the sake of our Church and the Christ we serve.

The figures below show how we are progressing towards the goal. At the end of the campaign the names of all who have sent in subscriptions and the number they sent will be published. Let's hope every minister and member will be proud of the record.

The time is short. The campaign will soon be over. Let's go far over the top in every church.

N. C. & Va. Conference:								
Quota Reed								
Albemarle	3	..	Bennett	1	..	Damascus	2	..
Apple's Chapel	8	3	Big Oak	3	13	Ebenezer	5	..
Ashville	2	..	Biscoe	1	..	Fuller's Chapel	3	..
Belew Creek	2	..	Brown's Chapel	5	..	Good Hope	2	..
Berea	3	..	Ether	2	..	Hayes Chapel	2	..
Bethel	4	..	Flint Hill (M)	1	..	Henderson	4	..
Bethlehem	7	..	Flint Hill (R)	1	..	Lebanon	1	..
Carolina	2	..	Grace's Chapel	4	..	Lee's Chapel	2	..
Concord	3	3	Graham	1	..	Liberty	8	1
Burlington	15	..	Graham, Providence	2	..	Martha's	1	..
Danville	13	..	Hamlet	1	..	Mebane	1	..
Durham	10	..	Hank's Chapel	4	..	Morrisville	1	..
Elkspur	2	2	High, Point, First	2	..	Moore's Union	2	..
Elon College	9	..	High Pt., E. Green	1	..	Mt. Auburn	4	..
Greensboro, First	11	6	Liberty	1	..	Mt. Carmel	3	..
G'nsboro, Palm St.	6	4	Mt. Pleasant	2	..	Mt. Gilead	4	..
Happy Home	5	6	Needham's Grove	2	..	Mt. Herman	1	..
Haw River	3	..	New Center	2	..	New Elam	6	..
Hebron	3	..	Parks Cross Roads	4	8	New Hope	5	..
Hine's Chapel	5	2	Pleasant Cross	2	9	Niagara	1	..
Hopedale	2	..	Pleasant Grove	6	9	Oak Level	3	..
Howard's Chapel	1	..	Pleasant Hill	4	..	Piney Plain	2	..
Ingram	4	5	Pleasant Ridge	3	..	Pleasant Hill	2	..
Ivey Hill	1	..	Pleasant Union	1	..	Pleasant Union	3	..
Kellam Grove	2	..	Providence Chapel	1	..	Plymouth	2	..
Lebanon	3	..	Ramseur	3	13	Pope's Chapel	3	..
Liberty	4	5	Randleman	2	..	Raleigh	7	..
Long's Chapel	4	..	Seagrove	1	..	Sanford	4	..
Lynchburg	3	..	Shady Grove	2	..	Shallow Well	4	..
Monticello	2	1	Shiloh	3	..	Southern Pines	4	..
Mt. Bethel	3	..	Smithwood	4	..	Turner's Chapel	2	..
Mt. Zion	3	..	Spoon's Chapel	1	..	Wake Chapel	5	..
New Hope	1	..	Sophia	1	..	Wentworth	3	..
New Lebanon	4	..	Union Grove	2	2	Youngsville	1	..
Pleasant Grove	6	..	Zion	3	..			
Pleasant Ridge	2	..	Eastern N. C. Conference:					
Reidsville	10	29	Quota Reed					
Rocky Ford	2	3	Amelia	2	..	Eastern Va. Conference:		
Salem Chapel	3	..	Antioch	2	..	Quota Reed		
Salisbury	1	..	Auburn	2	..	Antioch	8	..
Shallow Ford	3	1	Bethel	1	..	Barrett's	4	..
Tryon	4	..	Bethlehem	1	..	Berea (Nans)	4	..
Union (N. C.)	7	9	Beulah	3	..	Berea (Nor)	8	5
Union (Va.)	9	..	Caroleigh	1	..	Bethlehem	10	..
Winston-Salem	2	..	Cary	1	..	Burton's Grove	4	..
Western N. C. Conference:			Catawba Springs	5	2	Centerville	3	..
Quota Reed			Chapel Hill	2	..	Christian Temple	15	10
Antioch (C)	2	..	Charleston	2	..	Cypress Chapel	10	..
Antioch (R)	2	..	Christian Light	3	..	Damascus	8	..
Bailey's Grove	1	..	Christian Chapel	3	..	Dendron	3	..
			Clayton	1	..	Elm Avenue	3	..
						Eure	8	..
						First, Norfolk	8	3
						First, Portsmouth	8	3
						Virginia Valley Central		
						Conference:		
						Tentative List		
						Quota Reed		
						Antioch	3	..
						Bethel	5	..
						Bethlehem	3	1
						Beulah	1	..
						Concord	3	..
						Dry Run	3	..
						Island Ford	1	..
						Joppa	2	..
						Leakesville	5	..
						Linville	5	..
						Mayland	4	..
						Mt. Lebanon	4	..
						Mt. Olivet	5	..
						New Hope	2	..
						Newport	5	1
						Palmyra	2	..
						St. Peter's	2	..
						Timber Ridge	7	..
						Whistler's Chapel	2	..
						Winchester	7	..
						Woods' Chapel	4	..

Pastors are being depended upon to see that the work is done in their churches. They will not fail this trust. Be sure that names and addresses are correct, and that writing is easy to read. Give name of Church. Send all subscriptions, money, (use check or money order, not cash), and requests for help to

514 South Main Street

THE CHRISTIAN SUN

Norfolk, Virginia

HISTORICAL SOCIETY. 1956.
Southern Convention of Congregational Christian Churches.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

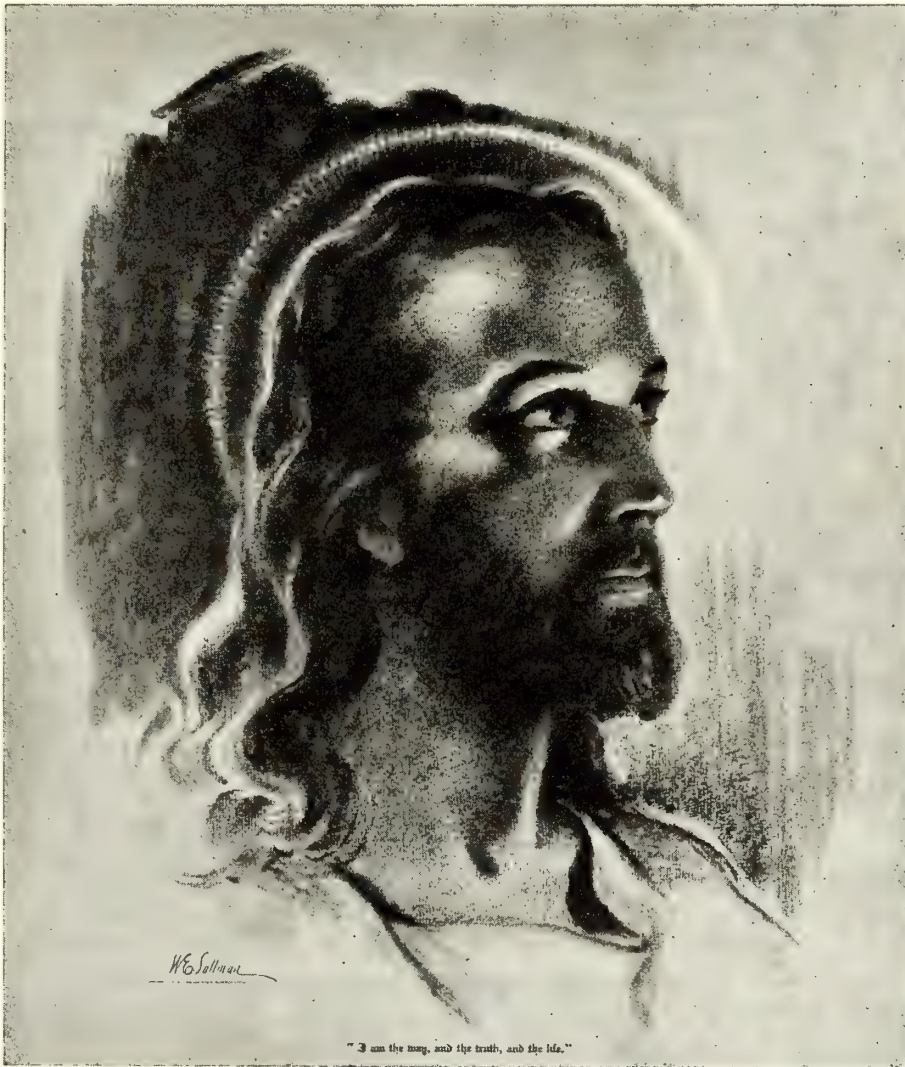
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, FEBRUARY 24, 1938

12-1-38 NUMBER 8.

Mrs B F Frank



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THE CHRIST
(See Page Two)

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Don't forget that offering for Elon College! This is our institution. Its success or failure is ours.

The value of THE CHRISTIAN SUN depends upon what is printed and the people who read it. The more readers, the more valuable the paper.

Thank you, friends, for the fine response to THE CHRISTIAN SUN Campaign. We are still far from the goal set but many of you have done excellent service.

The four hundred families that have just started taking THE CHRISTIAN SUN are cordially welcomed into the family of those who have been reading it before. We hope you will like us.

Enrollment at Elon College for the year has reached 671. The winter session enrollment stands at 570, while the summer session was 101. This is a new high for the Elon student body.

A layman has requested that reports be given so laymen can tell whether or not their pastor has worked at the task of getting new subscriptions to THE CHRISTIAN SUN. This request will be granted about the close of the campaign.

Rev. B. J. Earp says that he knows an elderly lady in the hills of Carroll County, Virginia, who would like to have THE CHRISTIAN SUN but is unable to subscribe for it. If some reader wishes to make this kind of contribution, it will be greatly appreciated.

At the North Carolina ministers' meeting at Elon recently, Rev. Carl Voss discussed: "Are We Overemphasizing the Social Gospel?" A distinguished visitor was Dr. Charles E. Burton, secretary of the General Council of Congregational and Christian Churches.

Rev. Arnold Slater, pastor of Albemarle Congregational Church in North Carolina, has accepted a call to the Holy Neck Christian Church, near Holland, Virginia, and will begin his work there the first week of March. Holy Neck has not had an active pastor since Dr. N. G. Newman retired last fall.

Rev. E. J. Sanderson, pastor, says that our church at Monticello (N. C.) will have a dedication service on next Sunday, the 27th. They have recently painted and papered the inside, varnished all wood fixtures and floor, bought a new carpet and a set of hymn books. Congratulations to this fine country church which works in the shadow of one of North Carolina's good high schools.

Dr. C. H. Rowland, pastor emeritus of First Church, Greensboro, has sufficiently recovered from Angina to be able to go to church almost every Sunday. His eyes are so bad that he cannot do much reading but he enjoys his radio and having his friends visit him. He would like those who write him to know that he appreciates their messages even though he is unable to answer all of them.

The mid-year rushing season of fraternities and sororities at Elon College ended Saturday night when the groups sent out bids to new members. In order to be eligible for membership, a student was required to average 80 on his subjects. The fraternities on the campus are Alpha Pi Delta, Kappa Psi Nu, Sigma Phi Beta, and Iota Tau Kappa. The sororities are Delta Upsilon Kappa, Beta Omicron Beta, and Tau Zeta Phi.

Our church at Newport News, Virginia, celebrated its Eighth Anniversary of the new building on February 13th, with a fine program in which the former pastor, Rev. Robert Lee House, and Dr. M. S. Poulson of Portsmouth took part. At that time they dedicated the new organ and the hearing-aid set. The pastor, Rev. Jesse H. Dollar and the people of the church are to be congratulated on their attainments. A nice printed bulletin for the day carried the picture of the church and the complete ceremony which was used.

HENDERSON YOUNG PEOPLE.

The members of the Young People's Christian Endeavor Society of the Henderson Congregational Christian Church had a "covered dish supper" at the church, Tuesday evening, January 11, at 6:30 o'clock. Each person brought a "covered dish" of something eatable. Rolls and coffee were furnished out of the funds in the hands of the treasurer. There were about twenty young people there who entered into the fellowship of the evening. The pastor, Rev. J. Everette Neese, was toastmaster.

OUR COVER PAGE.

The Methodist Protestant-Recorder graciously loaned us the cut for our front page this week, and the Messenger Corporation of Auburn, Indiana, kindly gave us their copyright permission to use it. For both of these courtesies we are deeply grateful. The picture is by W. E. Sallman. Dr. R. L. Shipley, editor, described the picture so well that this editor simply says a loud "amen" and passes on the article to readers of THE CHRISTIAN SUN.

"The picture, which we are privileged to present on our cover page, is by an artist of whose life and other work we know nothing and of the circumstances attending the creation of this portrait we are in ignorance. A calendar by the Messenger Corporation to be hung in our office first brought this portrait of our Lord to our attention. It won our heart. The work is done in pastel with an economy of touch and a handling of color that shows supreme skill in this difficult medium. The halo has the full colors of the rainbow shading from high white to deep blue in the shadows done with rare taste and tone in composition. The brow of our Lord and teacher is majestic. Behind that noble forehead is the mind of Christ in which is the truth of God. The eyes are lifted leading our thoughts to the higher things which ever held his mind. The mouth has nobility and strength, for compassion and righteousness were in the words spoken by his lips.

"In every way this is to us a satisfying and inspiring conception of Jesus. We will live with it this year as it hangs on our walls in the calendar and then include it in our ever growing collection of the representations of Christ in Art. We are grateful to the artist for a splendid creation and we are appreciative of the courtesy of the publishers for the privilege of reprinting it in our paper. The Messenger Corporation of Auburn, Indiana, is making a definite contribution to the religious life of the nation in producing sacred calendars by which the beauty of Jesus and the words of His truth are placed in thousands of homes."

ELON SUMMER CONFERENCE.

Rev. W. E. Wisseman, dean of the Elon Summer School (conference) announces that the school will be in session June 27th to July 2nd, next. Let every pastor, Sunday school superintendent, teacher and young person interested in Christian living and service remember the date and begin to plan to attend this fine training school.

A WORTHWHILE MEETING.

Great interest was shown in a meeting of the Executive Committee and Departmental Superintendents of Eastern Virginia last Friday evening when sixteen out of twenty officers were present for discussion of problems and plans. This group really worked. The value of leadership training and literature was discussed. The use of books available from the Board of Christian Education was emphasized. The group urged the Executive Committee to recommend the purchase of books helpful to departmental superintendents in their work and the publication of a classified list of books and materials that the Board of Christian Education may have to be placed in the hands of pastors and church school superintendents. The departments were divided into four groups and four committees were named to study objectives, organization, methods and materials and report their findings to the next executive meeting at Suffolk Christian Church, May 6th, 7:30 P. M. The departmental superintendents will write local superintendents and teachers soon for your problems and suggestions to be used in this work. Please give a hearty response. We hope to publish complete curricula to be used of all church schools in the Convention which will be distributed at the July meeting. Your help is urgent.

CARL R. KEY,
Executive Secretary.

THE VALUE OF THE CHRISTIAN CHURCH.

The last issue of THE CHRISTIAN SUN came to my desk yesterday. As usual I read it from cover to cover. There were many interesting and inspiring articles, sermon topics, illustrations, reports from denominational organizations and groups well worth the time and effort it took to read them. There are features for every member of the family.

The individual church member needs THE CHRISTIAN SUN to keep well informed as to the activities of the various boards, institutions and local churches. These need THE CHRISTIAN SUN as a medium through which to publish valuable factual data and inspirational material that each progressive layman and leader should know. As a forward looking communion located in the section of our country now called *the frontier of America* we must keep this organ functioning.

My success as a pastor in THE CHRISTIAN SUN campaign thus far has been nil but I am still working

and my people will rally behind this cause. Whether we succeed or whether we fail in this work it seems to me that not an unwise step to take would be to include THE CHRISTIAN SUN in the regular apportionment of conferences and local churches. This is a suggestion that should not be laughed off but given serious consideration. It is worth the consideration of the Publications Committee, every official and individual in the Southern Convention. Leading laymen in this church feel that this would be a forward step. This discussion should not stop here. Who will be the next to comment? Why not discuss it at the Southern Convention in April?

CARL R. KEY.

STEWARDSHIP IN EASTERN VIRGINIA.

The Congregational and Christian Churches of Eastern Virginia will hold a Stewardship Conference under the direction of the Stewardship Committee and the Apportionment Committee at the Shelton Congregational Church, 1057 Leckie Street, Portsmouth, Virginia, Sunday, February 27th, at 2:30 P. M.

THEME: "*Partnership With God.*"

"We are labourers together with God."—I Cor. 3: 9.

2:30 Worship Service—Rev. Jesse H. Dollar.

2:30 Address: "*Partnership With God*"—Dr. John G. Truitt.

3:00 Open Forum—

a. Discussion of thought provoked by address.

b. The minister and Stewardship—Rev. R. E. Brittle.

c. The Layman and Stewardship—Rev. Joe A. French.

d. The Apportionments and Stewardship—Mr. A. L. Jolly.

3:40 Stewardship Literature—Rev. Carl R. Key.

3:50 Adjournment.

A BIRTHDAY OBSERVANCE.

Dr. N. G. Newman is 70 years old. There is nothing in his appearance to indicate that he has reached three-score and ten years on his pilgrimage. He is grateful and does not hesitate to reveal the exact date of his birth. On Sunday, February 13th, the anniversary of his birth, a number of his neighbors and friends, members of Oakland and other churches of the community, decided to give him a surprise party. So nearly seventy people visited the Newman home, near Everetts, Virginia, and extended their congratulations and "pounded" the preacher. Suitable hymns were sung, prayer

was offered and refreshments were served. The occasion was a very pleasant surprise to the family and was very much enjoyed by the entire group.

Dr. Newman and his faithful wife are happily located on the farm where he resided when he decided to enter the ministry. He has accepted his retirement gracefully and cheerfully and finds much joy in attending the church of his boyhood days. It is a benediction to the church to have these faithful workers in the congregation. He is able to preach as opportunity may be offered to him. Other ministers who need an occasional supply will find him available for such service. His Post Office address is, Windsor, Virginia, Route No. 2.

Congratulations to Dr. Newman! Congratulations to the friends who so thoughtfully remembered him on his birthday! Retired ministers should be remembered. Dr. and Mrs. Newman deserve all the kindness and consideration that the church can offer. They have given their best years to the people whom they have served. They have labored faithfully and have been loyal to every institution of our church. Such occasions brighten their evening hours, and substantially help to reduce the grocery bill for several weeks.

I. W. JOHNSON.

YOUNG PEOPLE'S WORK AT LAGRANGE.

Although she is too modest to allow her name to be mentioned in the foregoing report, much of the credit for the splendid accomplishments of the United Church Christian Endeavor for the year 1937 should go to the Director of Young People's Work, Miss Mary Florence Moore.

In these days when real church workers are all too scarce and many seem to be serving Christ with ulterior motives and half-heartedness, it is a real joy to the pastor to find one who gives herself unstintedly and with genuine enthusiasm to her part of the church's work.

The young people's work is the strongest arm of the United Church, and this is so because of the consecration and spiritual vision of this young lady.

May God raise up throughout all His church, men and women who are willing to *Put Christ First* and serve Him with integrity and absolute devotion. This alone will advance the cause of Christ in a world of darkness and delusion.

Young people, the cause of Christ is *Supreme!* Do you believe it?

JOHN H. KNIGHT.

EDITORIAL STAFF

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E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WELCOME.

This week four hundred families will receive copies of "The Christian Sun" who did not get it last Christmas. We give you a hearty welcome into the circle of those who read about their Church and the progress of the kingdom of God here on earth. This is a large group of people who are members of Congregational and Christian Churches (with a few other friends included). We are delighted to have you join us.

You are not expected to agree with all the opinions expressed in this paper. We believe in freedom of thought and expression. There are wide varieties of opinion among our people. No two of us would describe God exactly alike; neither would we agree absolutely on the processes of salvation. We do agree, however, that into human experiences can come the fellowship and the redeeming grace of God which make us able to live happier one with the other here in this present world and look forward to life in the world to come. If you find some briars among the gospel hay, please use the judgment of cattle and eat the hay while you discard the part that you cannot digest. If you look carefully from week to week through the paper you will probably find some sweet morsel that will give you strength. If you have an opinion concerning how the paper may be more useful or how the churches can do a better service, you are invited to share that opinion with your friends.

Your editor does not claim to know the solution to our problems nor the answer to all our questions. He is an ordinary man who is struggling to live the Christian life in a turbulent world. His opinions may be right or wrong. He can express only those he has, and must do so to be honest with himself and his readers. Bouquets and corrections are received gladly. Your comments are invited.

If some week there is nothing in the paper that exactly fits your case, kindly wait with patience and read the next issue. It may be that the message for you will come then. We are zealously striving to present the needed information and inspirational help so members of Congregational and Christian Churches may live happily and successfully. In this spirit we welcome you to the fellowship of those who since 1844 have read "The Christian Sun." Many of our readers have gone to the great beyond where others will soon join them. You have come to fill the ranks and to strengthen the church. Welcome, and God bless you.

PROBLEMS OF THE COMING CONVENTION.

Both laymen and ministers here and there say that the coming Southern Convention will mean a crisis in our Southern Church. They say that it doesn't seem sensible for one person to be pastor of a church, secretary of the Board of Christian Education, and editor of "The Christian Sun." They say that leadership training needs an emphasis that it does not now have in our local churches. They say that evangelism ought to have somebody to promote it. They say that too many calls come to the churches for money, and that there is not enough guidance on the part of the Convention for local churches. They say that the Convention owes the churches some obligation to aid them in their attempt to gain new members, train those they have and work cooperatively for the building of the kingdom of God on earth.

These ministers and laymen are saying that there should be someone to visit churches that become ill at ease and out of harmony with what they think is the program of the church and that this someone should be a friend who would give the needed information and kindly direction so that the churches can understand, and therefore cooperate with the denomination.

Whether we like it or not, ministers and laymen believe that there should be a decided change in our methods of doing things. Many of them think we should be sharing in the home missionary work of our Church throughout the country, and not merely in our own states. They are not willing to continue as a part of a denomination whose denominational program they do not support. Some of them feel that we must either do a better job in cooperating with the denomination or simply back out and set up a sect of our own. Apparently they are not convinced, many of them, that all of our boards are a necessity and that so many calls for money should be given to the churches.

All of which means that when the Convention meets the last of April, there are definite problems which should be solved. In order that our people may begin to think concerning these problems, your editor dares state some of them boldly and invite discussion through the pages of this paper concerning them.

The following must be considered:

1. How can "The Christian Sun" be edited and financed? Should there be a full-time editor, a pastor editor, or an editor who is secretary of some board, or boards?

2. Can the Board of Christian Education be combined with the Board of Education or the Mission Board, and a field worker sent out for promotional work?

3. Should the Mission Board continue with a mission secretary, independent of other boards?

4. Should the Convention elect a convention secretary who will promote all phases of convention work? If so, how could the Mission Board, the Board of Christian Education, the Board of Superannuation, Elon College, and the Christian Orphanage be sure that their programs will continue effectively? Should editing "The Christian Sun" be a part of this secretary's work?

5. Can the promotional work of the Convention be done for less money and more effectively than at present? Is there any way (Please turn to next page.)

Thoughts On Approaching Lent

(An Editorial in "The Southern Churchman.")

NOTE: This thoughtful editorial from our contemporary publication of the Protestant Episcopal Church has real value to those of us who are members of non-liturgical churches. EDITOR.

It's a queer world in which we live. Anyone who had experienced a Rip Van Winkle sleep twenty years ago would have a very rude awakening in 1938, and indeed those of us who have been alive and supposedly awake must often rub our eyes in astonishment at the different world we find ourselves in.

Politically twenty years ago we were ending a "war to end wars." Today we find the world in a bustle of preparation for the next war, and serious news letters are sent out every week warning the subscribers that two years more of peace is all this country can look forward to with safety. Twenty years ago democracy was the ideal form of government, and Germany was swapping a monarchy for a democracy. Today there are few nations left with the democratic principles of government taken seriously, and a vague doubt of democracy ever being a successful form of government is heard on every side—even in France, England and America. The world that was to be made safe for democracy has become the renaissance of dictatorship.

Theologically, twenty years ago the liberals seemed to be in the ascendancy. The great preachers and prophets were of that school of thought and the controversies which were engaged in theologically at least found the liberals with the sympathy of the multitudes. Today the liberal is the butt of all jokes and the bete noir of all other schools of thought. On one hand the extreme conservatives, fewer in number than twenty years ago, but still active, fire at him the accusation of a weak faith undermining the individual religious experience. On the other hand the radical, whose very existence has been allowed because there were liberals, accuses the liberal of being weak, wishy-washy, sentimental and unqualified to lead in a very realistic world.

Twenty years ago the automobile was still somewhat of a novelty. Most country roads were of mud, or at best, of gravel. The rural missionary who owned a car was a rarity and considered somewhat of a luxurious person. The suburbs were still suburbs, and the great missionary gifts had to come from the great city parishes. Today the automobile is a necessity. The suburbs are rapidly threatening the city, and some even predict that in another twenty years factories and slums will be the only city activities. The city church is wondering whether it has another twenty years of life, and at least one church which formerly raised four hundred thousand a year is worried because of the eighty thousand asked only forty is subscribed. Twenty years ago the final plans for the "Nation Wide" were about to be put into effect and the Church giving was about to be brought to its highest peak. Today many are wondering whether such methods are of any use.

Twenty years ago it was still the "thing" to go to church, and hard boiled bankers testified that loans were sometimes made because they knew certain individuals went to church. Today it is not "the thing" to go to church. Those who come want to come, but respectability is not dependent upon church membership.

All of this seems gloomy, but behind the changes we find a questioning and a wondering on the part of

people as to whether life is worthwhile, and when men start questioning their conduct there is always hope for religion.

The country club has not proved spiritually helpful. The automobile has not made restless souls restless. The clergy are wondering whether a professional ministry is at all a necessity. The time is ripe for either disaster or revival.

As the Church approaches Lent, we come to the Sundays of the "funny names," as one little girl said. The gospels, epistles and collects remind us of bravery. The note is courage and the appeal is to trust in God and try His ways instead of ours for a needed change.

The temptation comes to all to be discouraged. Confirmed pacifists are urging bigger and better armies and navies, but some still believe God has a better way out of our troubles. The note of courage is needed for those who have come to believe that direct revolutionary action is necessary to cure our troubles. Direct action generally means we have run out of ideas. There is always, untried, the way of education and cooperation, but it takes a brave soul to believe that this is true.

The signs point to a better Church than the one of twenty years ago. Clergy today are more humble in their approach to humanity's needs. Those who do worship are more aware of their needs. Young people are not so cock sure of their own ideas and are ready to be converted to better spiritual living and thinking.

If all of us will find courage in our hearts and make a strong resolution to seriously try and practice our religion during the forty days of Lent, we will have made our first strong steps of discipleship in the right direction. The modern habit of seeing evil and feeling that nothing can be done about it is our most besetting sin. We know that our problems are bigger problems and we are not interested in small things, but it takes Christians of deep conviction and courage to accomplish what is needed. Twenty years has changed us, but God can change us to meet the world in which we live.

PROBLEMS OF THE COMING CONVENTION.

(Continued from preceding page.)

to make fewer calls on the churches and still have more money for our enterprises?

6. In what ways can we co-operate more effectively with the denomination, especially in support of the General Council and the Home Boards, which include home missions, young people's work, and leadership training?

7. Has the time come for a definite expansion of our Church by discontinuing our support to present churches and organizing new churches?

8. How can our weaker churches be undergirded and given new strength without using all the home mission money that it is possible to raise? What about grouping churches in pastorates?

9. Can some plan be formulated by which we can greatly increase our church membership? If so, what is the plan, and how can it be promoted?

CONTRIBUTIONS

SUFFOLK LETTER.

The merger of the Congregational and Christian Churches has caused a number of Christian Churches to drop the emphasis of the distinctive doctrines of that group. A number of Christian ministers accept this situation as an evidence of good fellowship. This is one of the losses sustained by the merger. These churches are frequently referred to as, "former Christian Churches." So far the expression, "former Congregational Churches" has not been called to the attention of this writer. The Congregational Churches retain their identity and name and announce their distinctive doctrines, when opportunity is offered. This should be the policy of both groups of churches. Both have a mission to fill and their similarity should be an incentive to intensive teaching in the United Fellowship.

Other denominations in Virginia, contiguous to the Christian Churches, are teaching their members the tenets of their faith and creed. Their young people are being taught the great doctrines of the church to which they have dedicated their lives. Are the Christian churches doing this to any great extent? Is there any institution of higher learning that offers an adequate course of instruction in the History and Doctrines of the Christian Churches? Are the young ministers who graduate from our colleges thoroughly trained to teach the doctrines of the church to which they are called? Is there a Seminary available for graduates to study such a course?

Methodist, Baptist and Presbyterian Churches provide for the training of their ministers and require such a course before ordination. They use their Church forms of worship. The colleges and seminaries which offer courses of study for the prospective ministers of the Christian Churches do not provide a curriculum of a distinctive denominational type comparable to other denominations. One may expect to find any form of worship from the High Episcopal to the Public Forum in Christian Churches. And the types of theological definition have at least fifty-seven varieties, more or less, according to the numbers studied. That depends upon the personal bias of the minister. Some of our ministers do not subscribe for the church paper. They do not use the book, *Principles and Government of the Christian*

Church, as a guide for funerals, communion service or marriages. They use any book, or form, that suits their personal taste. There is nothing in the service to indicate the denominational affiliation of the minister or the church.

One who attends a Methodist or an Episcopal Church does not ask: "What church is this?" The service speaks for itself and for the Church. Some of our churches should be labeled both on the outside and in flaming letters across the pulpit. No one would discover the name by the message of the minister, or the program of worship.

Some reader may accept this as a harsh and unjust criticism. It is not the function of this writer to indicate what the distinctive message of the Christian Churches should be. That would be presumption beyond measure. Certainly it should not be far afield with Racial, Economic, or Political Prejudice. It should be a distinctly Biblical message. Evil should be challenged. Sin should be rebuked. Sinners should be convicted. Great Biblical doctrines should be defined and interpreted reverently and with great care. The Church should be magnified and exalted. The Fatherhood of God, the Sonship of Jesus Christ and the Personality of the Holy Spirit will have a place in such a message. The Bible is our creed, Jesus Christ is the Head of the Church and the Holy Spirit is our guide. Christian liberty and Christian living will have a new emphasis. And the kingdom of God should be extended to the uttermost parts of the earth, and intensified in the inner recesses of our lives.

I. W. JOHNSON.

COLLEGE ACTIVITIES.

The first semester of 1937-38 closed several weeks ago. We have gone a considerable way into the second semester. Our total enrollment for this scholastic year is 570. The Senior Class that will graduate in May numbers 70, which is the largest graduating class in the history of the college. Already we are beginning enrollment for the 1938-39 sessions. We have quite a list of prospective students who are planning definitely to enter Elon in the fall. Mr. Colclough, our Field Secretary, is alert and on the go constantly endeavoring to help high school seniors with their college problems. Every high school graduate

who anticipates college wants to know something about what goes on at the college to which he will go other than regular routine requirements.

The college campus of today is teeming with young life. Young men and young women are ambitious and full of energy, ready for achievements. College assignments should, perhaps, consume most of their time, but they do not. There must be extra curricular activities providing opportunities for expending energies along wholesome lines and with profitable purposes.

At Elon College we go in for athletics, realizing that a wholesome athletic program not only helps to keep young people physically fit but to make them mentally alert and morally safe. We have a complete intramural program and varsity teams for all major intercollegiate sports. A series of student entertainments is sponsored by the students themselves. The faculty in cooperation with the students provides a lyceum course of merit. Prominent artists come to our campus at regular intervals for evening entertainments. Literary societies and debating clubs provide opportunity for the exercise of oratorical abilities. Student and faculty recitals demonstrate in a practical way achievements along cultural lines. Dramatic presentations and May Day exercises provide a certain fantastic flare that appeals to the esthetic side of student life. Through Sunday services, Sunday school classes, and the religious activities program which includes early morning watch, the spiritual life of the student is encouraged and nurtured.

All campus activities at Elon College exist for the training and the development of the whole of life that the individual student after leaving Elon College as a graduate may not feel embarrassed in usual situations at home or abroad.

L. E. SMITH.

LOVE IN THE HILLS.

Here where majestic peaks kiss the sky, love is doing a great work. Only a few years ago a muddy trail, wide enough for one wagon at a time, was the only road across these hills to connect us with the outside world. That was the same trail Daniel Boone traveled across the Blue Ridge Mountains, and when I first remember it must not have been so far different from the wilderness trail as Boone saw it. Up until the church came to our hills the Fancy Gap road was the same wilderness trail winding up through a gap in the mountains. Sharp peaks rising like saw teeth on the left and the trail hugging the

mountain on the right side of a deep valley. Life in our hills in those days was as rugged and unpleasant as the trail across the hills. At that time young people knew they couldn't hope for very much from life. A girl here knew she need not dream of anything higher than a husband who would leave her any hour of the night if he heard his hound dog bay, and her home might be simply a mountain cabin with a chimney that smoked. She would certainly be expected to work in the field, to milk the cows, feed the cattle, cut wood, get water and do her house work. I see now the old life passing from our hills. No longer is the man lord and master here. Along the same trail, which is now hard surfaced, nice little modern homes are being put up. These little love nests here and there tell me our hills are changing. I see nicely-kept lawns with flowers in summer, and often one sees a young husband milking the cow. That used to be "gal's work" in the hills. The mountaineer is making up his mind that he had rather be a "man" than to be lord and master of his home; and rather have a wife and companion than merely a servant, in the old days called "his woman."

Oh, if I had been a boy, of course, I never would have told this on our hills, but I was one of "them thar gals" and I have waited and hoped for these changes I now see taking place here. It seems to me that pretty soon now these hills will turn out some husbands good enough for most anybody. But wait a while, girls, don't rush up here yet. Our preacher said Sunday that there was room for improvement in every man's life. And no old maid looks as lonely to me as a married woman who doesn't know where her husband is when the sun drops over the hills. No, don't offer me any sympathy yet; for I do have a flower garden, and I know where to find it when the sun goes down. That's better than what I might have had if the light of Christianity had never reached these hills.

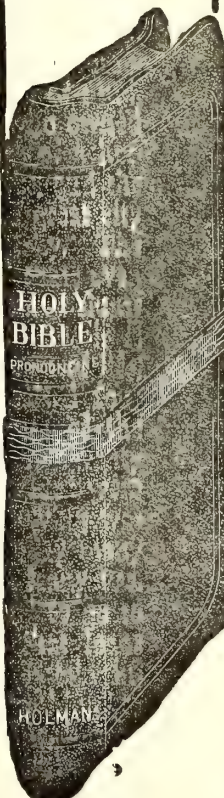
In all sincerity, I thank you Christian friends for the light of love, for it has brought a new day—a new life to our hills. The church is here to stay and life will never be what it used to be again. We thank God for that. The outside world may feel that this place is slow moving on, that little good has been done here; but I can safely speak for our hills and tell you that you are doing one of the finest pieces of work right here in Old Virginia that the Church has ever done. I ought to know, when I am one of those who owes what little I am, and all I ever expect to be, to the Chris-

tian Church. Many a young person here owes all that is worthwhile about him, or her, to the Church. And many people all over our land owe all they are to the Church. May each of us now search our hearts and realize how much we owe to the Church of the living God.

Brother Earp says, "God wants men, He doesn't want their money." God doesn't need money. Christians can use money to help people and run things, but when we support a church we are only helping ourselves. We don't go to school to help the teacher, or go to church to help the preacher; and certainly God gets no profit from either no matter how much money we put into it. God wants souls. God wants men and women, boys and girls, to do a work of love. No servant of God has ever made it more clear in these hills that it is souls God wants. Of course Mr. Earp puts down some money and explains that it is tithe money and

that he believes a Christian will give a tenth—not to God, but to help in some way to give the love of God to some lonely heart. And Mr. Earp carries his religion with him as he travels. He goes into the little schools by the waysides and preaches to the children, and the children like it. This man has come to bring the love of God to our hills, and he is giving every man, woman and child a chance to reach for the prize that is worth more than all the world. Please lend your prayers, dear friends, that this man of God may never be disappointed in our hills. I don't want to see his dreams and hopes fade and die. I hope that we can always be what he expects us to be. And I want to say here to our folks who read THE CHRISTIAN SUN here in the hills, God is giving us a wonderful chance by giving us a leader who is truly great. May we realize this and make the most of this opportunity.

VICTORIA OF THE HILLS.

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514 S. Main St.,

THE CHRISTIAN SUN

Norfolk, Va.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PRAYER.

(A Correspondence.)

Florida Sanitarium,
Orlando, Florida,
February 19, 1938.

It is noted that March 5th is appointed the *World's Day of Prayer*. How sorely, indeed, does this world of ours need a day, many days, of prayer. It is but a platitude to say we are living in a distraught, and divided world. It is not only nation against nation, creed against creed; but at the very time when denominations and churches are planning and praying for a union of their forces we see division, contention, strife within the church such as has not been witnessed in generations. Some ministers in their pulpits are declaring that what the world needs and must have is the "Social Gospel." Others with equal vehemence are declaring that the world's one hope is the "Individual Gospel." Likewise, there are ministers declaring with all zeal and fervor that Fundamentalists are certainly preaching the only gospel that can save us. Then with equal zeal and fervor there are those who declare that the world's only hope and salvation is a "Liberal Gospel!" Some are declaring that only our educated ministry can lead us out of the wilderness. Others aver that all the minister needs is a call from God, and a conviction that "Woe is me if I preach not the gospel," education or no education. And so on and so on till the heart grows sick and the anxious soul cries out: "Who shall deliver me from this body of death?"

I have just glanced over the Saturday paper which carries the church announcements for the city of some 35,000 inhabitants. It is, one presumes, typical of other cities of similar size in our country. Just reading the list with the announcements, is enough to make us weep. Take the following of those who claim to be absolutely fundamental, to teach only what the Bible teaches, and preach only what is found and known to be proven by the very letter of the "blessed Book." In this number who rest their claim solely on what is proven beyond all question in the Bible, hundreds of texts, come the "Seventh Day Adventist;" then note the following who by their name declare and aver that their church is the one church "The Church of the

Open Bible"; "Pentecostal Assembly of God"; "Orlando's Company of Jehovah's Witnesses"; "Community Church of God"; "Church of Christ"; "First Church of Christ Scientist"; "Christian and Missionary Alliance"; "Salvation Army." Then those claiming to be more liberal, but nevertheless based on the Book: six Baptist churches, two Catholic churches; several Presbyterian, Methodists (M. E. South and Protestant); two Christian churches; two Episcopal, two Lutheran, and one Unitarian. All these and more are persuading men and women, young and old to come their way—they each, in their own teaching at last, being on the right track—"they know they are for they have abundance of Scripture, an unlimited number of texts, to prove that they are right."

Is it any wonder that the Christian world is bewildered, and the very heart of our Lord cries out from the Cross: "Father, forgive them, they know not what they do." One can but agree with the greatest preacher of our day, Rev. E. Stanley Jones, who in his recent book, *Victorious Living*, says: "We have so exhausted our resources in putting up ecclesiastical walls between ourselves and others, that we have little left to use in helping redeem a world. If the time, intelligence and soul—force which we have expended in proving that we were right as against our brethren had been expended in united action against the problems of sin and evil they would not now be far from solution." "These diversions have brought a cloud over our religious life—dark, rainless clouds, clouds that presage storms of revolt. God is today speaking out of that cloud. 'This is my Son, hear Him.' And that Son is saying: 'Father, I will that they may be one.' When we become one, the clouds will lift."

What the world needs on March 5th is to pray fervently the agonizing prayer of our Lord recorded in the 17th Chapter of John.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 19, 1938.

Sunday Schools.	
First, Greensboro, N. C.	\$ 9.16
Winchester, Va.	5.58
Pleasant Union, Lillington, N. C.	1.40
Liberty (Vance), Henderson, N. C.	6.70
Big Oak, Eagle Springs, N. C. ..	2.15
Amelia, Clayton, N. C.	1.00

Waverly, Va.	2.00
Wake Chapel, Fuquay Springs, N. C.	5.82
Leaksville, Luray, Va.	4.88
Union Ridge, Burlington, N. C. .	10.00
Bethlehem, Suffolk, Va.	2.26

Total \$ 50.95

Individuals and Churches.

Mt. Pleasant, Vass, N. C.	\$ 1.17
Bethel, Elkton, Va.	1.00
Ingram, Va.	4.40
Mt. Auburn, Manson, N. C.	1.50

Total \$ 8.07

Total for week \$ 59.02
Previously acknowledged ... 9,383.23

Total since Sept. 1, 1937 ... \$9,442.25

J. O. ATKINSON,
Mission Secretary.

REPORT OF GREENSBORO WOMAN'S SOCIETY.

During the first quarter of our new year, our Woman's Missionary and Aid Society has gotten off at a good gait. In October we installed our new officers and reorganized our six groups. In November we gave our annual Thanksgiving Sunday evening program, and in our inspirational monthly meeting had a splendid peace program which carried a great message. Also, we had a Mission Study Day with the women from Palm Street and Hine's Chaple Churches as guests of our society. In December we had our annual Christmas party with more than fifty women present. Too, during this month, we put on our drive to secure subscribers to THE CHRISTIAN SUN, and thus endeth the first quarter.

MRS. C. H. ROWLAND,
President.

IMPORTANT NOTICE.

Mrs. John G. Truitt, president of the Woman's Mission Board of the Southern Convention, is calling a meeting of that board to be held in Dr. Atkinson's office at Elon College, beginning at 10 o'clock, Saturday morning, March 5, 1938. All members of the board and others having business with the board will please take note and govern themselves accordingly.

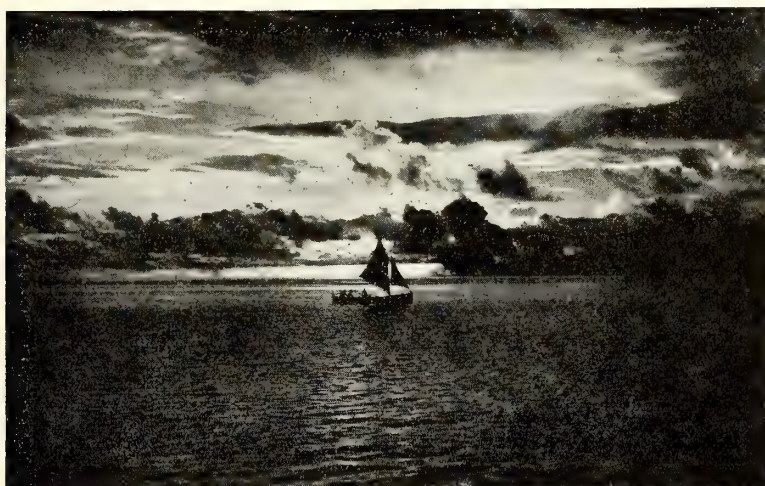
A little girl named Alice, who has two sisters, Mary and Martha, went to church with them some Sundays ago, only to return home wrathful and tearful. "What's the mater darling?" her mother asked.

"Oh, Mummy," she burst out, "our minister's just horrid. He preached a whole sermon about Mary and Martha, and never mentioned me."—*Methodist Recorder.*

VISIT OUR MISSIONARIES IN MICRONESIA.

By DOROTHY P. CUSHING.

About two thousand miles southwest of Hawaii and the same distance southeast of Japan lies the Micronesian Islands, some two thousand pin pricks on the great Southern Pacific, many of them hardly more than atolls. Formerly held by the Germans, they are now under the mandate of Japan.



Micronesia.

To look at these islands on the map is not at all impressive, but there is a school on one island, a member of the Caroline group, which is doing a unique piece of work under the direction of Rev. and Mrs. Clarence F. McCall of the American Board and Miss Eleanor Wilson, a Massachusetts woman. This school has two very definite aims: first, the building of character by terms of religious influence and instruction and a school curriculum suitable to the needs and ability of the students; second, the improvement of the school premises and the development of a large plantation which furnishes work necessary for creating habits of industry, cleanliness, and responsibility in the boys and girls.

Large numbers of papayas, bananas, pineapples, and other fruits and vegetables have been planted in order to increase the school food supply. The boys are also taught how to care for rabbits, chickens, pigs, and cows in the hope that they will put this to good use later on in providing for their own families.

Nature has been very prodigal in her gifts to these island peoples and living has not been a very complicated affair up to the present. Time is of little consequence, and there are few clocks on the island. People have been somewhat in the habit of doing things when it was convenient.

Now, however, there is a new re-

gime and the Japanese officials insist upon enough work being done in the villages to keep them reasonably clean, and they have made a number of improvements. The island people, however, have little idea of business, and since these islands will be expected to support several times the present population—for undoubtedly the Japanese are there to stay—the Micronesians must learn to keep up with the pace or be completely submerged.

In character the people are generally quiet and peaceable. The boys and girls are for the most part bright and learn quickly. Their chief shortcomings seem to be a lack of the power and initiative, concentration, and persistence—a combination of liabilities which are the natural outcome of their geographical and historical background.

Believing that these young future

The loose morality of the South Seas which is depicted in so many novels and movies is unfortunately not much overdrawn; so there is a very real problem on the hands of the Christian Church in the Islands. There is, on the other hand, a very real desire on the part of the boys and girls to build strong character and Mr. McCall tells of one lad who wrote when asked what he would like a chance to do:

"I want a chance to know the whole meaning of the Bible from Genesis to Revelation; to know everything I ought to know; to make this school the best in the South Seas, if I can; to know how to live in the right way; to know how to be a leader; and many more."

Mr. McCall adds: "There is a big work to be done if the Micronesian Training School is to give this earnest boy all the chances he wants and to inspire others with as great ambitions."

A COUNTRYMAN SAYS:

The holidays are past, the old year is gone, the new year 1938 is a reality. The going of the old and the coming of the new sets one to thinking of the past, with its successes and failures, its joys and sorrows, the future with its opportunities and possibilities.

As we look toward the future, we, of the open spaces can be thankful for a job, for work that needs to be done, and even though we do not always succeed just as we wish, and the compensation is not so great, yet may we be thankful for the opportunity that lies in honest endeavor, and try to find more happiness in our daily



A Group of Natives.

leaders of their people should be trained in heart, head, and hand, the McCalls have worked out a day in which part of the time is spent in school at their desks and the other part in actual work. To develop leadership the students are given responsibilities and asked to conduct Christian Endeavor meetings and other gatherings. Every group has its boss and every canoe crew its captain.

work, and altogether a more joyous existence in 1938.

Like the Apostle Paul long ago, "approved unto God, a workman that needeth not to be ashamed," we can have pride in our daily work, whether it be the farm, the factory, the market place, the schoolroom, or behind the sacred desk; and endeavor to do our work better than anyone else, or better than we have done it before.

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

ELON.

Come! Come! Come! Save your pennies and save your dimes. Elon! Yep! Elon! "It seems as if I've heard of that place before." You bet you have, and you'd better start thinking about it right now.

Even though June is four months away, let us turn our thoughts toward it for awhile. Our church's "Training School" will be held again this year at Elon College in the latter part of June. It is not too early to plan to attend.

This Conference is probably the biggest asset to our church. It is quite obvious that young people of today, as a whole, are not turning their eyes toward the church. Thus, it is quite evident that we need something to keep the young people interested in the church.

This is where Elon and our Conference comes in. The faculty is composed of some of the most efficient and capable leaders of our denomination. This conference is not all work. There are recreational leaders for directing the students in outdoor activities.

Thus, all that attend these conferences are eager to return to their own churches and build up their own young people's societies. We can readily see that our young people are more anxious to work in their churches after attending several of these conferences.

We are expecting a large crowd at Elon this year, and we are asking you to give it some consideration and to bring it up in your societies. Come. We want you. We need you.

Don't forget it. We'll see you this June at Elon.

CHARLES W. PARKER, JR.,
Supt., Leadership Training,
E. Va. Conference.

OUR SHARE IN THE "PILGRIM HIGHROAD."

Each month in *Pilgrim Highroad* Miss Lucy Eldredge reports "What's Going On" in young people's societies all over the United States. As the heading indicates, the page is a place "where young people exchange their best plans" and it is certainly a place where readers can gain many good ideas. This is just one of the many reasons why each young people's society should subscribe for at least one copy of *The Pilgrim High-*

road. It contains stories and articles by well known authors; plans for worship programs; a discussion of the International Sunday School Lessons, the Christian Endeavor Topics and the Christian Life Topics; poetry; plays; and many other features. If your group does not receive a copy you may secure a sample copy by writing to the editor of this page.

Below we quote one of the articles from the February issue, which tells of plans in one young people's society in the Southeast.

THE PILGRIM FELLOWSHIP IN HOLLAND, VIRGINIA.

An interesting and significant youth program is developing as a result of the merging of the young people's missionary society and Christian Endeavor Society into the Holland Pilgrim Fellowship. As a special assignment in a leadership education course Frances Everett of this church prepared "A Suggested Program of Study and Activities for the Pilgrim Fellowship" which outlines the basis of their program for the coming year. This is worth the study of any program committee and so some of the high-lights are reported. The outline begins with October 27th when a series of meetings on peace is introduced. A Thanksgiving Worship Service and a world friendship series of two programs centering about the study of Christmas in other lands follow. In January and February four meetings are devoted to the study of the Moslem world. Plans include an attitude and knowledge test, study of Turkey, sharing in a conference youth meeting when Miss Ruth Seabury is scheduled to introduce the book *The Young Moslem Looks at Life*, a stereopticon lecture, and observance of Race Relations Sunday. A special program on Ash Wednesday will interpret the meaning of Lent, and two March meetings will center about stewardship. Other activities include an Easter sunrise service, an evening with the poets, a service honoring parents, and four programs on "The Southern Mountains" based on the book *Highland Heritage*. Summer meetings include a vesper service, a program on the meaning of the Pilgrim Fellowship, and a program of a character-building nature. This group schedules meetings every two weeks and evidently makes careful preparation so that each meeting is worth sharing.

THE WORLD OF JESUS' DAY COMPARED WITH OURS.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 6, 1938.

SCRIPTURE: Matt. 23:1-7, 23-26, 37;
11:20-24.

Jesus' Day and Ours—

Monday—In Jesus' Day—Slavery—
Philemon 8:19.

Tuesday—In Jesus' Day—No Hospitals—
Matt. 8:14-17.

Wednesday—In Jesus' Day—War a
Profession—Acts 10:1-8.

Thursday—In Jesus' Day—Tyranny and
Cruelty—Matt. 14:1-12.

Friday—In Jesus' Day—Foul Morality—
Rom. 1:28-32.

Saturday—In Jesus' Day—The Poor
Were Left to Die—Luke 16:19-31.

Henry Van Dyke states that four things are essentially the same now as they were in the days of Jesus. The mountains, stars, flowers, and the human heart. The needs of the soul are the same today. Externally the world has changed. Sixty generations have come and gone. But as Jesus met these needs in His day to bring about adjustments in life, He is still doing the same.

In your discussion bring out some of the customs of "Jesus' Day as Compared to Ours." Has the Christian Message become outworn because of changing conditions? Has the discovery of scientific truth in any way destroyed our faith in Jesus as our Christ?

As our daily readings suggest, in Jesus' Day such evils as war, paganism, cruelty, oppression, tyranny, immorality and disease were common. Christianity had to make its way in the face of ignorance, poverty, illiteracy and superstition.

To what extent does the world of our day reproduce the difficulties Christianity faced in the days of Jesus?

Only a few million people existed then. Now hundreds of millions exist. Is a knowledge of the Christ reaching a greater percentage of the people today? Is the Missionary passion for the world growing cold?

Are the physical improvements over "Jesus' Day" the vital things of life?

What was the attitude of the early church toward Jesus?

Suggested Hymns—

"Count Your Many Blessings."

"More Like the Master."

"Am I a Soldier of the Cross."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

MEASURING A MAN'S WORTH.

LESSON IX—FEBRUARY 27, 1938.

GOLDEN TEXT: *How much then is a man of more value than a sheep!*—Matthew 12:12.

LESSON: Mark 5:1-17.

The story of the man of Gadara possessed by the unclean spirit, and completely under its power, being delivered by Jesus and restored to his right mind, is amazing and in some aspects a mysterious story. Here was a man completely possessed by a veritable demon, absolutely beyond human help, living in rocky caves, crying aloud night and day, cutting himself with stones, making himself a menace to others, as well as a tragedy to himself. And then one day Jesus came to his country. The demons—there was a legion of them—recognized Jesus and desired to be let alone by him. But with authoritative voice Jesus commanded them to come out of the man, and lo! he was restored to his right mind again, and became again a normal, human being. Many people have been somewhat scandalized over the fact that when the demons left the man they went into a herd of swine which thereupon plunged headlong down the steep side of the mountain and were drowned in the sea—they point to this as a distinct blemish in the character of Jesus, a petulant and unwarranted act on his part. But even more than whatever mystery is involved in that phase of the incident, there is even more mystery involved in the setting free of the man from the thralldom of the dominion of the demons or the unclean spirit. And commentators and commentaries leave so much unexplained, or resort to such fantastic explanations that they are no explanations at all.

But I heard only last Sunday an illuminating interpretation of this lesson, although the woman who gave it had no particular reference to this story at the time. She is a missionary who has spent over thirty years in China, for the most part not supported formally by a Board, but depending upon faith, and the ability of God himself to support the work by outright gifts. It was an amazing and inspiring story which she told, and one that shamed and sobered many of us who heard her tell in her simple but very sincere and impressive way what God had done for and through her and her husband. She said frankly, however, that the secret

and the basis of her faith was in large measure due to an experience which she had almost as soon as she had reached China many years ago. The thing sounded almost incredible, unbelievable, but no one could doubt it for a minute for it bore the earmarks of reality and genuineness.

As soon as she learned a smattering of the Chinese language, she went one day to a hall or room or little chapel of some kind and started to speak to a group of women who had gathered to hear her. In the midst of her remarks there suddenly appeared in the doorway, as she says, one of the most terrible-looking human beings that she had ever seen. With disheveled hair, and ragged clothes she stood there, with a wild look upon her face, screaming in high pitched notes and with venom in her words "Where is the foreign devil woman? Where is the foreign devil woman? I have come here to kill her." Suited to the action to the word she came striding down the aisle straight for the missionary whom she had recognized as the one she sought. She was a woman a description of whom would read almost word for word, the description of the demoniac of Gadara in today's lesson. She was absolutely demon-possessed; again and again she had been bound with ropes and even chains, and again and again under the impulse of the demon strength, she had broken the chains and ropes. She lived for the most part apart from men, sleeping on rubbish heaps, crying aloud by day and raving by day and by night, cutting herself, and injuring others. Here came this woman marching straight toward that small missionary woman, taken unawares and absolutely unprotected so far as any one could see.

The missionary said she did not have time to pray. Indeed she was so taken by surprise and by fear that she could not pray. But just before the demoniac woman reached her to tear her to pieces, she said in a clear voice "In the name of Jesus you shall not touch me, in the name of Jesus you shall not touch me." Startled and surprised the demoniac woman stopped for an instant, and then started forward again. But as if by a superhuman power she did not touch the missionary. For ten minutes the two women faced each other, the little missionary repeating over and over again her hastily concocted formula: "In the name of Jesus, you shall not touch me." At length the demoniac woman fell at her feet, weeping with great sobs. The missionary and her companion knelt with her and began to pray. In a few minutes that degraded, demoniac-possessed woman

looked up with a new and a strange light on her face, and began to praise the name of Jesus. Right there Christ again had asserted his power over demons, right there the miracle of Gadara had been enacted again in modern life. Christ had driven the demon out, the woman again clothed in her right mind, renewed, transformed. People did not have to be told that she had been changed—her very countenance and appearance showed it unmistakably.

The missionary took the converted woman to her home, gave her clean clothing, provided a home for her, taught her, and put her to work later as a Bible woman. For years that former demoniac woman was a faithful and fruitful witness for Christ as a Bible woman or teacher.

What is one going to say about a thing like this? What can one say? There is nothing to say against it. Here is living testimony to the truth of what happened in Palestine, because it has been written out in human life in our own day. Christ still has power to release men from the bondage of demons of every kind. He still can and does break the fetters and bonds of sin. He can still set men free. There are many kinds of demons that still possess men and women, drink, passion, appetite, pride, gambling, impurity, avarice, infidelity, and so on. Christ is able. Christ can save. He needs only the consent of the individual to work his miracle of grace, and to save men from their sins.

SPECIAL NOTICE.

As the Lenten season approaches I would like to urge all key-workers and young people to devote some time to Spiritual and Devotional Life. There is no better time to think about the life of Christ, and it is certainly an excellent way to celebrate the Eastertide.

"The Fellowship of Prayer" is splendid and is available. Look in your Pilgrim Fellowship Guide for details in securing them. If I can, I shall be glad to help in any way.

JUNE JOY HOUSE,
Supt., *Devotional Life*,
E. Va. Pilgrim Fellowship.

Religious Emphasis week at Elon has just been concluded. The week was given over to religion. Miss Ruth Seabury, of the foreign missions department of the Christian Church, spoke twice each day on religious subjects in which college students are interested.



MONDAY.

THE COMPANY INVISIBLE.

"Seeing we are compassed about by so great a cloud of witnesses"—Heb. 12:1, 2; 4:32.

Persons whose interests are wholly confined to a small locality easily fall into cliques and feuds. To avoid this danger the wise person interests himself in a wide variety of other men and women.

Deliberately, he gives thought to those whom he may have met personally, or whose names he has learned through print, whose activities are far removed from his own. Anybody who so will, no matter how circumscribed his own lot, may live also in other lives.

Prayer—For all the saints who are still busy in Thy service, we thank Thee, O Lord. We would in our thought and prayers be partakers of their ministry, share in their service. *Amen.*

W. T. Ellis, in *Christian Herald*.

TUESDAY.

WHAT SORT PEOPLE?

"I have compassion on the multitude."—Mark 8:2.

We are told that the "multitude" consisted of but few ideal people. As it ever has been in all ages, so it was then even as now, they were rough, noisy, jostling, selfish, bad-mannered. We would not wonder if there were not some riff-raff. This was the multitude.

The picture we get from the Bible story, however, is one of compassion and helpfulness. Jesus stands there looking upon them all. This sensitive, delicate-fibered man loved them and longed to help them.

This picture is not unlike the world picture today. When we think of the multitudes, unemployed and down and out, and when we think of what is being done to help them, drafts upon the spirit of compassion is incomprehensible. Never was there a

greater opportunity for Christ-like people to emulate Christ in compassion and in lending helping hand.

Prayer—Our Father, Thou has set us in the midst of the multitudes. Their needs cry unto us from the ground. Make us like Christ toward them. *Amen.*

WEDNESDAY.

THAT SUB-CONSCIOUS SELF.

"As he thinketh in his heart, so is he."—Prov. 23:7; Phil. 4:8, 9.

Recently, in a telephone booth in the National Press Club, in Washington, I noticed that the memorandum pad was written over with the Greek word, *Xpistos* and its English equivalent and derivatives. Some one, while listening to a 'phone call, had perhaps, unconsciously scribbled on the paper.

I wonder if you and I would write "Christ" if our pencil were revealing our innermost thought.

Prayer—As the thoughts of a lover turn to his beloved, so would our hearts turn to Thee, O Christ. For all our springs are in Thee. *Amen.*

W. T. Ellis, in *Christian Herald*.

THURSDAY.

WAVERING CHRISTIANS.

"He that wavereth is like a wave of the sea, driven with the wind and tossed."—James 1:6 (read 1-7).

Every day, almost, brings to us afresh the knowledge of some who formerly were great Christians and whose service was a moving spirit among others.

Now, something has happened. One slumped into public life and in that life found himself condoning infamous deeds. Another due to some dislike shifted his Christian activities and found himself cold and luke-warm and engaging in unwholesome doings.

The moral is that pious persons becoming engrossed in other affairs are imperiled when it comes to prac-

ticing the stern realities of Christian living.

Prayer—Our Heavenly Father, giver of all gifts, give unto us unabating devotion and ardor and steadfast loyalty to righteousness. *Amen.*

FRIDAY.

STRATEGY IN SERVICE.

"Be ye therefore wise as serpents and harmless as doves."—Matt. 10:16.

Dr. William T. Ellis tells a story of a young college graduate who invited her mother to a house party of her classmates. "Mother, you won't mind if some of the girls smoke, will you, and if I smoke, too?" she asked.

"You know daughter, that mother wants to go right along with you and your friends in all your interests. So I'll not only not object, but I'll smoke, too. Of course, I can't smoke cigarettes; but between now and the house-party I'll learn to smoke a pipe; so you can count on my being one of you."

We are told that this was a sharp rebuke to a girl. Naturally there was no smoking. That mother was a shrewd strategist. It is true that sometimes the ridiculous is better than the conventional.

Prayer—Our Father, make us wise as serpents in all our relations. Make us harmless, indeed, in all our doings and give us the patience of the Master. *Amen.*

SATURDAY.

SORROW'S JOYS.

"My strength is made perfect in weakness . . . therefore I take pleasure in infirmities."—II Cor. 9:10.

We read from the mornings paper the story of a physician in the city of San Diego who ten years ago lost his sight and during this ten years never lost his humor. The second marvel is that by an operation, recently made, his eyesight was restored. He now stands upon the

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FOR COMMUNITY RIGHTEOUSNESS.

By REV. JOHN G. TRUITT, D. D.

"For He loveth our nation, and He hath built us a synagogue."—Luke 7:5.

Here is a man's love for his community tested by that which he hath built in it. Here is a man who intended to build a blessing for those amongst whom he lived, and incidentally built a monument for himself. Here is a man with ability to recognize the best about him, and measure up to it by fostering it, and building it bigger and better into his community. Here is a man catching hold of the faith of the folks about him, and making it a blessing to all concerned. Here is a man coming into a neighborhood, and finding the good in it likes it, and lines himself, with all his power and strength and might with it. Here is a man whose name is not forgiven, but whose worth to his community, and his day, is never forgotten. He is a professional man, so to speak, who finds love a practical reality. He is a man whose ways are worth considering.

His recommendation, given unsought by his contemporaries, and who by the way might naturally have held him in contempt because he was an outsider and lined up with the nation which was overlooking the entire land—his recommendation, I say, was "he loveth our nation, and hath built us a synagogue." He loves us, and has shown it by giving us help along the very line that makes us lovable. He is unselfish in his love, for he need not for his own account, have built us a synagogue. He was a man in whom there lay deep in his nature the sense of appreciation, sympathy, and unselfishness. He is a man worth meeting. May his kind increase!

His name was not on the cornerstone of the building he built, but his nature was expressed in the lives of the men whom he met. He was a benefactor of the first rank, a man of fine faith, and good fruits. It is but natural that it should be recorded of him that his servant was "dear unto him" for this kind of man would love the lowliest man whom might be retained in his service. His life and character is a good illustration of the solution of one of the greatest problems of our modern day, namely, the problem of labor and capital. As an

employer he loved his employee, and in sickness sought the health and happiness of that employee. He practiced the golden rule, rather than the rulership of gold, and he found a large place in the immortal pages of Holy Writ.

His servant was sick, and being very dear to him, he sought for his cure. The community chest of the Eternal was in his own humble soul. He had heard of the great Physician, and being of another race and nationality he sought the aid of friends of that noble race to help him secure the aid of the great Physician. See how readily the elders of the people came to his help, and how diligently they sought to be of some value to the man who had so well exemplified their best traditions in his own life! Ordinarily they would have despised the request of a centurion, but here was one who found favor in their eyes. Why? Because there was love in his heart for his fellowman whether he be of another race, or of another class of society. That sort of man towers and triumphs at last in the hearts of his fellowmen.

The elders hastened to find Jesus for this friend, although they probably would have hesitated for themselves. And when they found him they did not take no for an answer, even if the great Physician had been want, as he never was, to give it. But they quickly informed him of his benefactions and his love. With these gifts of love in their hands they approached the throne of grace and mercy. They said: "He was worthy for whom he should do this: for he loveth our nation, and hath built us a synagogue."

The story continues: "Jesus went with them." Here is a plea that could not be denied, and here is the opportunity that Jesus sought ever, namely, to do good. You remember it is written of Jesus, "He went about doing good." Jesus, too, was building a monument in the heart of humanity on the basis of love. Not love for his own people only, but love for those of other nations, classes, and conditions—love for every man. He, too, was building a monument higher, than Calvary, and that would reach into heaven itself.

A man like this centurion would be an humble-minded man. When it became known to him that Jesus was coming to his house, "the centurion sent friends to him saying, Lord,

trouble not thyself; for I am not worthy that thou shouldst enter under my roof: wherefore neither thought I myself worthy to come unto thee." He recognized that Jesus was noble, divine, holy, and great. He felt his own weaknesses and faults. He was a great somebody that one who could heal the sick, and raise the dead should come unto him. He sent him word to "But say the word, and my servant shall be healed."

What it has taken the ages a long time to learn this good-hearted man saw at a glance. He learned life at the footstool of love, and such men always have been far ahead of their fellows in spiritual discernment. "Say the word, and my servant shall be healed." When Jesus heard that "he marvelled at him and turned about, and said unto the men that followed him, I say unto you, I have not found so great faith, no, not in Israel." And when the centurion's messengers got back to his house they found the servant healed!

That story warms my soul, even as it warmed the heart of Jesus that day to find so great humility and faith. The two go hand in hand. Now let me suggest to you that that man received a blessing for his efforts toward community betterment. "He loveth our nation, and hath built us a synagogue." Have you had a little part in helping to build this great church? Have you had some share in making this city a better one? Have you given of your time, forethought, and means toward the community uplift so much needed by us all? Have you shown the goodness of your heart by the gifts of your hand? Have you shown that you recognize your responsibility to your God by sharing some responsibility toward your fellowmen? Then you, too, are in the line of the man whose faith was so very greatly commended by Jesus Christ. Show your life by your love. Show your love by the way in which you help to lift the burdens of your community.

There is a blessing in it for you, if you do it unselfishly, and without thought of the way in which it may be returned to you. This centurion did not realize that the spokesman in the band who followed Jesus, namely, Simon Peter, would be one of the boys raised up under the tutelage of that very synagogue! He did realize that in the band of followers would be Matthew who had probably attended that selfsame synagogue, whenever he went to worship. Yes, Simon Peter and Matthew were fellow townsmen of this centurion, and might have added their own person-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

This letter is especially to the good women of our churches—Women’s Missionary societies, Ladies’ Aid societies, etc.

We appreciate the loyalty and splendid cooperation we have always had from the good women of our churches. They have always come to our rescue when we had a real need.

We are now very much in need of Easter dresses for girls and little suits for little boys. The good women have been good to us and have from year to year sent us dresses around Easter so all the children might be dressed up for Sunday school and church on Easter Sunday. We hope this Easter season will be no exception to the rule.

It is an opportunity to help supply a real need at the orphanage.

If the good women will get busy I feel sure every child will be happy on Easter Sunday morning. The children will not only be happy but if you had a part in making them happy you will be happy because you had a part. The greatest joys people get is by doing something for others.

If you could be here on Easter morning and see the children’s happy faces as they march down the sidewalk going to Sunday school and church your heart would overflow with a real joy.

Then we have another real need at the orphanage. *That is sheets.* It takes lots of sheets for one hundred beds. The wear and tear on sheets is heavy. Children are not careful as older people and running them through the laundry so much soon gets the best of them.

We had two happy children last month. Billy Fisher in the second grade and Martha Lee Whitten in the eighth grade made the honor roll and received as a prize 50 cents each. A prize of 50 cents is offered to every child that makes the honor roll.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR FEBRUARY 24, 1938.	
Amount brought forward	\$1,237.10
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Bethlehem	\$ 2.48
Ingram	7.00
Greensboro, First, additional Thanksgiving, \$8.55;	
February, \$11.52	20.07
	29.55
Eastern N. C. Conference:	
Christian Light	\$ 2.75
Piney Plains	7.00

Mt. Auburn	1.55
Amelia	1.00
Bethel	2.87
Damascus	3.00

Western N. C. Conference:	
Mt. Pleasant	\$.38
Pleasant Ridge	4.66
Ether	1.48

Eastern Va. Conference:	
Cypress Chapel	\$ 4.50
Wakefield	2.33
First, Portsmouth	5.04
Liberty Spring	7.00
Waverly	2.25
First, Richmond	10.14
Bethlehem	4.32

Valley Va. Central Conference:	
Leaksville	

Ala. Conference:	
Bethany	1.00
Ga. & Ala. Conference:	
Vanceville	1.00

Special Offerings.	
Mr. May, support of children	5.00
18.17	Total for week
	\$ 101.97
6.52	Grand total
	\$1,339.07

With the passing of basketball from the schedule, the attention of sport fans of Elon is focused on the coming baseball campaign. Practice will start soon and prospects are that Elon will have another good season.

“That’s right,” exclaimed the photographer enthusiastically. “Just hold that pleasant benevolent expression a moment.”

“All right,” groaned his customer, “but hurry up. It’s hurting my face.”—*Biblical Recorder.*

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Holy Bible

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
11 John 3. 17.
12 Matt. 24. 1.
13 Luke 19. 44.
14 Luke 21. 7.
15 Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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514 S. Main St., THE CHRISTIAN SUN Norfolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Marriages

HOLLAND-BRADSHAW.

The marriage of Miss Alice Bradshaw, daughter of Rev. and Mrs. Elisha Bradshaw of Walters, Virginia, to Guy C. Holland of Baltimore, son of Mrs. Alice Holland and the late Mr. Claude Holland of Walters, Virginia, took place Thursday afternoon at four o'clock at the home of the bride's parents.

The ceremony was performed by the Rev. H. E. Crutchfield, pastor of Mount Carmel Christian Church, before an improvised altar of pines, running cedar, cut flowers, and cathedral candles.

The bride wore a dress of royal blue velvet with matching turban and black accessories. Her flowers were a shoulder corsage of gardenias and lillies-of-the-valley. The ring ceremony was used.

Only members of the immediate families attended the wedding.

After a short wedding trip, Mr. and Mrs. Holland will make their home in Baltimore.

In Memoriam

MORRIS.

The sudden passing of James Herbert Morris from the Mt. Olivet (Green) Church and its neighborhood makes one realize the uncertainty of life. Brother Morris, one of the leading church members and leading citizens of the community, was stricken suddenly and died within an hour. His immediate family and nearby neighbors and

friends will greatly feel their loss, for his presence had been there for 64 years. His death occurred February 1, 1938.

The funeral was conducted by the writer from Mt. Olivet (G) Church near Standardsville, Va. May the Lord be the Shepherd of the bereaved ones he has been to the departed one.

W. J. ANDES.

ISLEY.

In the passing of Mrs. Sallie Isley at the home of her son, Clyde Isley, on January 6, 1938, the Ladies Aid Society of Bethlehem Christian Church lost one of its oldest members. The society wishes to express its appreciation of her life and service. Therefore, be it resolved:

1. That in her death we have lost a Christian character. Although confined to her home for several years, she was ever faithful to her church and society;
2. That we hold in loving remembrance her years of faithful service;
3. That we extend our heartfelt sympathy to her family and pray that God will bless them;
4. That a copy of these resolutions be placed on the records of our society, a copy sent to "The Christian Sun" for publication, and one to the family.

Mrs. C. L. SIMPSON,
Mrs. B. M. FAUCETTE,
Mrs. ROY KERNODLE,
Committee.

A COUNTRYMAN SAYS:

(Continued from page 9.)

Then we can have some happy goal or objective to look forward to. This will make the burden lighter, and the joy of accomplishment greater.

Finally, we can do something to improve our business, our home, our school, our church and our community. Dr. Clarence Poe in *The Progressive Farmer* speaks of Six Crusades for 1938, in which each and every one of us may do something for the betterment of the world, and at the same time acquire a more happy existence in our journey along the pathway of life in the new year. His Crusades are:

1. The crime and folly of war.
 2. Ignorance.
 3. Poverty.
 4. Intemperance.
 5. Disease.
 6. Crime.
- These are all worthy causes and dangerous foes, and while, we, as individuals may think we can do little, yet through our schools, Sunday schools, churches, and other organizations, we can do much to help bring God's kingdom here upon earth as well as proclaim its glories in the after life.

A COUNTRYMAN.

FAMILY ALTAR.

(Continued from page 12.)

street corner for hours enjoying the world as it goes by.

We know others who treat afflictions lightly. "What's a bum leg?" snorted a great editor to one of his associates who was on crutches. If I had a wife and family such as yours I would not care if I had two broken

legs and a busted rib besides. Man, you have everything worth while."

Let us not take our afflictions and woes to market. Let us not wear our discontent on our shoulders but let us see the big things of life and do a big man's work. In this way, afflictions are of lesser importance.

Prayer—Our Father, help us to be less self-conscious. Make us more useful in the big things of life. Amen.

SUNDAY.

REVERENCE AND PRAYER.

"*Hear Thou in Heaven, Thy dwelling place.*"—I King 8:30 (read 27-30)

The reverent soul meets a scene every Sunday that stuns him. This scene is the scene of prayer at church. When the preacher is leading in prayer nearly every one present bolt upright, looking at one or another or gazing at the preacher, we cannot say that they are irreverent for we cannot judge the heart. But are they?

To our delight, the prayer is a summons to praise, to confession, to petition, and it is said with enough deliberation for the silent formulation of individual prayer and devotion. But many of them seem bored. They acted as if they expected prayer to be short and snappy. Then they call the preacher a good actor.

We urge our worshippers to enter into prayers of the sanctuary with contrite hearts. We urge everyone to listen to the sermon thoughtfully and helpfully and bow down and worship God. It should be the pleasure of every worshiping soul to learn the art of prayer as well as should the preacher.

Prayer—Our Father, we come to the fellowship of Thy house today and we thank Thee that Thou art a prayer-answering God. We pray Thee to move upon us to worship in attitude of soul, mind and body as well as in mere faith. In Christ's name we ask it. Amen.

SUN'S PULPIT.

(Continued from page 13.)

al testimony to the sincerity of his life and works in the community.

Do not wait until some deed of greatness you may do, but just join right in where you are to be an asset to your community; to help build its better homes, better schools, better churches, better newspapers, better places of recreation and amusement for the boys and girls; and better type of citizenship in general, and your love for your community will be recognized by those about you, and your faith will be commended for you by the Master of Men.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty 12-1-38 *Things, Charity*

VOLUME XC.

RICHMOND, VA., THURSDAY, MARCH 3, 1938.

NUMBER 9.

Who Gathered and Pressed

By VICTOR B. CHICOINE.

I wonder who gathered the grapes
That made the wine for the cup?
Were they gathered with scurvy jest
And lecherous hand?
I wonder who pressed them out
And filled the jar?
Were they pressed by feet
Which soon would beat
A road to shame?
And the jar was it carried far
By one who bore only for pay?
I wonder, O God, did some men,
By brothers, called swine
Carry the wine, to the upper room?
I wonder did Jesus care or think of this,
And of toil, and sweat, and shame,
Or only of choice disciples
And his own good name?
Did He, Mystic, break the bread,
And for the few pour out the wine?
A cross gives answer from Calvary's crest
And speaks for those who gathered and pressed,
And carried with honor or maybe with shame.
And time takes care of His own good name!

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Woman's Mission Board of the Southern Convention is to meet at Elon College on Saturday of this week.

It can be done—THE CHRISTIAN SUN can live and grow as the final report for February of next week will show.

Begin planning for the missionary offering at Easter. The world's need for the message of peace was never greater.

Mrs. Joe E. Holland, director of music at the Holland Christian Church, is improving after a serious operation at Lakeview Hospital.

Rev. O. D. Ullom of Southern Pines, North Carolina, is a fine young minister of our church and is available for pastoral service in that area.

"If we are on one end of the yoke and God is on the other, there is no limit to the amount of work that can be done."—DR. JOHN G. TRUITT.

"We have made God a sort of Lazarus lying at our gate begging us for the crumbs that fall from our table."

—J. H. DOLLAR.

The program committee of the Southern Convention was in session at Norlina, North Carolina, on Thursday of this week to plan for the convention which is to meet in Portsmouth, the last of April.

Dates to remember: Southern Convention, April 26-29; General Council and National Pilgrim Fellowship, June 15-23; Elon Summer School, June 27-July 2; Franklinton Summer School, July 4-8.

Miss Ruth Seabury says this about her trip to Elon College: "I have never enjoyed a college group more than the one at Elon, nor found on any campus a finer spirit—good evidence of the ideals and faith behind it."

Rev. W. J. Andes of Harrisonburg, Virginia, spent last week-end in North Carolina. He has recently held training schools in some of his churches,

and is hoping to enter Duke University next fall to finish his seminary work.

The Stewardship meeting at Shelton Church (Congregational), Portsmouth, Virginia, on last Sunday was poorly attended but the program was of a higher order. Dr. John G. Truitt gave an excellent address and others added much to the program.

Mr. W. S. Hanbury, senior deacon of First Christian Church, Portsmouth, Virginia, was seriously injured in an automobile accident last Sunday and is in Parrish Memorial Hospital, Portsmouth. He is a member of THE CHRISTIAN SUN family. Other members of the family will wish and pray for his speedy recovery.

A COUNTRYMAN SAYS:

Sunday, as we gathered around the table and heard the pastor speak, "For as often as ye eat of this bread and drink of this cup, ye do show the Lord's death till he come," the word "till" lingers still. Till—a small word tucked away among others of seeming greater importance. Yet this little word is a measure of the time prior to our Lord's return. When will His coming be, and what will happen before he come? Shall we have so used this time as to be prepared for His coming? Will our conduct after we go out from His table be such as to be a memorial of His broken body and spilt blood "till" He comes again?

Here, indeed, is a commission and a responsibility for the Christian; a challenge to the highest and best in man, an example of unity between the human and the Divine. If we are children of God, we accept the challenge and endeavor to live up to it. We shoulder the responsibility gladly as a true servant of God and come in our unworthiness, and with all our imperfections, and offer ourselves to the One who in His divine wisdom has seen fit to use sinful men in the furtherance of his kingdom on earth. A great privilege, a great opportunity, witnessing "till" He comes again.

LYNCHBURG, VIRGINIA.

On Sunday morning, February 13, Mr. Charles P. Culver, Superintendent of The Christian Herald Industrial Mission, Foochow, China, preached on "The Crisis in China" at the Congregational-Christian Church, Lynchburg, Virginia. Mr. Culver brought an enlightening and stirring

message of present conditions in China. Having spent twenty-one years with the Industrial Mission, he was well qualified to bring an impartial interpretation of what is happening in the Far Eastern Crisis.

In the evening, at a union service with the Second Methodist Protestant Church, Mr. Culver showed motion pictures of The Christian Herald work to a church filled and overflowing with interested listeners. Dr. Stanley H. Martin, medical missionary in Korea, accompanied Mr. Culver and assisted in the services. In the evening Mr. Culver spoke briefly on the political situation and gave a glowing tribute to General Chiang Kai-Shek.

J. HOWARD SMITH.

An interesting sidelight on the Jewish attitude toward Christ is provided by a recent sermon preached in Temple Israel, New York City, by Rabbi William F. Rosenblum. Admitting that "Jesus had a place in ancient Israel," the Rabbi said: "There seems to be no reason why his (Christ's) resumes of Jewish teaching and the absorbing account of his life and work among the lowly should not be made part of the synagogue literature today. . . . There should be a place for Jesus in the synagogue comparable to that which Moses and the prophets occupy in the church. Christianity does not deify them, but it recognizes the strength and truth of their doctrine. Judaism, in a world that may be reactionary for the moment but is destined to regain its sense of progress in the future, need not place Christ on its altar of worship, but can find place for his teachings and wisdom in its literature and perhaps in its liturgy."—From the Jewish standpoint this is doubtless a very liberal position, but for the Christian it only confirms the Scriptural statement that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in." And that "fulness" may be nearer than we think.

NOTICE.

The approaching session of the Southern Convention of Congregational and Christian Churches is scheduled to meet with the First Christian Church of Portsmouth, Virginia, April 26-29, 1938. All boards and committees of the Convention are requested to begin sufficiently early to allow ample time for thorough consideration of all reports which are to be submitted.

STANLEY C. HARRELL,
President.

COMPARISON OF GIFTS OF MEN AND WOMEN.

A study by an alumnae committee of seven colleges—Barnard, Bryn Mawr, Mt. Holyoke, Radcliffe, Smith, Vassar and Wellesley—shows the interest of larger donations and bequests in 1936 and 1937.

In the six cities studied—Baltimore, Boston, Chicago, Philadelphia, New York and Washington—the figures are as follows:

	Men	Women
Education	\$82,300,453	\$ 7,805,657
Relief	22,373,450	5,997,079
Health	6,923,394	7,788,825
Religion	2,742,090	9,018,842
Fine Arts		4,831,491

Religion is the chief interest of American women in distributing gifts and bequests, it was stated in the report of the alumnae committee of these seven colleges, made public recently.

Education, health and organized relief followed in that order. For men, on the other hand, the report showed that education was a top-heavy favorite, with organized relief and health following.

In Chicago the picture was reversed, with fine arts receiving the largest amount of money—\$2,052,000—from women during the year, largely as the result of bequests of the late Kate Buckingham, who gave \$2,000,000.

In 1936 and 1937 in Chicago the figures were:

	Men	Women
Education	\$7,661,000	\$ 550,000
Relief	143,386	132,000
Health	1,172,600	87,000
Reform		60,000
Fine Arts	35,000	2,052,000
Foreign Relief	45,000	
Religion	175,000	2,000

How does your giving and that of your church compare with these cities? Where will giving in this proportion lead us in American life?

"BELIEVE IT OR NOT."

(An Elon Story.)

Elon is the fourth of four succeeding schools—schools succeeding each other—Holy Neck Female Academy, Suffolk Collegiate Institute, Graham College, and Elon. There is a student now in Elon whose grand-mother was a graduate of the first school; his mother a graduate of the second; his father a student of the third; and four brothers and sisters graduates of the fourth.

This is the way it was told to me: "My mother was a graduate of Holy Neck Female Academy, which was founded by Dr. W. B. Wellons in 1853; which gave way to Suffolk Collegiate Institute, which was founded in 1872; and of which institution

OBLIGATIONS OF MINISTERS

The call to be a minister comes from God, but the commission is given by His Church. In our fellowship the Church grants a license to preach, and later, if the candidate proves worthy, ordains to the office of elder with the privilege of administering the sacraments. Very solemn pledges are taken when licensed, and again when ordained. To refresh the mind of the ministers, to inform the laymen, and to inspire those who may be thinking of entering the ministry, the pledge taken at licensure in our churches is given below.

Government and Principles of the Christian Church.

1. Do you believe the Holy Scriptures to be the word of inspiration, and a sufficient rule of faith and practice?

2. Will you faithfully adhere to the Principles and Government of the Christian Church?

3. Will you labor zealously, through the grace given you, to promote the peace and unity of the church?

4. Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord?

NOTE: The Southern Convention has long used as its guide book of ceremonies the *Government and Principles of the Christian Church*. This book is now out of print and has not been rewritten since the merger. The *Manual* formerly used by Congregational churches has been rewritten and is available at \$1.00 per copy, at the Christian Publishing Association, Dayton, Ohio, or Pilgrim Press, Boston, Massachusetts.

I am graduate; the Suffolk Collegiate was succeeded by Graham College, to which my husband went as a student, and which institution gave way to Elon, to which we have sent six of our children."

If Elon has a successor it will probably be attended by some of her great-grandchildren.

JOHN G. TRUITT.

Pope Pius observed the sixteenth anniversary of his coronation on

Manual of the Congregational and Christian Churches.

1. Do you confess your reverent faith in God and love for Jesus Christ, and promise to preach His gospel in its simplicity and its purity, wherever He shall call you?

2. Do you receive the Scriptures of the Old and New Testaments as containing a revelation of God to man, revealing to us the character and will of God, and the way of salvation through Jesus Christ; and do you accept them as your guide in faith and in the practice of your profession as ministers of the gospel of the Son of God?

3. Do you accept the government and doctrine of the Congregational and Christian Churches, and promise to be loyal to these churches, and to promote the edification, purity and peace of the Church of Christ?

4. Do you promise to keep your heart with all diligence, to give yourselves diligently to study and prayer, and to make full proof of your ministry?

5. Do you promise to submit yourselves unto the Lord, and to the churches of this association, or of any other association to which you may be transferred, and faithfully to perform the obligations which this relationship involves?

February 12th by attending mass in the famous Sistine Chapel. Cardinal Nasalli-Rocco, the oldest living Cardinal created by the present Pontiff, celebrated the mass, which was witnessed by twenty-nine Cardinals, members of the Papal nobility and diplomats accredited to the Holy See. After the mass Cardinal Granito Pignatelli di Belmonte conveyed the congratulations of the College of Cardinals to the Pope, who was crowned the 26st Pontiff on February 12, 1922.

EDITORIAL STAFF

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR DISTINCTIVE DOCTRINES.

The contributor of the "Suffolk Letter" made some very important statements in his article last week. The first one is to the effect that Christian Churches have dropped the emphasis of our distinctive doctrine. Just what Dr. Johnson had in mind is not entirely clear to this writer, but his subject has brought to the surface some things that seem to be important.

In the first place, the merger was not intended to take away any of the enthusiasm of members of either Congregational or Christian churches. It was definitely understood from the first that every individual and every church should be as free in its thought and activity, as devout in spirit and as loyal to its ideals as it has ever been. For those in this group to fail in this particular would be a loss rather than a gain.

Secondly, it is doubtful whether the Christian Church as a rule has been very clear concerning its doctrines. Apparently, most of us have gone along fairly easily believing that one church is about as good as another and that it makes little difference concerning what one believes. This is not true of all our people, but there is truth in the idea which applies to many of our members. Both the strength and weakness of Christian churches has been this lack of definite ideas concerning God, Jesus, the Holy Ghost, good and evil, and all human relations. Few definite tests along this line have to be made by ministers in order to be ordained. No individual has ever had to meet doctrinal standards in order to become a member of our churches. The questions asked of candidates for membership in the church are very broad and inclusive rather than definite and doctrinal. We have thought of this as a distinctive feature which tends to Christian brotherhood rather than narrow sectarianism. It has been our boast that we accept members on the basis of loyalty to Jesus Christ with the privilege of interpreting the Bible as the individual may be able. To lose this would be to lose the genius of the Christian Church.

If members of the Christian Church can add nothing more than a soft sentimental "hail-fellow-well-met" attitude, then we are certainly not worthy of the confidence and friendship which the hard-working, devout and sacrificial Congregationalists have offered us. To be sure not all Congregationalists are of this type, but many of them are and they are the ones who are the salt of the church and give it its saving influence. This writer is not willing to believe that members of Christian churches, pastors and laymen, want to enter

into a cooperative work with people of another denomination without making a distinct contribution of their own. We, therefore, would call upon the people of the Christian churches, and especially the leaders, to consider well the contribution which we have to make to the United Church and to the Kingdom of God. If we are becoming soft in a day of testing, that is pathetic. The age in which we live calls for all of the strength of character, intellectual sincerity and courageous service which it is possible for the Church of God to give.

Perhaps the problem presented in Dr. Johnson's article is one of those which should be considered at the coming session of the Southern Convention. What, definitely, do we, of the Southeast, have to contribute to the on-going program of the United Church and to the Christian world at large? Is there anything that we can give? If so, what is it? and how can we best give it? This writer is not willing that the Church of which he is a part shall simply be a sponge to absorb whatever may be given by generous-hearted Christian people. We have a contribution to make. The Congregationalists best known to this writer are eager that we make it in our own right. They do not want us to soft-pedal, to dodge the issue, and to do less. They want us to express our own personality, our own idealism, our own genius. They want to work with us in every possible way. Unquestionably we want to measure up to the high standards of Christian fellowship, nobility of character, definiteness of purpose and successful accomplishment which will be an honor to our Church and more especially to the Christ whose name we wear.

THE MISSION RALLIES.

Our good women in the Southern Convention are developing the habit of bringing an outstanding person into the conferences to speak in connection with the mission study books. So far they have been very successful in this. This year Miss Ruth Isabel Seabury of Boston, did an excellent job in presenting information concerning the Moslem World.

Miss Seabury volunteered for service in Turkey but was not able to take assignment there. Her interest there has increased through the years, and as she told the intimate stories of things that are happening in Turkey and in the Moslem world one could feel that personal interest of her own heart which made the subject live as she discussed it. At Winchester, Linville, and Bethel, in the Valley of Virginia, adults and young people came to hear her speak and went away delighted with what they had heard. In the evening (Thursday) at Bethel the young people gave a banquet which was well done. Representative young people came from all over the conference on a rainy, foggy night, and went away feeling more eager to share in the work of building the Kingdom of God around the earth. At Suffolk the women almost filled the large auditorium of the Christian Church both morning and afternoon, and at the evening hour the young people practically filled the same auditorium. Turkey has become an interesting topic, and the Moslem world seems nearer to those who are Christian in this section than ever before. Those who attended at Elon were probably as equally delighted and have (Continued on page 9.)

Another Heart "Strangely Warmed"

I am just completing my third visit to the Southern Convention within the last two years. To say that I had a good time would be putting it mildly. The nicest part about it is that on this third visit I have a real sense of the life and spirit within the Southern Convention of Congregational and Christian Churches and most helpful acquaintances with many of its finest personalities. For all of this I "give thanks daily," but I welcome this chance which the editor of THE CHRISTIAN SUN has given me to express my gratitude not only for the warm hospitality and the friendships of our church leaders and members here in the south but more particularly for the "special gifts" which the two years have made me understand, evaluate and appreciate.

In the first place I am grateful for the vigorous fellowship within the Christian Church, and for that growing company of young members with a deep strong religious life making so definite a contribution to our whole national Congregational - Christian life. Until we became one fellowship I had little contact with Southern churches, for indeed there were very few in our fellowship. So the mere chance to meet with this larger number in which the warmth and feeling of the south combine with a real love for Christ and a real interest in His church means a great deal, and I know that it will mean more year by year for the work and fellowship of our Church body.

I have found my heart warming, too, at the evidences of a real and genuine interest in missions. The merger has complicated the difficulties of cultivation in the last few years, but the love for missions is strong and definite and expressive. The future will, I think, show us ways and means by which that interest may make itself more definitely felt in the work at home and abroad. The world needs Christ today, perhaps more than ever before. It needs from the Church a strong evidence of his life in the world. We have a mission in a unique sense today. All the vigorous interest of the churches of the Southern Convention will increasingly reinforce the historic connection of our churches north and south and find pioneer fields, not necessarily of geography but of world need in which to testify to Christ's love and express his spirit in the life of men. I myself have seen this interest evidenced by the perfectly splendid meetings gathered to consider our responsibility for presenting Christ to the Moslems today. The

Denominational Leader Expresses Appreciation After Visiting in the South.

By RUTH ISABEL SEABURY.

all-day conferences at Elon College where the women of North Carolina gathered some 300 strong, in Suffolk where the Eastern Virginia women came in equal numbers during the day and young people at night, and the three sectional meetings in the Valley of Virginia each so well attended for that rural area on a stormy day, warmed my heart and demonstrated in a unique way the vigor on which the work of Christ can draw for the future.

In the third place I should like to testify to the leadership which the Southern Convention is giving to our whole national church life. No one speaks of that without mentioning the long and loving service of Dr. J. O. Atkinson for which we are all grateful, north and south alike. But it is perhaps fitting that the new leadership points to a future as long and as useful as Dr. Atkinson's many years of service. You have given from this area Lanson Granger as president of the National Pilgrim Fellowship, Dr. L. E. Smith to the arduous task of the executive committee of the General Council, Rev. F. C. Lester to the administration of our missionary work abroad through the Prudential Committee of our American Board, and others no doubt whose splendid connection I do not see quite so closely.

We women are all particularly gratified at your newest contribution. It is no doubt already known to the women of the Southern Convention that after many years of experiment we have in our church today a strong fellowship (we do not call it an organization) of Congregational-Christian women. Feeling the need of "strengthening each other for good works" and sharing our vital experiences in church work and life, these women from all kinds of groups and all states have set up a loose type of organization at a minimum of red tape, a minimum of expense and a maximum of fellowship. It is thrilling to go about as I do among the states and see their merging, strong state conferences of women under many names. The simple bond that unites us in cooperative work is the Council of State presidents of women's organizations which meets ordinarily once a year but with an additional meeting at the time of the General Council every two years.

These meetings have come to mean more and more of inspiration. But the real work of cooperation in fellowship is done through the executive committee elected at the annual meeting. It is our strong desire that this should be truly a *national* fellowship not headed up exclusively in the areas of our greatest numerical strength around New York and Boston. This year at the mid-winter meetings the women elected as president Mrs. Brown of Southern California. It was a fitting tribute to Southern California's leadership and strength, for it is among the four strongest women's organizations in our country. As vice-president of the organization for this year, the women unanimously elected Mrs. John G. Truitt of Suffolk, whose presence on the body of state presidents has been as the representative of the Woman's Board of the Southern Convention. Mrs. Truitt has made a real place for herself in our national life and this appointment is not that of the usual vice-president. One of the greatest tasks of the women's executive committee is that of uniting in our joint missionary program of promotion and education under the missionary council. The president serves on the Joint Staff in New York, meeting three or four times a year. Naturally, it was out of the question for a California woman to attend meetings with any regularity, and for this reason the vice-presidency demanded no mere honorary official, but a woman able to represent the president and even more the far-flung fellowship of our women's work. This we know Mrs. Truitt can do as evidenced by her splendid service in the Southern Convention, and I should like at this time to pay tribute to her cooperative spirit and able leadership and to thank the Woman's Board of the Southern Convention for giving her to us.

So, as I turn to the cold, frozen north after watching the buds come out on your southern trees, I most affectionately express my appreciation and loyalty to those of our Southern membership whose work and spirit I so much admire. I feel quite like the little old Chinese woman who received me on a Chinese mountain top one day. She had waited ten days for me to come, for I was journeying by mule back and she could not prophesy the miles per hour of a mule. When I came she took my hands eagerly in hers and sat me down in her home. "Now, you tell me," she said, about the Jesus people across the

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

On Friday, February 25th, Miss Ruth Seabury gave a series of addresses in the Suffolk Christian Church, on, "The Moslem World." Two addresses were delivered to the women. The first began at 10:30 A. M. and closed at the noon hour for lunch. In the afternoon she gave her second address, beginning at 2 o'clock and closing at 3:30.

Nearly three hundred women from the various Missionary Societies of the Eastern Virginia Conference were present. And the personal experiences and interpretations of the speaker were heard with deep interest and great appreciation. Miss Seabury knows her subject and she has the ability to present information in an impressive manner. Those who heard her learned more about the Moslem world than they could possibly have gained from the reading of several books, especially is this true concerning Turkey and its relation to the Mohammedan religion.

At 7:30 P. M. she spoke to a large group of young people upon the same topic, and presented new information of deep interest. The young people were deeply interested in this address and a number remained to ask personal questions at the close of the meeting.

Such conferences awaken a new interest in foreign missionary work. At the present time the people of the Congregational and Christian Churches are responsible for the missionary work in Turkey. A few years ago it was not unusual to read about "the unspeakable atrocities of the Turks." Because of the persecution of the Armenians and their expulsion from that country, Turkey had a bad reputation among many of the nations. But a new day has dawned for Turkey, and with that has come a new opportunity for Christianity. In this period of transition to a new type of civil government it is evident that the time is ripe for a real constructive missionary program which will make a deep impression upon this nation. It remains to be seen whether the Christian Church can meet this situation in a satisfactory way.

Much depends upon the type of work done in the home field. It behooves the church to be much in prayer for the church in America. A shallow, half-hearted form of religion will not make a deep impression upon Turkey or any other pagan land. There must be a deepening of

our own spiritual life, if we are to reach others in a convincing way. Is the church in America prepared to present to Turkey a model of what mankind should be as representatives of Jesus Christ? The church in America will speak louder than the missionaries in Turkey or China. The missionaries make their own impression, but inevitably, the church in America also speaks to these people who need the Gospel of Jesus Christ. The American Church is at the bar of judgment today. It can survive persecution, but it cannot endure hypocrisy. Life speaks louder than words. Jesus Christ is more powerful than the New Testament.

I. W. JOHNSON.

THE ELON COLLEGE LIBRARY CLUB.

Elon College has an excellent library for a small college. The library is housed in the Carlton Memorial Building. It is modern in very particular. The first floor of the building is given over to reading room, librarian's office, catalogue room, and stacks for books. The stacks are within the fireproof vault, and have a capacity of 200,000 volumes. At present we have a little more than 26,000 volumes in the library. These volumes have all been added since 1923, the year of the fire. This means, of course, that our collection is lacking in many of the older volumes, classical and otherwise. Since 1935, very few books have been added. In 1929, to 1935, the Carnegie Corporation put Elon College on its list for a library fund of \$10,000, \$2,000 annually for five years. This, together with what the college was able to put in, gave us an unusually good supply of books. Since 1935, we have been unable to supply the library with adequate current publications.

The Board of Trustees, in its recent session, voted authorizing the organization of the Elon College Library Book Club. The annual membership dues in the Club are one book a year per person. The individual member is supposed to buy a book, read the same, put his name and date on the fly-leaf of the book, and forward the same to the college. Or, if the individual member prefers, he may forward to the library the price of one book, and the library Committee will make the purchase. The Elon College Librarian will be glad to furnish to all members and prospective members

annually a list of books needed in the library, from which the individual may make his selection. An organization will be formed for the purpose of soliciting memberships in the Library Book Club. Miss Ruth Seabury, of Boston, Massachusetts, who was visiting the college at the time this suggestion was made to the Board of Trustees, was first to join. Miss Seabury generously donated four volumes to the library: "China Through a College Window," by William G. Sewell, "Christianity in the Eastern Conflicts," by William Paton, and "Religious Living, and God," by Georgia Harkness. These volumes are greatly appreciated. Who will be next to enroll?

Of course, you will not be confined to the donation of one book. It may be that in scores of homes there are books that would be of great value to the college that the owners would be glad to spare for this purpose. Address all communications to Mrs. Oma Johnson, College Librarian, Elon College, North Carolina.

THRILLS AMONG THE HILLS.

Since the middle of last November the writer has been given an opportunity as supply pastor for our churches in Carrol County, Virginia.

We go for the week-ends on the first and third Sundays. We have been trying to make contacts in the homes, getting acquainted, and conducting devotional services in connection with each call. We have visited the schools close to our work, the teachers of which have been exceedingly kind. We have not had large congregations at our preaching services, but the ones who have come appear interested in our work. New deacons have been elected in addition to the ones who were serving and communion has been observed.

Through the kindness of friends many were made happy at Christmas time. We find opportunities to serve Christ in many ways as we visit in homes of those who are sick, afflicted, needy, and in some cases, suffering. What a thrill to offer the compassion and love of a wonderful Saviour who loved us and gave himself for us. Some of the greatest thrills since leaving High Point in Green County have been ours as we follow the trails in the Blue Ridge of Carroll County. We trust that many a prayer will ascend to Him who said: "Go ye" by our friends of THE CHRISTIAN SUN family.

Should any one who reads these lines feel impressed to help in this work through Sunday school classes, missionary societies, or individuals

they might note our needs: A few friends who will provide a subscription, or half a subscription to THE CHRISTIAN SUN, window lights for our windows that are broken out, and clothing for those who are poor.

Thanks to every one for every prayer and any interest shown in our mountain work.

B. J. EARP.

HOURS OF DISCONTENT.

Human beings do not escape their fate and avoid error even after God has revealed His truth to them. And, for a minister to fool himself into believing the truth is never lost for him, or that he is more capable than another, is but to court disaster—not only for himself but for all those who look to him for guidance.

In a rapidly expanding culture new discoveries and inventions continually unsettle the good old ways, the sense of progress may still keep men self-sufficient.

Sometimes a minister's pride—when he has too much—is hurt by the thought he is not being well recognized by the church he heads. He resents this. He broods over it. This will, invariably, lead to invectives against brother so and so, who is either older or younger and who has less experience and ability than he, or else he is a Congregationalist and we should think of our own men in the Christian Church.

But it is not the place of a man of God to spread fear in times of defeat. When one does, it is with the hope that some may rush to his sheltering arms as a last resort for freedom from restraint. But only the dissatisfied spread confusion in the ranks.

It is a fact, not to be denied, that men who are continually busy doing things for their church and people, find no time for discontent. Seeking prestige and position rather than a place to serve will always bring discontent. And this, in turn, will lead one's people to become discontent with their minister.

ROY D. COULTER.

ESKI AND YENI—THE OLD AND NEW—TURKEY.

PRESENTED BY MISS RUTH SEABURY.

An eager and appreciative group of Eastern Virginia Young People gathered at Suffolk Christian Church on Friday night, February 25th. The meeting was sponsored by the Missions Department of the Southeast Pilgrim Fellowship whose superintendent is Miss Irene Cotton.

An impressive worship service was conducted by Miss Lowrine Halstead, President of the Eastern Virginia

Young People's Missionary Conference. The theme of the worship was "The Touch of the Master's Hand." Frances Everett presided and presented Dr. John G. Truitt who introduced Miss Ruth Seabury.

Miss Seabury had as her general subject: "The Moslem World." She gave clear explanations of the meaning and derivation of the words: "Moslem" and "Islam" and presented a picture of Mohammed, the man and the prophet. Since Turkey is the part of the Moslem World in which the Congregational-Christian Church concentrates its work, and since Miss Seabury is most familiar with that country, she centered her address around Turkey and its people. In a vivid way she pictured ESKI (old style) TURKEY with its

veiled women behind the lattice and its picturesquely costumed men. In startling contrast to old Turkey, Miss Seabury told of the New Turkey in which everything must be strictly YENI (new style). She noted the great progress that has been made in education and health, the complete change of social standards, and the outlawing of the Moslem faith as a state religion. She called attention to the dangers that had arisen as a result of the new freedom and stressed the need of Christian understanding and guidance for the youth of Turkey.

Miss Seabury's address was both interesting and inspiring. She spoke in her own vital way out of her personal knowledge of the Moslem World and out of her deep understanding and love for the Moslem people.

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REV. F. N. PELOUBET, D.D.

Author of Select Notes on the International Lessons, etc.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 8. 17. a Matt. 24. 1. b Luke 18. 44. c Luke 21. 7. d Deut. 28. 14.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

GOD STILL REMAINS.

(A Correspondence.)

Florida Sanitarium,
Orlando, Florida,
February 27, 1938.

Rather forlorn pictures were thrown on the canvas of *THE CHRISTIAN SUN* for us last week. This writer, among others, helped to paint them there. If one looks long and closely at the plight of the Church, our nation, and conditions in other countries today, one will become forlorn. It simply will not suffice to pick out the sore spots today, either in the family, the Church, or the nation, and look too long at them. The writer recalls hearing the late lamented Dr. Fred B. Smith in a masterful sermon at our Elon College commencement years ago. The great preacher told the graduating class they would now and then see preachers of the gospel, deacons in the church, Sunday school superintendents and teachers go to pieces some times before their very eyes and they would be ready to cry out: "Ah! the church is slipping, Christianity is perishing and all are heretics or hypocrites." In such an hour and experience Dr. Smith advised the young men before him to hold on to what held and saved patient Job when all friends and even his family had failed him, namely, "I know that my redeemer liveth." There is all of it for the individual when the world about seems crashing and falling, "I know that my Redeemer liveth." God still remains, and He does not fail nor can He be defeated.

One recalls that the prophet Elijah had gained a great and bloody victory over the 450 prophets of Baal: how he had tried God and God had not failed him. Then the wicked Queen Jezebel declared she would kill Elijah like he had killed the prophets in less than twenty-four hours—and Elijah fled for his life a day's journey into the wilderness and sat down all forlorn and in despair and "requested for himself that he might die: Oh, Jehovah, take away my life."—(I Kings 19:4.)

This rugged, courageous old faithful prophet felt that all his plans for reform and redemption of his people had gone to pieces and "he alone was left of those who had not bowed the knee to Baal. But to his amazement God reveals that there were yet 7,000 other faithfuls who had not bowed down to Baal and that God still lived

even in Israel and was not defeated. Yea, in and above all the confusion and darkness and chaos of our times, God still abides. Jesus the Christ is building the Church and all the powers of darkness shall not prevail against it.

If one will go back in history a few years one will find even darker times than these, even times in which men thought they were doing God's will and service to murder those who differed from their creed and religious beliefs. *The Religious Digest* for February, tells us that a letter dated August 28, 1572, from Lord Martigny to the Presidents and Chancellors of the King of Lille, has just come to life and contains the following about the "hated" Huguenots:

"My Lords: Having heard very good news this morning I have felt bound to communicate it to you by the present letter . . . In the evening the King of France in person, accompanied by Messieurs de Guise and burgesses of Paris, attacked the Admiral and other Huguenot lords in such wise that he put them all to death. The Admiral's head was cut off and his body dragged through the city on a hurdle. His head stuck on the end of the sword was likewise carried through the city. The King at once ordered the general massacre of all who held with the Huguenots and in less than an hour 10,000 men were found killed in the streets and more than 1,500 Huguenot women. Word was sent to all the country towns to do the same. It seems to me that such news cannot but bring good times. God be praised for it.—Charles de Martigny."

Well, our times are chaotic, and the Church may be slipping, but at any rate we do not butcher in cold blood those whose religious belief differs from our own and then praise God for the wholesale butchery even of women and children. Possibly some in the Church feel that those who do not agree with them should be slain, and go about in one way or another—but at least not openly and in wholesale fashion and praise God for their act.

God still abides. And when our petty whims, fancies and cherished "beliefs" are dead and done for, God will still abide and the worlds of our Saviour, and the world's one hope and Redeemer will still go ringing down the ages "For God so loved the

world, that He gave His only begotten Son that whosoever believeth on Him should not perish, but have eternal life." And our Lord's prayer in the seventeenth Chapter of John will yet be answered "That they all be one: even as Thou, Father, art in me, and I in Thee, that they also may be in us."

The Church is paying a terrible price for its division and strife—but God abides and will win out.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 26, 1938.

Sunday Schools.

Biscoe, N. C.	\$.94
Sanford, N. C.	1.00
South Norfolk, Va.	14.15
First, Reidsville, N. C.	7.39
New Lebanon, Elberon, Va.	4.00
Durham, N. C.	9.77
Berea (Nans), Driver, Va.	4.00
Flint Hill, Biscoe, N. C.	.39
Pleasant Hill, Liberty, N. C. ...	3.50
New Elam, New Hill, N. C.	3.85
Rosemont, Norfolk, Va.	12.39
Antioch, Harrisonburg, Va.	3.56
Mayland, Broadway, Va.	1.00
Happy Home, Ruffin, N. C.	5.14
Oakland, Suffolk, Va.	10.00

Total \$ 81.08

Individuals and Churches.

Pleasant Hill Christian Endeavor Society, Liberty, N. C.	\$ 4.83
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Specials.

Burlington S. S., Burlington, N. C.	\$ 34.82
Class No. 2, Rosemont S. S., Norfolk, Va.	12.50

Total \$ 47.32

Total for week \$ 133.23
Previously acknowledged ... 9,442.25

Total since Sept. 1, 1937 ... \$9,575.48

J. O. ATKINSON,
Mission Secretary.

MISSIONARIES ARE AMBASSADORS OF CHRIST, NOT DIPLOMATS OF THE CHURCH; THEY ARE SENT TO PREACH AND TEACH—

Not human experience, but divine redemption through Christ.

Not economic deals, but the Gospel of Christ.

Not human culture, but spiritual conversion.

Not personal reforms, but liberation from sin.

Not laws of earthly progress, but God's forgiveness for sin.

Not social reform, but spiritual salvation.

Not a new organization, but a new creation.

Not the benefits of civilization, but the blessings of Christ.—*Adapted from R. P. Richardson, North Kiang-su, China.*

Our Missionary In Chinese War Zone

Who Recently Shared in the Famous Face-Slapping Incident.

By DOROTHY P. CUSHING.

A crippled plane filling the sky with smoke and flames as it fell to its doom—Chinese food with left-overs for supper—air raids and first aid and the day's job.

So tragic and homely events mingle in the letters of Rev. Charles H. Riggs, of Scotia, New York, American Board missionary at work in Nanking, China, to his wife, Grace Frederick Riggs, now with their four children in Scotia.

Flames and smoke in a training streak followed a plane shot down by anti-craft guns. As he wrote, other planes were approaching to bomb the city. "A raid is on," he writes, "and everyone is taking to cover; so I will write a few lines . . . when they get too close, I'll stop."

The young engineering and agricultural instructor tells how a war-plane dropped a gasoline tank on the farm where he was working on a cotton gin. The pilot had been shot. "We thought at first it was going to drop on us. But the wind blew it over so it landed about 200 yards away."

"Well, here they come—I can hear the motors . . . There go the anti-craft guns . . . No lights yet and I am too sluggish to do much by this feeble little lamp . . . One of the head workmen in the shop sends over a couple of bowls of Chinese food at noon and I use left-overs for supper, with sweet potatoes, foreign style . . . Life is as dreary as ever . . .

" . . . The air raid is over and I must get back to work. Did I write you about the new ambulance? The Nanking Rotary Club gave the hospital (the Nanking University Hospital) a thousand dollars and asked me to find them an old car to build an ambulance on. I got hold of an old Ford truck . . . I have to look the work over frequently, but I think we are going to have a first-class job. It is much needed for bringing in the wounded."

Mr. Riggs, who among other things has specialized in making farm machinery sufficiently simple and inexpensive to meet the pocket book of the Chinese farmer, has recently been converting silk looms into the manufacture of gauze for bandages. He was a member of the Safety Zone Committee in that war-stricken city mentioned in press dispatches as "occupying a unique role of great humanitarian and political importance" and living in jeopardy from the

shelling and bombing as they sought to save lives.

Charles Riggs is the son and grandson of Christian missionaries. He was born in Aintab, Turkey, and the University of Ohio is his Alma Mater. Before going to China as an agricultural missionary under the American Board of Foreign Missions, he had practical experience on a plantation in the West Indies.

The danger and suspense were great in Nanking following the departure of the foreign gun boats up the river, reported Mr. Riggs. News from the outside world was suspended and foreigners in Nanking knew nothing of the bombing of the Panay until two days after the event.

During the siege of Nanking the foreign relief workers, of whom Mr.



REV. CHAS. H. RIGGS.

Riggs was one, concentrated on picking up wounded in the few available trucks converted into a form of ambulance. The University of Nanking Hospital performed an outstanding piece of humanitarian service in treating the injured. It was reserved as far as possible for civilian wounded. Working day and night a group of less than a dozen foreigners cared for more than 150 patients. He has been acting as Housing Commissioner and has directed the location of more than 100,000 people.

When Mr. Riggs first went to China he worked in Shaowu among the farmer folk; so he came close to the hearts of the villagers' problems. He started experimental farms and introduced crop rotation, new seeds, methods of destroying vicious insect life. Lent by the American Board to Nanking University, he has done a unique job along lines of agricultural extension, designing machinery to meet the need of the Chinese farmer.

EDITORIAL.

(Continued from page 4.)

gone back to their churches with eagerness to serve in a finer way.

None will forget that it is love which sends the missionary out from his native land to minister in the name of the Lord. We may be more able to remember that it is love that can build fine friendships, happy homes and good churches in America. As the woman said in Turkey concerning the doctor who ministered for the first time to the sick in a certain village, "Love is in his eyes, his smile, his hands. Love sticks out all over him, and it makes him just like God."

"Be ye also perfect as your Father which is in heaven is also perfect."

F. C. L.

SUGGESTED EASTER MATERIALS.

An Easter Morning Praise Service, by Louise Miller Novotny. For young people's societies. 10c.

The Cross of Light, by Mattie B. Shannon. An Easter pageant with familiar music. Dramatic and effective but not difficult. May be very acceptably given as a combined choir and Sunday school presentation. 2 men. 16 young ladies. Reader. Group of children. Chorus. 30c.

The Gift of Life. Appropriate for Sunday schools, choirs, young people's societies, etc., familiar hymns. Reader. 14 young ladies. 2 men. Group of children. Choir. 30c.

Easter Tidings. Recitations, dialogs and songs. 170 recitations, 17 dialogs, 23 solos and unison songs. 25c.

The Symbol of a Cross, by Mattie B. Shannon. A story in dramatic form of the influence that Jesus' life, death and resurrection had upon an oriental carpenter and his family. 3 men. 2 women. 1 boy. 1 girl. 30c.

The Bearer of the Cross, by Mattie B. Shannon. Religious drama. Imagined story of Simon, called the Cyrenian. 1 man. 2 women. 2 boys. 1 girl. 30c.

The Daughter of Jairus, by Elda M. Piero. A drama. 3 men. 1 woman. 1 girl. Group of children. 15c.

The Triumph of Love, by Fred W. Wolff. 5 men. 4 women. 2 children. 10c.

Easter Bells, by Rev. Louis Randall, D. D. Pageant. 10 to 15 men. 6 women. 30c.

The Easter Story (Pantomime), by J. H. Kuhlman.

The Rock, by Mary P. Hamlin. A play in three acts showing the character development of Simon Peter. 7 men. 4 women.

He Is the Son of God, by Linwood Taft. A play for Holy Week, showing the effect of the personality and deeds of Jesus upon a Jewish woman of orthodox training. 5 men. 3 women. Group of people.

These materials can be ordered from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts or any other publishing house. Single copies can be borrowed from the Board of Christian Education, 514 South Main Street, Norfolk, Virginia.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

LENT.

In the March issue of *The Pilgrim Highroad* there appears an arresting question: "Are you 'living up' rather than 'giving up' during Lent?" To many of us this thought may not have occurred before. Some of us have gained the impression that Lent is just a period in the church calendar when some churches insist that their members "give up" something for forty days.

If we will look at this other phase, "living up," rededicating our lives to Christ and His way of life, we will be able to get much more out of the Lenten season. All of us need this emphasis in our daily lives, this re-awakening which will come as we study Jesus' life and earnestly attempt to follow Him.

One thing which most young people neglect is a period of quiet meditation each day. This is something which must be developed slowly—we cannot simply start out and say: "Today I will meditate and commune with God," and expect something wonderful to happen in our lives. It is a matter of gradual growth in the knowledge and understanding of God. When one first begins this devotional period each day, it is well to have some guide for his thinking. The Lenten season this year will be a good time to start—and "Lenten Devotions for Young People" is a fine booklet to use as you carry out this period. You can order it from the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York, N. Y. It costs five cents a copy. Even though Lent has started, it is not too late to order these booklets, for you will have a month in which to use them before Easter.

We urge that you take time during Lent to think seriously about "living up" to the things Jesus has set as our standards and ideals.

E. M. C.

"PILGRIM FELLOWSHIP ON TRIAL."

This theme has been chosen by Eastern Virginia young people for their annual spring rally which meets this year on March 26th at Suffolk Christian Church. The meeting will begin at 2:30 in the afternoon and will close with an evening session.

EMILY HARRELL,
Reporter.

SEMI-ANNUAL REPORT OF LA-GRANGE YOUNG PEOPLE.

The Christian Endeavor Society of the United Congregational-Christian Church of LaGrange, Georgia, held its semi-annual installation of officers on Sunday evening, January 9, 1938.

Melvin Moore, retiring president, outlined in his last talk: "Past Accomplishments," the work completed by the Young People's Society during the last six months of 1937.

It was interesting to note that the present membership numbered 45 active members. Approximately \$105.00

MATERIALS FOR LENT.

The Pastor's Class, by John Deyo	10c
The Meaning of Church Services	15c
Seven Keys to the Castle of Living	15c
"We Believe," Statement of Faith	3c
Conversations With the Training Class	5c
A Brief Text Book	3c
The Society of the Friends of Jesus	5c
Jesus and the Christian Life	5c
Note Book for Pupils	5c
The Handbook for 1938	3c
The Fellowship of Prayer for 1938	2c
Lenten Devotions for Young People	5c
Children's Lenten Devotional Guide	10c
The Place of Lent in Modern Life, 2 for	1c
The Practical Uses of Lent, 2 for	1c
The Gospel Story	5c
The Story of Holy Week	5c
A Service for Thursday of Holy Week	1c
A Service for Good Friday	1c

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had been raised during this time. This money was spent for various things and in various ways. Included among these expenditures were: A tea for the Middle Georgia Association which met in LaGrange in July, 1937; gave groceries for four families Thanksgiving; provided winter clothing for a child; gave two quilts to a needy family; sent four delegates to the summer conference at Mountville, Georgia; gave four socials for the society; bought literature; and made contributions to a local charity and to missions.

In addition to this the young people presented two community plays in August and a candle-light vesper service during the Christmas season.

The money was secured by rummage sales, sale of candy, sale of household cleaner, box suppers, and by personal contributions. There is a balance of \$6.48 in the treasury.

(Continued on next page.)

WHAT CHRIST DOES FOR INDIVIDUALS.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 13, 1938.

SCRIPTURE: Luke 19:10; Matt. 11:28-30; Luke 7:41-48.

Daily Readings—

Monday—Christ Saves from Spiritual Death—John 3:16-21.

Tuesday—Christ Changes Our Thinking—Rom. 12:1, 2.

Wednesday—Christ Transforms Our Life—Titus 2:1-14.

Thursday—Christ Gives Us Spiritual Strength—Phil. 4:13.

Friday—Christ Cleanses Us from Sin—I John 1:1-10.

Saturday—Christ Promises a High Destiny—John 17:24.

Jesus did not overlook individuals. He was always ready and willing to help them. This was His mission in the world. The same power which influenced men and attracted their lives to Christ then, operates through the soul today and permeates all of life. Endeavors should discover in this meeting something which helps them to know and appreciate the power of Jesus' personality upon the mind and heart.

Every individual in the society should have a part on this program. The topic should not be left to open discussion alone, but by personal testimonies. The best type of meeting would be for all who are present to testify as to what Christ has done for them individually through the acceptance of Christ as Saviour.

We need a greater sense of personal commitment to Christ. Dr. R. G. Lee says: "The early Christians were so earnest, outsiders thought them drunk. The world does not think we are drunk now; it thinks we are frozen to death." What is the difference between earnestness and fanaticism? Were the early Christians fanatics?

From the Christian point of view, why are we here? What is the purpose of a life?

Does Christ ever lead you to do difficult, necessary, seemingly impossible things?

When those about us turn us down because we hold to high ideals, what can Christ do for us?

Suggested Hymns—

"My Faith Looks Up to Thee."

"He keeps Me Singing."

"What a Friend We Have in Jesus."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SERVING WITH WHAT WE HAVE.

LESSON X—MARCH 6, 1938.

GOLDEN TEXT: *What I have, that give I thee.*—Acts 3:6.

LESSON: Mark 6:1-13.

The young Galilean teacher had come back to his own country, and among his own folks. And he created a sensation thereby. Going as His custom into the synagogue on the Sabbath day, He began to teach, and His teaching was so fresh and vital and especially so authoritative, that the people were astonished beyond measure. They could hardly believe that it really was He. "Whence hath this man these things and 'What is the wisdom that is given unto this man, and what mean such mighty works wrought by his hands? Is not this the carpenter, the son of Mary, and brother of James and Joses, and Judas, and Simon? and are not his sisters here with us? Like so many other hometown folks, they had been so close to greatness, that they could not see it. It is often too true that folks have to go away from home to be appreciated. What if this were the carpenter, the son of Mary? That was no reason why he should not speak as never man spake before. They just could not account for him on those seemingly simple grounds, however, and they became offended in him. Familiarity in this case had blinded their eyes. There are many people who go about from church to church to hear other preachers when they have just as good a preacher in their own church. Parents often do not discern the inherent greatness of their children. People go to other cities to consult doctors when the doctors in their own towns are often just as good as the ones they go miles to see. Many a young man has made a remarkable record elsewhere when it would have been impossible for him to do near so well right at home, not because he did not have what it takes, but because as Jesus Himself said, 'A prophet is not without honor save in his own country, and among his own kin, and in his own house.'" Let us beware lest we fail to see greatness in our midst, even among our own folks.

"And there He could do no mighty work, save that He laid His hands upon a few sick folk, and healed them." There was no limit to His power, but there was a limit to the faith of the people, and without their cooperation, Jesus could do nothing.

Here was a tragedy reenacted again and again in the lives of individuals and communities. God can do great things through us, but if there is no expectancy, if there is no cooperation from the human side, if there is no response to his overtures He can do no mighty works. Men can limit God. Men can, as it were tie God's hands. Men can thwart for the time being the divine purpose. And churches can do the same.

"And He marvelled because of their unbelief." Jesus could hardly believe that men could be so blind to spiritual facts as these men were. There was an utter unreasonableness in their attitude toward Him. Because they knew He was a carpenter they felt that He could not be a prophet. And they refused to act on any other assumption. There are none so blind as those who will not see.

"And He calleth unto Him the twelve, and began to send them forth two and two; and He gave them authority over unclean spirits." The smoking flax He would not quench. They had not developed to the point where they could do their best work alone. He was willing that they should crawl until they learned to walk, and to walk until they had learned to run. There was infinite tenderness as well as infinite wisdom in the method of Jesus at this point. He knew full well the value of having them learn by doing. And He gave them authority or power to do the thing which He had sent them to do. God always gives grace and gumption to do what he asks us to do. He will always help us to do what he tells us to do if we will try to do it.

They were to go in faith, trusting in simple faith in God's providence. On a previous occasion He had told them that if they sought first the Kingdom of God and his righteousness, God would supply their needs and now they were to find that by actual test he was able to do above and beyond what they thought. He who moves out into the unknown at what he knows is God's command will find that God is there to undergird him and to provide for him.

They were not to waste time with those who were not responsive. There was an urgency about this assignment that made it unwise to waste time with those who did not care. Those who refused to receive them were thereby brining their own condemnation on their heads.

"And they went out and preached that men should repent." This meant more than being sorry. It meant being so sorry that men would stop their sinning. They had to change

their names, which really meant that they were to undergo a complete transformation within. And they were to show that they had repented by doing the things that gave proof of its genuineness.

"And they cast out many demons, and anointed with oil many that were sick, and healed them." There was power in these men. When they came in contact with those who had evil spirits there was healing in their presence. And there was healing of body in their touch. There was not much efficacy in the oil itself—that was primarily an aid in inducing faith in the patients. It was a physical factor in a spiritual process. And through the answering response of faith many were made whole again. This is no far-fetched story. God today ministers health through his servants. Many a physician has the power to quicken and utilize the spirit and expediency in the patient, and through stimulating faith, make operative the healing powers of God. Today as then, the Great Physician can heal His children.

SEMI-ANNUAL REPORT OF LAGRANGE YOUNG PEOPLE.

(Continued from page 11.)

The incoming president, Hammett Bowen, discussed in his inaugural address the "Aims for 1938." Those are:

1. Devote more time and purpose to our spiritual welfare, endeavoring to lead at least one society member into church membership.
2. To do at least one thing to beautify the church or church grounds.
3. Send at least two delegates to Summer Conference.
4. Have a social once each month.
5. Sponsor a local charity.
6. Sponsor a missionary project for the Christian Endeavor.
7. Contribute to the missionary program of the church.
8. Endeavor to make programs as interesting and beneficial as possible.
9. Work toward a union of the Christian Endeavor societies in our district.
10. Build society membership.

The new officers are: Hammett Bowen, president; Christine Skelton, vice-president; Mildred Whaley, corresponding secretary; Heyward Hollis, recording secretary; Fred Knight, treasurer; Mozelle Cole, chairman of Missionary Committee; Elsie Colquitt, chairman of Prayer Meeting Committee; Willard Allman, chairman of Lookout Committee; Joseph King, chairman of Social Committee.

ELVIN ARRINGTON,
Publicity Agent.



THE WELLS OF MAN AND THE SPRINGS OF GOD.

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life."—Jno. 4:14. (Read the whole story.)

Jesus and the woman at the well is the story of man in his limited and finite capacities, and of God in his unlimited and infinite and eternal blessings.

Man's wells often run dry and he thirsts for drink. But in Christ the life nor the soul ever runs dry. His blessings flow like springs, day and night, century after century, and on forever, whether man uses them or not. It takes the two together to make a perfect man. When we link our lives with God's through Jesus Christ, His spirit is ever constant, ever available, and ever refreshing.

Prayer—Our Father, it is so easy to drift away from Thee. We thirst and we grow barren and wonder why. Dear Father, forbid that we shall neglect the ever-present fountains of life through Jesus Christ. *Amen.*

THE SUMMER RESORT AND RELIGION.

"I will cause thee to ride upon the high places of the earth."—Isa. 58:13, 14.

For today's comment let us read Dr. Wm. T. Ellis: He says, "When first I spent a vacation at Ocean City, N. J., I was as much bewildered as delighted by the overwhelming American type of persons on the boardwalks. They were manifestly happy, home-loving families of Christian character.

"How do you manage to keep Ocean City so true to the American domestic type, and so full of families?" I asked a real estate friend.

"It is our closed Sunday that does it," he replied. "Foreigners will not patronize a place where American Sabbath is observed. They, with

their European ideas—and the same holds true for the *fast* crowd, also—must have an open Sunday."

Prayer—We thank Thee, Lord, that Thou hast set the Christian Sabbath as a citadel of defense for the well-being of the people; and that Thou dost honor those who keep holy Thy day. *Amen.*

SINGING IN THE NIGHT.

"But none sayeth, where is God thy Maker, who giveth songs in the night?"—Job 35:10.

Night is the symbol of the dark side of all things. No one can deny that if we look upon ourselves, or upon the earth merely as it is, the darkness of that one's soul is scarcely possible to exaggerate. On the other hand, if one considers the good that there is in the world, the soul rises above it and praises Him who has provided amply for man's happiness.

If we live in this reality there is always something to sing about whether things be bright or dark. Sufferings have been made unavoidable, indeed, but in the midst of it all divine dealings with man are, in the largest sense, those of tenderness and love.

Prayer—Our Father, save us from being wretched. May we see that enough has been done to make us happy. Make us willing to do Thy will that we may sing in tune with Thy universe. *Amen.*

A SAINT AND SIN.

"God be merciful to me a sinner." Luke 18:13.

We shall never forget the consternation, and yet with what joy and satisfaction, the thought burst into our cranium that a Christian is a saint. Once we thought that saints were souls of eternity comparable to angels. But according to the scriptures, we have learned that Christianity is saintliness and that a Christian is a saint.

Paul's life teaches us that increasing saintliness deepens the consciousness of sin. It was thus that in his latter days of sainthood he felt the enormity of sin, and sorely repented always of its devastating effects in his life. It was thus also that the publican prayed for mercy.

Prayer—O Christ, help us to draw very close to Thee, this day and every day. Thou art our light and our salvation. We thank Thee that Thou didst come into the world to save us. *Amen.*

AUTOMATICALLY A CHRISTIAN.

"Because thou hast kept the word . . . I also will keep thee."—Rev. 3:10.

One was called upon to stand a three-day examination. This examination was important. It referred to a certain promotion coming up. He found that he was expected to know a great many things—things which he had read during school days, but which were long since forgotten.

But what adult can remember what he learned during his education? Yet that education did its work for him, merging his life into a personality, into ability for service, and into a high degree (may we not say "winning") efficiency.

What soul can tabulate what he has learned about God in the past? Yet, what he has learned has done its work in the very fibre of his soul, and that has made him a child of God, and as such, fitted him for the Master's use in a world of sin, but a world whose kingdom is God-given, and given to be developed and perfected in His great plan.

Prayer—O Lord, we think too lightly of all that Thou hast done for us, and we are a thankless sort. Forgive us and make us conscious of Thy works in us, and sustain our souls this day. In Christ's name we ask it. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUIT, D. D., *Pastor.*

MULTIPLIED A THOUSAND TIMES.

By REV. VICTOR B. CHICOINE,
Winter Park, Fla.

*"May the Lord, the God of
your fathers, make you a thou-
sand times as many as you are."*

—Deuteronomy 1:11.

What a strange yet probing statement this text is. Taking it just as given and applying it to ourselves one feels the presence of a searching light reaching into the deep recesses of the soul. For it makes each one of us ask: "What improvement would there be in the community in which I live if there were created a thousand more such persons as I and then let loose in the world? Would there then be more of the spirit of truth liberated or would deceit be on the increase? Would there be more of the spirit of justice and fair play, or would selfishness and covetousness be on the gain? If you and I were duplicated a thousand times would there be two thousand more nonentities; or would there be two thousand more ardent supporters of the things of Christ moving among men?"

Yes, it is a fascinating text. For example can you not imagine a cold-blooded exploiter looking at a group of underprivileged employees who must work for him because they cannot help themselves saying: "May the Lord increase you a thousand times?" He would be saying that not because of love for the men who worked for him but that he might threaten them the more who were already working for him with the loss of their positions unless they would work for still smaller wages! And cannot you imagine Mussolini or Hitler, or Franco looking at some fine specimen of young manhood who has been trained to the highest degree in the practice of war saying with deep feeling: "May God make you a thousand times as many as you are?" And these military-minded men would have one idea in common—the fulfillment of their own bloody selfish dreams. But also cannot you imagine E. Stanley Jones, with his great hopes for the continuing spread of the spirit of Christ, standing at the exit of some college and seeing young men and women marching out with their degrees in art, medicine, science, and ready to plunge into the service of the world saying: "And may God make you a thousand, yea ten thousand times as many as you are?" Demagogues have

often multiplied themselves a thousand times in an evil way and made not only thousands but millions of youth as war-minded as they themselves.

Something Wrong.

Now, why cannot the men and women who call themselves Christians multiply the spirit of Christ faster than the other crowd multiply the spirit of evil? And the answer some would make is that they do. But something must be wrong, terribly wrong, or else why the present conditions with grief, sorrow, persecutions, war and rumors of war?

Can it be that through the ages and even now that the men and women who have been known as the exponents of Christ, the teachers and preachers of Christ, have failed to present Him adequately, and given a caricature of Him to the world? To this you may be mentally answering that you have never had any capacity to portray Christ to the world—that you love Him and His way of life—but that you are powerless to project Him into a hard world. And it may be that some of us who are called Christians have been living lives that not only ought not to be multiplied—but are so weak, wishy-washy, colorless, that no one cares to know about the Christ that we adore! But no one need be that way. One can so discipline himself in Christ, so school himself that a score of noble traits will appear that are worth multiplying in the people and youth around about him—a thousand times and more!

Now we must recognize this further fact that by our daily contacts we are continually multiplying ourselves whether we will or no. For example an angry man can, in the home, or with his business associates, by his attitude easily before the day is over create a score and more like unto himself. We have all seen this done—perhaps have been the provoking one ourself! How often a clever, scheming unscrupulous, successful man of the world, as a large part of the world knows success, multiplies himself. Others seeing him fatten themselves by his schemes, and at the same time escaping the law, try the same tactics themselves. Let a man hold a winning ticket in a sweepstakes—let the newspapers of his community publish the fact—and at once many

other gamblers are born. The man multiplies himself in an evil way!

Our Lord Saw It.

Our Lord saw just that same kind of procedure going on in His day. He saw evil multiplying itself—and although it eventually slew itself—it would drag down many unsuspecting victims. So he went about winning men and women to Himself and then sending them out to multiply His spirit! Of course, some of them had to be dealt with long and patiently. There was a time when, if Peter had been multiplied there would have been let loose a host of swearing, trouble-making, irresponsible men. But he entered into the school of Christ and became a man worth multiplying. There was a time when, if a man by the name of Zacchaeus had been increased a thousand-fold there would have been let loose a flood of cheats and schemers. But he, too, was won by Christ and became the kind of a man the Christ wanted to multiply! And some of us may be like Nicodemus—one of us, such as we are—is sufficient. But let us be born again, be re-created, be willing to be moulded by the Christ spirit, then, indeed, we, too, would be worth multiplying. But not until we had been born again.

Kindred Minds.

The kind of people who are worth multiplying are those who are kindred minds with Christ. No others will save the world. If they are brilliant, or dramatists, or poets, or scientists so much the better. But Christ must come first. I see little hope in what we call the leadership of the world. For myself I write my letters to Congress and to the President as many others do and will continue this method. But I believe that a stubborn people—stubborn for the right things—refusing to be budged by flattery, cajolery, or threats of any kind—only desiring to live according to the teachings of Jesus Christ at home and abroad, and serving all the while patiently, will do more than all else to redeem us!

But the sad story is that so many feel that they must build and perpetuate their own little kingdoms before they interest themselves in God's kingdom! And that takes their energies; leads them to dabble, deeply sometimes, in questionable occupations; blinds them to eternal truths while they seek after spectacular and momentary gains.

Still we must not lose hope. As has been written many times—did not once a few thousand cast-offs, men and women multiplied by the spirit

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

A friend of the writer said to him last week: "I know of a man who has taken out an insurance policy in favor of the Christian Orphanage."

The writer said in reply: "That is fine." And then the thought came to us that we have so many men and women in the Congregational-Christian Church who could do the same thing and be the richer. If it is not convenient to carry a large amount, carry a small amount. It would be a very fine way to leave a monument, too, that would not be in cold marble, but would live in the lives of others.

Suppose you leave an insurance policy of a few thousand dollars made to the orphanage and the income be used to educate boys and girls and send them out from here and they make good, and render a great service to mankind would it not be you living through them—and continue to live on and on. We have many young men and women as well as older ones who could do this. Why not now before you forget it. Take out a policy and make it payable to the Christian Orphanage. The writer read a story some years ago which told of a fine young woman who offered herself for the Foreign Mission field. She had been accepted and was ready to go when she had a sad misfortune and became a helpless cripple the remainder of her life and confined to her bed. She could not go herself but that did not make her give up. Another young woman went in her stead and she lay in her bed and could and did do fancy work and sold it and by this income supported this girl who went in her place. She worked and carried on through the one who went in her stead.

Then there is another fine way to help in this work and build a living monument to perpetuate your name when you cross over. Remember the orphanage in your will. Have you ever thought of it. If you did not think of it when you write that important document it is not too late yet. Add a clause something like this: I will and bequeath to the Christian Orphanage, Elon College, North Carolina, for its uses and purposes the sum of ——— Dollars.

The orphanage does without things it actually needs because it does not have money to spare. If you want to

have real joy in your heart mail us a check to help us now. We will be very grateful.

CHAS. D. JOHNSTON,
Superintendent.

Valley Va. Central Conference:

Antioch	\$ 5.69
Dry Run: January	.87
February	1.01
Newport	2.34

9.91

Special Offerings.

M. B. Smith, Jr., Gdn., support of Whitten children	\$100.00
Mr. May, support of children	5.00
A. L. Jolly, Lespedeza seed	12.00
A Friend	10.00
Fidelity Bank	12.50
Mrs. Phillips, support of children	30.00
	169.50

Total for week \$ 336.02

Grand total \$1,675.09

REPORT FOR MARCH 3, 1938.

Amount brought forward \$1,339.07

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Burlington, Alamance	
Laundry pledge	\$ 100.00
Eastern N. C. Conference:	
Sanford	\$ 1.00
Wake Chapel	9.25
Liberty Vance	6.81
Pleasant Union	5.65
	22.71

Western N. C. Conference:	
Biscoe	\$ 1.17
Pleasant Grove	2.95
	4.12

Eastern Va. Conference:	
Holy Neck	\$ 7.12
Holland, Jan. & Feb. ...	12.66
Oakland	10.00
	29.78

If I supply you a thought you may remember it and you may not. But if I can make you think a thought for yourself, I have, indeed, added to your stature.—*Elbert Hubbard.*

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Christ's message to the churches.	
UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;	CHAP. 2.
	Acts 19. 1.
	ch. 1. 10.
	Ps. 1. 6.

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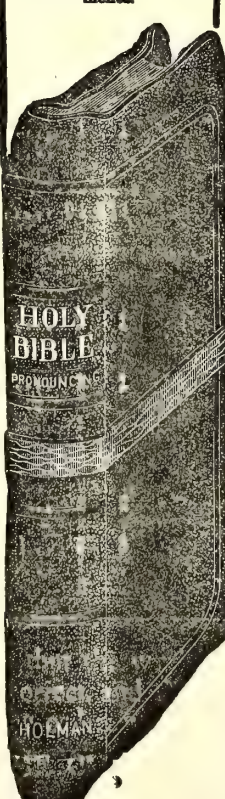
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Norfolk, Va.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

SIMPSON.
Jefferson Davis Simpson, a member for many years and a deacon since 1909, a trustee since 1907 of the Bethlehem Congregational-Christian Church, was removed from this life to the great beyond, December 2, 1937.

We shall miss him from among us, but his living was such a fine inspiration, his loyalty to the church was never questioned, these with many other fine things will cause us to remember him with deep appreciation. Therefore be it resolved:

1. That we bow in humble recognition and submission to Him who called him to his heavenly reward;
2. That we remember that which was good in him and seek to follow after that, knowing that high ideals will lead us nearer to God;
3. That we commend the grief-stricken ones to God who is able to bear them up and to comfort all broken hearts.
4. That a copy of these resolutions be spread on the minutes of the records of the church, a copy sent to the family and a copy be sent to "The Christian Sun" for publication.

A. C. MADREN,
G. E. BROWN,
C. H. SUTTON,
W. L. GILLIAM,
G. E. SOMERS,
C. D. ISELEY,
J. E. WILKINS,
CLYDE ISELEY,
Board of Deacons.

GARRISON.
I. N. W. Garrison, known to all who knew him as "Uncle Walter," a life-long member and a deacon of the Bethlehem Congregational-Christian Church, was called from earth to heaven January 1, 1938. His deanship dates back to 1889, having served the church in this capacity for forty-nine years.

Since his long life and faithful service speaks for itself, we, the Board of Deacons, take this method of recognition.

- Therefore, be it resolved:
1. That we humbly submit ourselves to God who is the author and preserver of life, and that we breathe a prayer of thanksgiving to God for having given us such a long and beautiful life to shed its rays of light among us;
 2. That we commend the family and all who were near to him, to God;
 3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be spread on the minutes of the church record.

A. C. MADREN,
G. E. BROWN,
C. H. SUTTON,
W. L. GILLIAM,
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Board of Deacons.

HEART "STRANGELY WARMED."
(Continued from page 5.)

seven seas of the world. How goes the work with the rest of the family? I hear you've seen them all." And so I talked about the Jesus people in Iowa and Maine, in Massachusetts, in India and Czechoslovakia. "Ai Yah," said she in astonishment after each sentence. "Isn't it wonderful to belong to a family like that?" So in that sentence she gave thanks for country churches, for city churches, and for the leadership of women, and lost her feeling of provincial living, her sense of handicap in the bigness of the fellowship which joined her in thought with other Christians. "Isn't it wonderful to belong to a family like that?" So it is with deep gratitude that I say the same, for I am glad that we are one family, "kinfolk," or as Paul said, "fellow citizens of the saints and belonging to the household of God."

FAMILY ALTAR.
(Continued from page 12.)

THE CHURCH'S PRICELESS HERITAGE.
"Ye are the salt of the earth."
"Ye are the light of the world."
Matt. 5:13, 14.

Throughout all the ages the Church has produced men and women whose lives, because of their innermost communion with God, became devoutly beautiful. These souls have been the means of perpetuating the life of the church, and the church is what it is

today because of their devotion, their prayers and their sacrificial service. Beyond this group of devout souls, there are multitudes whose spiritual experience has also enriched the world. Whether in one or the other class, we are blessed with equal blessings. Whatever these have been able to do for God, the outstanding fact of their lives is that they regarded their relationship with God as first and last and always. There is great happiness to be counted among such a host.

Prayer—Our Father, "As the heart panteth after the waterbrook, so pants our souls for Thee." We pray for real fellowship with Thee this day in all that we do and say. Amen.

A SHOCKING PASTOR.
"Provoke not your children to wrath."—Eph. 6:1-4.

One of my close friends is a wise and sane minister of the Southern Presbyterian Church, who has been notably successful with his young people.

Recently he was called into council over a grave situation in one of his families. The parents were pious, sincerely so; but overmuch given to the use of pious phraseology. The minister turned to the parents and said. "The trouble with you is, you are too religious!"

Shocking? Yes; but awakening. By overmany words and overmuch religiosity, those parents had alienated their children from the faith which must first of all be expressed in character and life.

Prayer—Lord, make us wise as serpents in dealing with perplexed youth. Deliver us from all formalism and self-righteousness. Help us to love our young people into the Kingdom. Amen.

W. T. Ellis, in Christian Herald.

SUN'S PULPIT.
(Continued from page 13.)
of Christ "conquer the Roman Empire by the sheer moral earnestness of their belief?" And it can be done again.

What I am after is this: If we are not the kind of people that should be multiplied by the thousands then let's determine to find out the reason for it. And then get rid of the hindrances and become the people that ought to be multiplied.

And that kind are they who have the spirit of encouragement that Christ had, the grit to fight sin in high and low places and in themselves when it appears, who have the vision that the best it yet to be and the will to plod after the vision—always in the spirit of Jesus of Nazareth!

We Are Climbing Higher

February has gone and the campaign for subscriptions to THE CHRISTIAN SUN has closed. At this writing not all mail had reached the office. Final report will be made next week. This week shows a fine increase. Many of the pastors really got busy and turned in long lists of subscribers. They seem to have been very happy about it, and their letters, lists, and checks have certainly brought joy to those who live daily with the problems of the paper.

Thank you, friends, for your loyalty and your work. You have made it easier for the editor to sit up nights to work for our Church Paper. He promises to finish his term with enthusiasm, and to give to the subscribers the best paper that his wisdom, time and energy can produce.

Next week announcement will be made as to the winner of the contest. It looks now as if Carolina may have the honor of sending a student to Elon College on a free scholarship. But it is hardly safe to rejoice too much until all reports are tabulated. Watch this page next week, for we are still climbing towards the goal of 350 for each state. North Carolina surely will make the grade, and Virginia may.

N. C. & Va. Conference:

Quota Reqd

Albemarle	3	11
Apple's Chapel ..	8	9
Ashville	2	..
Belew Creek	2	2
Berea	3	2
Bethel	4	4
Bethlehem	7	6
Carolina	2	..
Concord	3	3
Burlington	15	35
Danville	13	..
Durham	10	..
Elkspur	2	2
Elon College	9	..
Greensboro, First ..	11	13
G'sboro, Palm St.	6	4
Happy Home	5	8
Haw River	3	1
Hebron	3	3
Hine's Chapel	5	5
Hopedale	2	..
Howard's Chapel ..	1	..
Ingram	4	5
Ivey Hill	1	..
Kellam Grove	2	4
Lebanon	3	3
Liberty	4	7
Long's Chapel	4	4
Lynchburg	3	2
Monticello	2	1
Mt. Bethel	3	1
Mt. Zion	3	3
New Hope	1	..
New Lebanon	4	5
Pleasant Grove	6	..
Pleasant Ridge	2	..
Reidsville	10	32
Rocky Ford	2	3
Salem Chapel	3	1
Salisbury	1	..
Shallow Ford	3	1
Tryon	4	..
Union (N. C.)	7	10
Union (Va.)	9	13
Winston-Salem	2	4

Total202 207

Western N. C. Conference:

Quota Reqd

Antioch (C)	2	..
Antioch (R)	2	2
Bailey's Grove	1	..

Bennett	1	..
Big Oak	3	13
Biscoe	1	1
Brown's Chapel ..	5	7
Ether	2	2
Flint Hill (M) ...	1	3
Flint Hill (R) ...	1	1
Grace's Chapel	4	..
Graham	1	..
Graham, Providence	2	..
Hamlet	1	..
Hank's Chapel	4	..
High Point, First ..	2	1
High Pt., E. Green	1	..
Liberty	1	..
Mt. Pleasant	2	..
Needham's Grove ..	2	11
New Center	2	..
Parks Cross Roads	4	13
Pleasant Cross	2	9
Pleasant Grove	6	9
Pleasant Hill	4	..
Pleasant Ridge	3	5
Pleasant Union	1	3
Providence Chapel ..	1	1
Ramseur	3	15
Randleman	2	2
Seagrove	1	11
Shady Grove	2	..
Shiloh	3	3
Smithwood	4	..
Spoon's Chapel	1	..
Sophia	1	1
Union Grove	2	2
Zion	3	..

Total 94 115

Eastern N. C. Conference:

Quota Reqd

Amelia	2	..
Antioch	2	1
Auburn	2	..
Bethel	1	..
Bethlehem	1	1
Beulah	3	..
Caroleigh	1	..
Cary	1	..
Catawba Springs ..	5	2
Chapel Hill	2	..
Charleston	2	2
Christian Light	3	..
Christian Chapel ..	3	3
Clayton	1	..
Damascus	2	..

Ebenezer	5	..
Fuller's Chapel ...	3	..
Good Hope	2	..
Hayes Chapel	2	..
Henderson	4	..
Lebanon	1	..
Lee's Chapel	2	..
Liberty	8	2
Martha's	1	..
Mebane	1	..
Morrisville	1	..
Moore's Union	2	..
Mt. Auburn	4	..
Mt. Carmel	3	..
Mt. Gilead	4	..
Mt. Herman	1	..
New Elam	6	..
New Hope	5	..
Niagara	1	..
Oak Level	3	4
Piney Plain	2	..
Pleasant Hill	2	..
Pleasant Union	3	..
Plymouth	2	..
Pope's Chapel	3	..
Raleigh	7	1
Sanford	4	1
Shallow Well	4	..
Southern Pines	4	..
Turner's Chapel	2	..
Wake Chapel	5	1
Wentworth	3	..
Youngsville	1	..

Total132 18

Eastern Va. Conference:

Quota Reqd

Antioch	8	3
Barrett's	4	..
Berea (Nans)	4	4
Berea (Nor)	8	14
Bethlehem	10	1
Burton's Grove	4	..
Centerville	3	2
Christian Temple ..	15	26
Cypress Chapel	10	..
Damascus	8	7
Dendron	3	..
Elm Avenue	3	..
Eure	8	4
First, Norfolk	8	9
First, Portsmouth ..	8	3
First, Richmond	8	..
Franklin	10	11

Holy Neck	10	10
Holland	10	18
Hopewell	3	4
Isle of Wight	3	2
Ivor	3	..
Johnson's Grove ..	3	1
Liberty Spring	10	10
Mt. Carmel	8	15
Mt. Zion	3	3
New Lebanon	4	4
Newport News	10	10
Ocean View	3	5
Oakland	8	8
Oak Grove	4	..
Old Zion	8	1
Rosemont	10	7
Shelton, (Ports.) ..	..	19
Suffolk	15	15
Spring Hill	3	4
South Norfolk	10	..
Union (South.)	8	..
Union (Surry)	3	..
Wakefield	8	..
Waverly	10	5
Windsor	8	8

Total284 233

Virginia Valley Central Conference:

Tentative List

	Quota	Reqd
Antioch	3	1
Bethel	5	1
Bethlehem	3	4
Beulah	1	..
Concord	3	..
Dry Run	3	..
Island Ford	1	..
Joppa	2	..
Leakesville	5	1
Linville	5	2
Mayland	4	..
Mt. Lebanon	4	..
Mt. Olivet	5	..
New Hope	2	2
Newport	5	1
Palmyra	2	..
St. Peter's	2	..
Timber Ridge	7	..
Whistler's Chapel ..	2	1
Winchester	7	..
Wood's Chapel	4	1

Total 75 14

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Norfolk, Virginia

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REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MARCH 10, 1938.

NUMBER 10.

Mrs B F Frank
12-1-38

Let Me Keep Lent

By ELIZABETH BADLEY READ.

Let me keep Lent,
Let me not kneel and pray,
Forego some trifle every day . . .
Fast . . . and take Sacrament . . .
And then
Lend tongue to slander, hold ancient
grudge, deny
The very Lord whom I would glorify.

Let me keep Lent,
Let my heart grow in grace,
Let Thy light shine till my illumined
face
Will be a testament
Read by all men
That hate is buried, self - crucified—
new-born
The Spirit that shall rise on Easter
morn.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The campaign for subscriptions has been real fun. Thanks for helping to make it succeed.

Dr. and Mrs. I. W. Johnson, of Suffolk, Virginia, report a very pleasant trip to Florida recently.

Chaplain H. W. Elder of the U. S. Navy, now stationed at Norfolk, is to speak at Elon College next Sunday.

If you want to know who is the pastor of any particular church, get a copy of *The Christian Annual* which will come to your church soon.

THE CHRISTIAN SUN is eager to get discussion of our Southern Convention problems before the Convention meets the last of April. Both ministers and laymen should make their ideas known.

When Easter comes and we celebrate again the resurrection of our Lord we may honor Him best by presenting to Him a new and worthy member of His Church. Better be looking for a chance to win one for Him.

Mrs. B. F. Gibson, an eighty-four year old Sunday school teacher of Rosemont church, Norfolk, was one of those who sent two dollars with which to pay for a subscription for an old lady in the mountains about whom Rev. B. J. Earp wrote to the editor.

Turkey is a mission field for Congregational and Christian Churches only. If we fail that struggling nation as it emerges into the new world, no other church can correct our failures, for it is agreed among the denominations that this is our task. We must not fail.

Among those attending the Woman's Mission Board meeting at Elon College last Saturday from Eastern Virginia, were Mrs. J. M. Harris and Mrs. H. S. Harcastle, of Norfolk, Mrs. J. M. Raby, of Windsor, Mrs. Herbert Harrell, of Driver, and Mrs. John G. Truitt, of Suffolk.

A Sunday school teacher said that the Sunday school lesson in the first copy was worth a quarter. So say we all, and there are other pages of equal worth. And they would be

worth just as much to another thousand homes in the southeast. But who will put the paper in the homes?

Four hundred and forty of the seven hundred and twenty-six members enrolled in the Suffolk Christian

"TO THE VICTORS BELONG THE SPOILS."

North Carolina carried the subscription ball over the goal line to score the winning touchdown. General Lightbourne has won the victor's crown. North Carolina deserves the Elon scholarship. One is the victor, but the other not vanquished. Virginia played a good game, scored rapidly and emerged with her head neither bloody nor bowed.

The campaign has revealed some interesting facts:

First.—Loyalty to our church and church paper is by no means dead. Reports of its death are highly exaggerated.

Second.—It is not necessary to reduce the price or offer commissions in order to secure subscriptions.

Third.—Original Congregational churches are using "The Christian Sun." The Shelton Church, Portsmouth, was not given a quota but secured nineteen subscriptions. What an example!

Fourth.—The minister is the key to the church. Wherever the pastor is earnest and zealous the church comes up with a good record. A large number of our ministers took the campaign seriously and their efforts were not in vain.

Fifth.—Incidentally this high scoring is a vote of confidence in the ability and integrity of our editor.

Sixth.—This is an occasion for gratitude. We may now proceed with optimism on a program of advance along other lines. Thank you, one and all.

R. L. HOUSE, Chairman,
Committee on Publications.

Church Sunday school attended that school the last Sunday of February. Not bad. But wouldn't it have been fine if the other 286 had been present? And what about you, and your school?

Thirty-five young people sang in the new young people's choir at the vesper service last Sunday in the Christian Temple. To use the modern

language, Dr. Harcastle, we think you have something there. A singing church can win the world to Christ. Better start while they are young and still have a song in the soul.

An office force that has been handling about \$200.00 per month had to handle more than \$1,400.00 last month. Of course, we made mistakes even though we tried hard not to do so. We expect to check back and try to catch all of them. But if we miss anything, please let us know for we are eager to have everything right.

After all, isn't it a pretty nice world in which to live? Of course there is trouble, more or less, but we all doubtless get better than we deserve. People are usually kind to us when we are kindly. Five people sent money so an old lady in the mountains whom they had never seen and do not know may read this paper. That was just lovely.

The Board of Christian Education, 514 South Main Street, Norfolk, Virginia, is still able to furnish free Bibles to those who need them. Church people can do real service by getting the books for those who may need them. They may be given to ten-year-old children in the Sunday schools, as was the former plan, but there is now no age limit.

How about that Easter program? Has the material been ordered yet? The time will soon be here. A fine drama, pageant, or musical program will do much to present the message of new life symbolized by Easter. The third Sunday in April is little more than a month away. The Board of Christian Education is glad to help you with program material.

Easter is also the time for that special offering for Missions. No church should depend upon one offering during the year to raise all its money for missions, but a special offering gives a chance for all to give, and some to give more than they would otherwise. Plan ahead, and be sure that everyone has the matter of the world's present need for Christianity brought to mind with a chance to contribute. Envelopes help.

Another who responded with money for a subscription for the lady in the mountains was R. T. West, of Waverly, Va. "Uncle Bobby," as he is called by many, is the father of Alton T. West, business manager of Elon College. He is a member of Spring Hill, a church that in 1877 sent THE

CHRISTIAN SUN to every family in its membership. At that time Rev. J. T. Whitley was pastor of the church and editor of the paper. (That editor had a bit better success than the present one.)

MT. OLIVET (R) S. S.

We are very proud to say here at Mt. Olivet that we have started going upward. Since the beginning of the new year attendance and interest have increased, whereas, usually there is a decrease after Christmas. A number of new members started the first of the year with resolution to attend every Sunday and they are keeping it up. One Sunday we had 123 present, only 9 short of the enrollment, and attendance has been three figures most of this year, which is the highest on record of the school.

We have seven classes, four of which are organized. The teachers of each class are very regular and interested in their pupils. The superintendent, secretary, and all officers cooperate in a fine way and all this helps in the success of the school. A young men's Bible class has been recently organized which group before had no class of their own. The married ladies' Bible class has been organized recently, also, and is doing fine work and has kept the banner of attendance for six Sunday's in succession.

The Sunday school has started on a system of giving which I believe has contributed much to its success. We are now giving one Sunday's offering to missions, one to the Orphanage, and the fifth Sunday offering to Elon College. Before we decide on this method I have heard it remarked, and have often thought myself, that "We will never prosper if we try to keep everything in our church." We are being benefitted by this system from a financial point of view and much better from a spiritual point of view.

We have very much to be thankful for, and much to work for in the success of our school. May God be with us in our undertaking.

IRENE HENSLEY,
Reporter.

MINISTERIAL REPORT.

Amount previously acknowledged	\$1,653.22
Received since:	
First, Richmond, Va.	\$ 20.00
Youngsville, N. C.	4.00
Catawba Springs, Apex, N. C. ..	12.57
Bethlehem, Littleton, N. C.	2.00
Hine's Chapel, McLeansville, N. C.	17.60
Leakesville, Luray, Va.	11.76
Island Ford, Elkton, Va.	.60
Mayland, Broadway, Va.	2.65
Mt. Lebanon, Shenandoah, Va. ..	.55
Whistler's Chapel, Mt. Jackson, Va.	1.06
Wood's Chapel, New Market, Va.	.60

OBLIGATIONS OF MINISTERS

The call to be a minister comes from God, but the commission is given by His Church. In our fellowship the Church grants a license to preach, and later, if the candidate proves worthy, ordains to the office of elder with the privilege of administering the sacraments. Very solemn pledges are taken when licensed, and again when ordained. To refresh the mind of the ministers, to inform the laymen, and to inspire those who may be thinking of entering the ministry, the pledge taken at licensure in our churches is given below.

Government and Principles of the Christian Church.

1. Do you believe the Holy Scriptures to be the word of inspiration, and a sufficient rule of faith and practice?

2. Will you faithfully adhere to the Principles and Government of the Christian Church?

3. Will you labor zealously, through the grace given you, to promote the peace and unity of the church?

4. Do you promise to submit to the decisions of the Conference to which you may belong, and to subject yourself to the brethren in the Lord?

NOTE: The Southern Convention has long used as its guide book of ceremonies the *Government and Principles of the Christian Church*. This book is now out of print and has not been rewritten since the merger. The *Manual* formerly used by Congregational churches has been rewritten and is available at \$1.00 per copy, at the Christian Publishing Association, Dayton, Ohio, or Pilgrim Press, Boston, Massachusetts.

Manual of the Congregational and Christian Churches.

1. Do you confess your reverent faith in God and love for Jesus Christ, and promise to preach His gospel in its simplicity and its purity, wherever He shall call you?

2. Do you receive the Scriptures of the Old and New Testaments as containing a revelation of God to man, revealing to us the character and will of God, and the way of salvation through Jesus Christ; and do you accept them as your guide in faith and in the practice of your profession as ministers of the gospel of the Son of God?

3. Do you accept the government and doctrine of the Congregational and Christian Churches, and promise to be loyal to these churches, and to promote the edification, purity and peace of the Church of Christ?

4. Do you promise to keep your heart with all diligence, to give yourselves diligently to study and prayer, and to make full proof of your ministry?

5. Do you promise to submit yourselves unto the Lord, and to the churches of this association, or of any other association to which you may be transferred, and faithfully to perform the obligations which this relationship involves?

Rev. R. L. Williamson, Charlottesville, Va.	2.00
Ingram, Va.	17.60
First, Greensboro, N. C.	33.80
Mr. T. J. Holland, Ambrose, Ga.	5.00
Total	\$ 131.79

Total to date \$1,785.01

It is devoutly to be hoped that churches that did not take the Christmas offering for this very worthy cause will adopt the plan of taking an offering for this purpose on Communion Sunday. This is most ap-

propriate and unless churches adopt this or some method of supplying this need, the Board will not have in hand by July 1st sufficient funds to appropriate to the beneficiaries even as much as was appropriated at Christmas. We should not fail our worthy ministers now disabled, or the widows of ministers, who shared burdens of their husbands while they gave their life to the church on meager salaries.

J. O. ATKINSON, Chairman,
Board of Superannuation.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

SOUTHERN CONVENTION PROGRAM.

When the program committee of the Southern Convention met last week to consider what shall be the schedule for the convention when it meets at Portsmouth, Virginia, the last week of April, it seemed to be impossible for the members to be content to list the reports and to schedule addresses without considering the more important matter of what we shall really do. All were conscious that we must face real problems, and none were in the mood to side-step them. They felt that the day in which we live demands a new analysis of our reason for living. They can no longer be content for our Church to take life easy while the world screams with its heart-break.

It is planned, therefore, that on Tuesday afternoon when the Convention meets, President Harrell shall speak with the purpose of clarifying our ideas of organization and progress, and on that evening Dr. L. E. Smith shall go further in stimulating thought concerning the necessity for progress, and that on Wednesday morning an hour shall be set aside for a discussion of our contribution to the world of today. This analysis of our history, present message, and future hope should be heart-searching and stimulating. Our Methodist friends are seeking to reproduce the "strangely warm heart" experienced by John Wesley. We need it no less than they, and Wesley is our heritage, too. Other denominations are definitely striving for progress in making the world more brotherly and loyal to Christ. We have led the way in Christian union. We need to stay in the front ranks of those who see clearly, deal justly, and walk humbly with their God. The Convention should help us to do just that.

Other very important and interesting parts of the program will be announced later. This is written so that all "The Christian Sun" readers may be preparing to attend what is likely to be the most important session of our Convention in our day. All delegates will surely expect to be present, but others should be there. Why not a thousand of us meet in Portsmouth to consider what our Congregational and Christian Churches of the south-east have to give to the world? It would do us more good than we can say. It may be that we can find in such a study the way to successful attainments in local churches. Some of us believe that God has a place for us in His Kingdom, but sometimes we are not so sure that many of us know what that place is. Come to Portsmouth, April 26-29, next, and we will seek the wisdom of God concerning our place in the progress of the Church today.

SINCERE THANKS.

Last fall it was decided that a campaign for new subscriptions to "The Christian Sun" should be conducted in February of this year. The Board of publications decided to ask for 700 new subscriptions, with the Carolinas and Virginia entering into the contest to see which could secure more subscribers. Quotas for the churches were given so that each church might know what would be necessary in order to receive 350 subscriptions from each of the contestants. The pastors were asked to lead off in this special work, and most of them responded in a fine way.

At the end of February when the last reports were counted 704 new names had been added to the subscription list. A few sent their lists a bit early, and a few others were just a little late. But what of it if they were early or late? They are now on the lists, and will receive their papers this week. This campaign has been a success. Virginia did not quite reach its quota, but Georgia and Alabama gave a lift, and people from other sections came in to help, and the goal was reached.

The editor and all others connected with the production of the paper are deeply grateful to all who cooperated in the campaign. We know that it took some work, and some expense. Only two persons made any charge whatever even for the money orders and postage. The campaign cost "The Christian Sun" nothing. All the money received goes into producing the paper. This gives the paper a better chance to live and serve. To everyone who helped in any way "The Christian Sun" offers very sincere thanks.

WHEN TROUBLE COMES.

When trouble comes the Christian has a refuge and strength, a very present help. But most people know nothing of this help. They struggle through the world without a knowledge of God that really sustains.

Preachers see this work out dramatically when death comes to homes. Funerals are sad enough at any time. It is difficult to break human ties and bid farewell to those we love. It is doubly difficult for those who know not the presence of the Comforter, the great and good Spirit that comes into the hearts of those who love the Master. Who has not seen the tears and heard the wail of those who pity themselves and forget the grace of God in the hours of sorrow? And how the heart of a true minister grieves for those who know not how to find the quiet peace of that Friend who comes to meet all our needs! But what joy to see those who must say the final earthly goodbye to a loved one can do it with composure and assurance in soul that shows strength that is divine.

The Christian religion is worth all that it costs just to have its help when trouble comes. It is the devout soul, the student of sacred scripture, the regular attendant at church, and the faithful follower of Jesus who can take up a cross daily with courage and strength. Others cannot find the way of joy in the midst of trouble. Jesus found it, and leads his followers that way. When trouble comes we need his help, but we can have his help only if we are His friends from previous experience.

F. C. L.

Visit the Philippine Islands With Miss Frances Thompson

By DOROTHY P. CUSHING.

A full-grown typhoon, colorful sunsets and a little "tickie" on her bedroom ceiling, mingle in the account of her trip to the Philippine Islands just reported by Miss E. Frances Thompson, daughter of Mr. and Mrs. J. R. Thompson, 950 Cahal Avenue, Nashville, Tennessee.

Miss Thompson writes happily from her new post under the American Board of Commissioners for Foreign Missions in Silliman University, Dumaguete, P. I. She tells of the natural beauty of Dumaguete, the sunset, the mountains and the bamboo groves, but particularly of the young student life with which she is associated.

"I find my students some of the finest young men and women I have ever known. They are intelligent, alert, eager and consecrated young people, the type of individuals who will indeed leaven the communities into which they go. Each day I feel that it is a genuine privilege to have a part in contributing to their preparation for Christian leadership."

Although part of her time during this first year will be devoted to studying the Visayan language, Miss Thompson also teaches New Testament (the social teachings of Jesus), church history and religious education which last named includes organization and administration. She has already found time to coach a senior student for his oratorical contest in which he won second place, missing first place by one-tenth of a point. Silliman University, where Miss Thompson teaches, is a high-grade Christian institution for the training of Filipino young people.

Former co-workers in the children's division of the New York City Department of Welfare sent a huge basket of fruit and other good things to the steamer for Miss Thompson and she writes gleefully that they lasted her through the entire twenty-five day voyage and made easier the pain of separation. Miss Thompson has worked in the Tennessee mountains and in the Clinton Avenue Congregational Church of Brooklyn, N. Y. She studied at Beloit College and Wooster College and holds a B. D. degree from Union Theological Seminary.

"The peak of our voyage was a full-grown typhoon," she writes. "On each side the sea rose like great walls, a hundred feet or more I should say. The miracle was that this could happen without the ship being completely

submerged for the water rose much higher than the ship. But as it ascended in one direction and then the other the ship merely dipped and tossed assuming the angle of the mountain of water and changing quickly as the water changed. This made it possible to stand up without holding tightly to something steady.

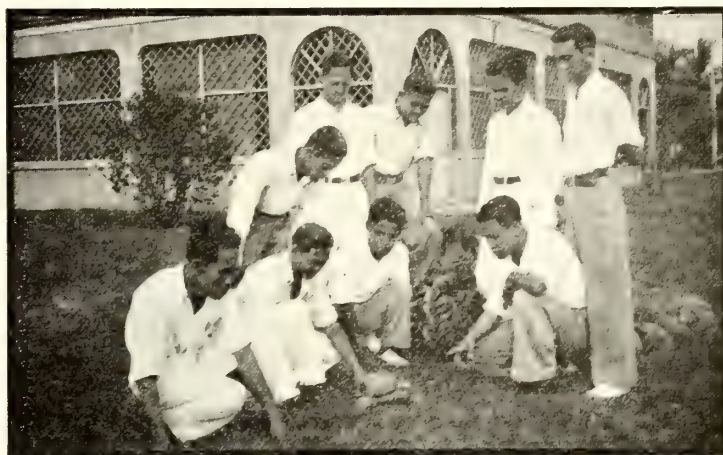
"Our lower decks were submerged at times. A freighter not far from us seemed to suffer more frequently having each end completely under the water, or so it seemed to us. Although our engine was going full-speed we covered practically no distance during the typhoon."

Miss Thompson was able to stop over in Yokohama, Tokyo and Kobe, Japan, where she saw some of the beauty of these cities. She tells of

there are six on the outside of my screen. It is fortunate that the rooms are screened for the mosquitoes are very thick.

"In my bedroom there are no windows but the entire outside wall is lattice work. This makes it cooler, if not private. The ceilings are made of bamboo strips woven as we weave cane-bottom chairs in the U. S. A. Almost all the houses here have thatched roofs of Nipa grass.

"Many of the houses are made of bamboo and are elevated about six feet from the ground on posts or stilts. Homes of missionaries are not built entirely according to native style. They seem to be a combination of Filipino and American architecture. The windows in my study slide laterally so that the entire win-



SILLIMAN UNIVERSITY STUDENTS.

riding in a ricksha and adds characteristically, "I found it a comfortable means of transportation but the coolie who drew me looked so poor that I was tempted to get out and ask him to ride." She also visited briefly Hongkong where the beauty of its setting and its wealthy sections was offset by the extreme poverty of the fishermen who gathered about the big boat to collect the garbage which was thrown overboard. The children in the little boats, she said, were not fed as well as dogs at home.

At Manila she was met by groups of missionaries and taken into their homes until it came the time for her to go on to Dumaguete where again she found a whole delegation at the boat although it was ten o'clock at night.

"When I entered my two rooms for the first time a little lizard on the ceiling greeted me. The colloquial name for these is 'tickie' and there are many of them here. As I write

dow space is free for the air to come through except in the time of storm. The panes of my windows and doors are made of shells and are about three inches square."

Dumaguete has on the west the sea, and in the distance may be seen two of the more than 7,000 islands. To the east are beautiful mountains and outside the windows of her room Miss Thompson sees the feathery growth of bamboo trees. "There are many coconut palms here, also, and they, growing along the shore and silhouetted against the sunset-tinted sky, their reflections clear in the water below, form a scene of rare beauty."

Miss Thompson was born in Bufalo, Kentucky, and is the granddaughter of Mrs. John A. Beauchamp, of Edmonton, Kentucky. She is the sister of Dorothy A. Thompson, 4222 Baltimore Avenue, Philadelphia, Pa., and John B. Thompson, College of the Ozarks, Clarksville, Ala.

CONTRIBUTIONS

SUFFOLK LETTER.

The Southern Convention will be in session seven weeks from the date appearing on this paper. Reports are to be written, addresses prepared and much data assembled between now and April 26th. Much time will be necessary to review the work done by the various institutions and departments during the past biennium. These records are important and should have due consideration. History should have a larger place and a greater emphasis in the Convention. But a museum does not equal a laboratory in solving the problems of human life. The church should be both historic and prophetic in its outlook.

It was the unanimous opinion of the Program Committee, which met at Norlina, N. C., last Thursday (March 3rd), that a definite emphasis should be laid upon the spiritual contribution of the churches of the Convention during the next biennium. For a number of years the churches have been trying to attack the financial problems of the kingdom. Some advancement has been made. Contributions have increased. But the growth of the denomination has not been comparable to many others. In public and in private, ministers and laymen have been airing their varied opinions as to what is wrong with the church. Education, Christian Education, Organization, Youth Movement, Economic Justice, Racial Equality and Political Efficiency are among the things mentioned as a panacea for our ills and a hope of our progress in winning the world for Jesus Christ. For a generation the churches have been working in these fields. But the results have not been as satisfactory as the leaders have anticipated.

Today there is a definite trend in the direction of the objective of Jesus Christ when He said: "I am come that they might have life, and have it more abundantly." *The Abundant Life* should be the challenge of the churches of our fellowship. The Southern Convention is in a strategic position to launch such a movement in our churches in the Southeast. Jesus said: "Behold I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him and he with Me." That is a message to the church. And that is a timely message for Congregational-Christian churches. Other denominations have discovered that this is their opportunity to open their doors to the

waiting Saviour—the Master of the kingdom.

To approach this great opportunity the Convention should launch a movement—a crusade—to rethink and re-study the church. Our fellowship and our church members need to spend a few months studying our past, our present, and our future. The ministers and members of the churches should turn once more to a diligent study of the History of Christian and Congregational Churches. The History of the Christian Church has been sadly neglected among our people. It is no exaggeration to say that hundreds of our members could recite all the history they know about their church in five minutes. Mr. W. E. MacClenny of Suffolk, Virginia, has written a valuable book on the Life of James O'Kelly and the "Early History of the Christian Church in the South." Other books have been written which should be taught in our colleges and churches. Others should be written and studied.

As to the present there should be an intensive study and emphasis of our denominational principles, doctrines and polity. It has been frequently stated that Christian Churches have no creed. The Bible is our rule of faith and practice—our creed. The Bible is the source of many doctrines. Our people know something definite about these great doctrines as interpreted by great leaders. Paul is the great theologian of the New Testament. The Convention should stimulate a course on teaching which will set forth these great doctrines of the New Testament.

What of the future? Shall our churches be busy with things or the spiritual verities the Abundant Life? Shall we look unto the hills and search for the indwelling of spiritual life, or play in the sand beds of our backyard?

I. W. JOHNSON.

OUR LYNCHBURG OPPORTUNITY.

The Lynchburg (Va.) Congregational-Christian Church, is sponsored by the Mission Board of the Southern Convention. Although the work was started in 1926, not until last year was there a full-time pastor to serve the needs of the parish. The church depended upon part-time supply which necessarily involved an inadequate pastoral relationship. The growth of the church has been hindered because of this fact. In December, 1936, the present pastor was

called to serve the field and progress has been noticeable, especially in attendance, and in rallying the support of the church membership.

Our facilities for educational work are limited and quite insufficient for a thorough work. At present we are engaged in making improvements to make our basement more presentable and attractive. New tables and chairs have been secured and the rooms have been painted. New hymnals have been placed in use for the public worship services. The enrollment of our Sunday school is 130 and the superintendent, Mr. J. W. Tolley, reported at the last quarterly business meeting the best attendance and cooperation in the history of the church.

There is a deeply consecrated and loyal nucleus around which to build a strong and enduring church. The emphasis in our work has been on personal religious living with the firm conviction that on the changing of individual lives depends the coming of Christ's Kingdom. Our program is comparable to the program of any city church. During the present Lenten season there is a special series of sermons and a program emphasizing the re-evaluating of our relationship to our church and our Master. There will also be a "Good Friday" service included in the Lenten plans. The first year of our ministry has been spent in trying to awaken latent spiritual convictions, in affirming the positive faith of Christianity, in deepening the sense of Church responsibility among members, and in creating goodwill in the community.

Dr. James R. Clinton was with us last fall for a special preaching mission at which time he preached to splendid congregations, and we contacted practically every family in the community. Dr. Clinton gave four programs over radio station WLVA, and in that way gave our church needed prestige and brought it before the public eye.

The church is located in a residential section and the city is rapidly expanding in our direction. We are located just far enough out that newcomers in the community hold to former church affiliations in downtown sections. However, we have been invited for mid-week services into the homes of people who have not quite relinquished connections with former churches, although they never attend them.

Many of us feel that we can make no deep impression upon the community until we have a house of worship more in harmony with the type of homes being built in the surrounding area. The present building is not adequate and we are looking

forward to a program of expansion within the next few years. Our prospects and opportunities are alive and as the community grows and develops we have every right to expect that the church will assume its rightful place. If the Mission Board can stand behind us while we are small, I feel that a patient, wisely-planned, and steady program of activity will result in a self-supporting and thriving field. This should challenge our loyalty and devotion to do a greater work for the service of our Master.

J. HOWARD SMITH.

W. W. STALEY MISSIONARY SOCIETY TWENTY-FIFTH ANNIVERSARY.

One of the most impressive services in several years in the Suffolk Christian Church was the Twenty-Fifth Anniversary banquet of the W. W. Staley Missionary Society. All members except two were present for the occasion. Every detail of the meeting had been carefully planned. The beautiful and worthwhile program was carried through without a single hitch. The celebration was held on the evening of February 14th in the Fellowship Hall, where fifty members and five guests sat down to tables artistically decorated with silver candlesticks with red candles, japonica, and silver baskets of red roses. A large birthday cake with twenty-five red candles made up the centerpiece. The dining-room was beautifully flanked with large ferns on fernstands.

Mrs. J. S. Morgan, president, asked the pastor to return thanks, and later turned the meeting over to Miss Gladys Yates, chairman of the program committee, who acted as toastmistress. Miss Yates introduced each one appearing on the program with choice and fitting quotations from literature instead of the stale jokes sometimes used on such occasions. Miss Julia Brinkley, and Mrs. John G. Truitt sang "Friendship," and "Go, Lovely Rose," accompanied at the piano by Miss Mamie Kelly. The toastmistress presented on behalf of the program committee a beautiful program and anniversary handbook dedicated to the "sainted memory of him whose illustrious name we bear—Dr. W. W. Staley."

The guests included Rev. H. S. Hardeastle, D. D., and Mrs. Hardeastle. Dr. Hardeastle made an interesting and appropriate speech of congratulations and good wishes to the society. Mrs. J. S. Rollings presented the history of the society which she had written. This history was exceptionally well-written, and delightfully presented. Mrs. W. H. An-

draws, mother of Mrs. Rollings, was present and brought greetings from the Woman's Missionary Society of the Suffolk Church for Mrs. John King, president of that society, who was unable to be present.

Everyone of the former presidents of the society were present as follows: Mrs. Ethel Shoop Godwin, Mrs. Mary Andrews Rollings, Miss Phoebe Artman, Mrs. Annie Staley Calhoun, Mrs. Gladys Doles Morgan, Miss Jamie Felton, Mrs. Elizabeth Shoop Dixon, Miss Elizabeth Vincent, Mrs. Katherine Williams Brinkley, and Miss Gladys Yates. Officers elected twenty-five years ago are all living, and were all present except two, Mrs. Mamie Holland Leathers, Superintendent; Mrs. Ethel Shoop Godwin, president; Mrs. Virgie Holland McClenny,

vice-president; Miss Phoebe Artman, recording secretary; Miss Martha Jones, assistant secretary; Mrs. Mary Andrews Rollings, corresponding secretary; Mrs. Ruth Turner Howell, treasurer; and Mrs. Virginia Phillips, pianist.

The birthday cake was cut by the first president, Mrs. Godwin, and the first superintendent, Mrs. Leathers. An anniversary offering was received in a most beautiful silver bowl which had been presented in former years to Mrs. Leathers by the society as a wedding present.

A feature of the program was the presentation of a beautifully inscribed, by each member of the society, and hand painted by Miss Anna Virginia Britt, memory book to Miss (Continued on page 15.)

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Part Page Specimen of Print, Black Face Type, Center Column References

The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 8. 12. a Matt. 24. 1. b Luke 13. 44. c Luke 21. 7. d Deut. 28. 14.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PERTINENT QUESTION.

(A Correspondence.)

Florida Sanitarium,
Orlando, Florida,
March 5, 1938.

On every hand one hears the questions: What is wrong with the Church? Why are so many people seeking all sorts of diversion on the Sabbath, and so few assemble in the house of God for worship at the appointed hour? And the replies are about as numerous as the inquiries. However, there is one reply that seems to be most often given, and that is, that the Church of the present is so little different from the Civic Clubs, Social and Benevolent Orders and Societies, and church members are so little different from members of these clubs, etc., that it does not matter so much as to which one joins, a church or some club. On this account the question of our Lord is very pertinent to our day. "If ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye, therefore, shall be perfect, as your Heavenly Father is perfect." There you have it once for all, "What do ye more than others?" There is something more for us than merely saluting one another. Our Heavenly Father is to be recognized, acknowledged, striven for, worshipped. We have an obligation as church members that is more than worldly. All about us are men and women, young and old, made in our Father's image, and yet they are not like Him because they do nothing to glorify, exalt, or adore Him. The Gospel is not Sociology, not even theology. The Gospel is the good news that selfish men may become unselfish, and the man of sin may become the man of righteousness, and the defeated man may become victorious. One heartily agrees with Ferry L. Platt, Jr., in March *Advance*, when he writes:

"The church is becoming too much like the world. That is generally admitted. Some radical ministers, we are told, preach socialism, even communism, as if it were Christianity. The radicals put the spirit of Marxian class warfare above Christian forgiveness of enemies. Conservative congregations hear industry, thrift and patriotism extolled, though the Founder of the Church had precious little to say in defense of such virtues. The conservatives will not listen to Jesus' warnings against the accumulation of riches. Thus, the Gospel becomes

whatever each congregation wants to hear, and the church becomes worldly."

Reduced to one sentence the church has become much interested in social reform and too little concerned in personal regeneration. Christ did not seek to reform; He sought and still seeks to regenerate. "Sin" may be a word little used in our day, but it still has in it the hiss and sting of the serpent, and it was uppermost in the vocabulary and teaching of our Saviour. "Thy sins are forgiven thee, go and sin no more." The word Devil may be quite impersonal in our day, but with Jesus the Devil was quite personal and had to be dealt with in no uncertain tones and terms.

Dr. E. Stanley Jones says we have swept and garnished our house with science and philosophy and culture and mechanical devices and now we suffer not from the great struggle (with sin) but from the great emptiness. Our modern civilization has swept out old superstitions, doesn't any longer believe in this and that, and is freed from magic, out-worn beliefs and in fact is all dressed up and does not know where to go. And so the Evil Spirit that went from us and left our house empty, swept, garnished, has returned and has seven other Evil Spirits with him.

So "our modern civilization is drawing unto itself the seven devils of (1) Unrest; (2) Jazzy Pleasure; (3) Exploitation; (4) Materialism; (5) Selfishness; (6) War; (7) Crime—all to fill up the Great Emptiness of our garnished house. And then Dr. Jones asks: "Why do I say modern civilization is empty? It comes closer home—perhaps you are empty. You need to be reborn just to know what life is." What do ye, of the church in the church, what do ye more than others? Our Lord still inquires.

Every individual church, and every church institution and enterprise is to be measured by that one inquiry. If an institution of the church is doing only what an institution of the State, or some benevolent society is doing, then it fails of that for which our Lord is building His Church. The church is not a program; it is a Person—Christ is its body and its head, and only as we acknowledge Him as our Lord and Saviour, and build with and for Him, do we answer cordially His inquiry: "What do ye more than others?"

J. O. ATKINSON.

MISSION PERIOD.

No time of the year could be more fitting than March, April, May and June, the months our Southern Convention has designated as mission period. Not that the church is to be missionary in spirit and in emphasis then and not during other months of the year, but with spring and Easter and coming summer, the church, with all nature, may and should put on new life, new activity and new vigor.

Missions are not just another call on the church for money, but a call on the churches to renewed activity and zeal in that for which our Lord founded and is building His Church. The church, let us bear in mind, is not a program, but a Person, One who is seeking with infinite love and longing to share His life with others. He who founded and is building His Church, His very body, into the lives and souls of men and women will never be satisfied as long as there are lost souls to be redeemed, unsaved men and women to be saved. "If any man would come after me let him deny himself, take up his cross daily and follow me." He went to the Cross in love for unregenerate lost souls, and He will never be satisfied until the purpose for which He died shall be fulfilled. So while churches spend much time and strength teaching men and women to be benevolent, kind, just, honest and of good report, there is a time when the church owes it to itself to go further than this and reach out to save the unsaved, and share its Lord and Life with those who have not accepted Him as Lord and Saviour. In these four months especially the churches should emphasize soul-winning, and soul-saving through that name which is above every name and the only name whereby one may be saved. No church is really a church unless it is missionary for only in this way does it live up to the command and promise of its Founder and Builder. Now is the time to put first things first in every local church. To this end may God help and direct us.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 5, 1938.

Sunday Schools.

First, Richmond, Va.	\$ 11.99
Timber Ridge, Gore, Va.	1.73
Pleasant Ridge, Ramseur, N. C. .	4.85
Mt. Olivet (R), Elkton, Va. . . .	3.00
Lebanon Semora, N. C.	.72
Apple's Chapel, Gibsonville, N. C.	
(For Nov., Dec., Jan. & Feb)	11.71
Damascus, Chapel Hill, N. C. . .	3.00
Wakefield, Va.	2.55
Palm Street, Greensboro, N. C. . .	7.93

Total \$ 47.48

Individuals and Churches.

"A Friend"	\$ 20.00
Total for week	\$ 67.48
Previously acknowledged ...	9,575.48
Total since Sept. 1, 1937 ...	\$9,642.96
J. O. ATKINSON, Mission Secretary.	

NORTH CHINA CARRIES ON.

The reports of what is happening in China might lead some to think that there is little going on in the church and school and hospital. Rather, I should say there is an intensification of the need for religious work, and in many places unusual opportunities for doing it.

The broadcasts that the National Christian Council has been sending out each Sunday night give a picture of religious activities going on in many parts of China. The main emphasis is upon war relief, an imperative and immediate need, but where conditions are more settled it is possible to carry on a program of religious work.

In the Peiping-Tungshien field, for instance, the four middle schools have a total enrollment now (December 14) of 2,350, about 1,000 less than last year. The two middle school evangelists are hard at work with chapels, Bible classes, personal discussions, group meetings. Mr. Wei, the past two months in Tungshien planned with a student committee special Saturday night student services of worship. Two were held in the large Cheng Tao T'ang which was well filled. The gowned choir had a processional. The whole service was very worshipful.

The speaker one Saturday night was Mr. P'eng; and at the other, Mr. Chang Heng-ch'iu, both preaching at the Sunday morning service also. On December 5th there was a reception of members, when twenty took the first step, and twenty-four were baptized, the large majority being men and women students. At the Teng Shih K'ou Church about the same time over twenty joined the church and a number took the first step.

The Rural Service Center is holding one of its most successful winter schools; forty men students from the country area are enrolled. For the last two weeks the entire Women's Bible School in Peiping, the girls of the Normal Training Class at Goodrich School, and others, will attend, making a school of about eighty, the largest in its history.

At the North Chapel in Peiping there is a Sunday morning audience of about sixty adults. On week nights at the street chapel a large group meets for singing and Bible study.

The Frame Memorial has two English classes on weekdays, Bible classes on Sunday, a primary school of over forty boys and girls, most of whom come to Sunday school, too.

Country classes are being held in several places. Mrs. Frame, returning from a trip to the Shun I Hsien district, reported an unusual readiness there to hear the Gospel message. Lewis Gilbert reports from Tientsin a country trip of Pastor Huo and himself as one of the best he ever took. The interdenominational class for volunteer church workers will hold its second session February 15-March 15 in Tungshien.

From Shansi we hear that Ming I Middle School, with a small enrollment of students but a large number of faculty, is holding classes in Chi Shan where a number of our missionaries are refugeeing.

No recent word has come from Fenchow, but we know that the hospital is crowded and that Mr. Leger and probably Miss Meebold are busy in that city. Ming Hsien Middle School has moved away from Taiku, but the missionaries are remaining, and we have no doubt that the hospital is full. Ray Moyer and Elmer Galt are planning to go in with hospital supplies within a week.

In spite of the hardships under which many of our missionaries are laboring, there are unique opportunities for spiritual fellowship, for worthwhile sharing on the higher ranges of living. When one considers these things he can say without hesitancy, "What a privilege to be in China today!"—*Rowland Cross, in Missionary Herald.*

**REPORT OF HENDERSON
MISSIONARY SOCIETY.**

In the beginning of this conference year our Henderson Society was divided into two Circles. During the first month of the division a campaign was launched for new members, using as our slogan "Every woman in the church a member of the Missionary Society." During the campaign and since that time the Society has doubled its membership. The women of our Society took an active part in Social Service Work during the first quarter.

The number of unemployed in our town necessitated help, and some of the ladies have provided for undernourished pre-school and school children. In December we had a well planned and thought provoking program on Peace. We made a survey of the homes into which the "Sun Shines" and solicited for new subscribers. In two monthly meetings we studied our Foreign Mission Study

Book and ended the first quarter feeling grateful for the privilege to serve and for the blessings that come through service.

MRS. J. EVERETT NEESE.

SUFFOLK SOCIETY CELEBRATES.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church met Thursday night February 17th to celebrate its twenty-sixth anniversary. Due to the illness of the president, Mrs. John King, Mrs. W. H. Andrews, second-vice president, presided. At a short business session splendid reports from all group chairmen were given. A circle count showed that Mrs. J. C. Philhower's group had won the attendance banner for the third time.

Visits reported 326; new members, five; total membership, 145; subscriptions to THE CHRISTIAN SUN, sixteen; trays and flowers to sick members, twenty-four.

Following the business session came the program. The theme was: "The Light of God That Issues in Love."

Devotionals were led by presiding officers: Mrs. W. H. Andrews, followed by Spiritual Life Superintendents, Mrs. C. C. Lilly and Mrs. B. D. Crocker, closing with prayer by Mrs. C. C. Rawles. Then all adjourned to Fellowship Hall to enjoy a musical pageant which was presented by Mrs. W. A. Daughtrey and Mrs. J. E. Rawles. Those taking part were as follows: The Father, Mrs. M. F. Hall; Mother, Mrs. J. E. Rawles; Flapper grand-daughter, Nan Daughtrey and Her Sweetheart, Billy Spence; "When You and I Were Young, Maggie," old-fashioned boy and girl, Marcella Rawles and Frank Barnett; tableau of third verse, old couple, by Mrs. Lyeurgus Barrett and Mrs. A. E. Ramsey; "Annie Laurie," Ann McClenney; "My Old Kentucky Home," by Mrs. J. C. Philhower; "Ben Bolt," by Marcella Rawles; "The Campbells are Coming," by Ann McClenney and Mary Burchette in Scotch costume; "Old Oaken Bucket," by Harvey Rawles; "Listen to the Mocking Bird," by Johnny Ramsey; "Darling Nellie Gray," by Billie Wagner; "Coming Through the Rye," by Betty Barrett and Johnny Ramsey; "Last Night," by a stuffed bird; "Last Rose of Summer," by Jane Bowen as old-fashioned girl; "Love's Old Sweet Song," by Marcella Rawles; "Sawnee River," by Elizabeth Beale; "America," United States Flag; "Home, Sweet Home," old couple, Mrs. Barrett and Mrs. Ramsey; "Holy, Holy, Holy," girl in choir robe, Elizabeth Beale; "One Sweetly Solemn Thought," by Brank Bar-

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

MISS SEABURY SPEAKS TO VALLEY OF VIRGINIA PILGRIM FELLOWSHIP.

On February 23rd, the Woman's Missionary Conference joined the Pilgrim Fellowship in hearing Miss Ruth Seabury in her wonderful interpretation of "The Moslem World." Miss Seabury addressed a group in Winchester at 10:30 A. M., and at Linville at 3:00 P. M. A Fellowship banquet was given by the Bethel Church at 6:00 P. M. The following program was prepared by the president, Miss Minnie Dofflemyer:

Toastmaster, Rev. R. A. Whitten, Winchester; Welcome, Miss Hazel Davis, Elkton; Response, Rev. F. C. Lester, Norfolk; Get Acquainted Period; Instrumental Duet, M. A. Dofflemyer, Elkton and Lawrence Gentry, Elkton.

There were a large number of young people present for the banquet, and they all had a lot of fun and fellowship together. Following the banquet, Miss Seabury spoke on the above mentioned subject. Her message was brought out in such a way as to make every listener want to help send life and light to these people whom we know so little about. We hope that the young people of our Fellowship will readily obey the command of Jesus: "Go ye into the all the world," which includes "The Moslem World."

IRENE HENSLEY, *Secretary*,
Val. Va. Pilgrim Fellowship.

ROCKFORD.

The president of the National Pilgrim Fellowship, Lanson Granger, has written to request that all delegates from the Southeast to the conference at Rockford send their names to Dr. H. T. Stock, 14 Beacon Street, Boston, Massachusetts, immediately.

When the National Pilgrim Fellowship was organized two years ago at Lakeside, it was decided to hold meetings every other year at the same time the General Council of Congregational-Christian Churches was meeting. This year the members of the executive committee and the National Council representatives from each state are to meet in Rockford, Illinois, while the General Council meets a few miles away in Beloit, Wisconsin, from June 15-22.

The last bulletin from our Young People's Department has this to say about finances:

"Rockford College has excellent facilities. It is doing us a real favor in being a generous host. It will keep its staff at work especially to accommodate us. The price will be \$2.75 per day. We will be there seven days. A word about financing:

(a) In some states, the Pilgrim Fellowship will raise part of the money for the delegates.

(b) In most states, the State Conference will pay part of the cost.

(c) Probably every delegate who possibly can, ought to pay part of the cost himself. The Council will mean more to him if he does.

(d) It is a great honor to be selected as a council member. Perhaps, your home church will pay part of your expenses. Talk to your pastor about it.

If you are troubled about your financial problems please write to us at Young People's Department, 14 Beacon Street, Boston, Mass., frankly just what the situation is. We cannot promise to solve your financial problem, but we shall be glad to try to help find a way of making it possible for you to attend."

There will be cars from the Southeast carrying our ministers to the General Council. It can, no doubt, be arranged so that delegates to Rockford can travel with them and thus reduce the cost of the trip.

If you are a member of the National Council, make every effort to attend. We want the Southeast to have a part in shaping the policies of the National Pilgrim Fellowship. Since the president is from the Southeast we should all feel doubly interested in attending.

E. M. C.

SOCIAL ACTION.

Are you aware—that the field of Social Action is a new and interesting subject which has called forth and is attracting more and more attention? That the topics to which we have been asked to give special attention are race relations, peace, cooperatives, and alcohol? That there is a magazine called *Social Action* (Last issue—"America and the Far East") which can be subscribed to for a small fee and which bears excellent material and up-to-date news? That there is a Council for Social Action at 289 Fourth Avenue, New York City, which is ready and willing to furnish you lists of materials on request and is quick in filling orders for materials? That the Council has an

astonishing amount of helpful material on hand on any Social Action subject? That it is our Christian privilege to accept the challenge for a better world and study, plan, and act our share? Are we being aware?

DOROTHY TRUITT, *Supt.*,
Social Action, Southeast.

CHRIST MEETING THE WORLD'S NEEDS.

CHRISTIAN ENDEAVOR TOPIC
FOR MARCH 20, 1938.

SCRIPTURE: Acts 8:9-13;

I John 4:7-21.

Daily Readings—

Monday—Need of Salvation—Acts 4:12.

Tuesday—Need of Healing—John 9:1-7.

Wednesday—Need of Spiritual Enlightenment—John 8:12, 32.

Thursday—Need of Encouragement—John 14:1-3.

Friday—Need of Knowing God—John 14:1-12.

Saturday—Need of Spiritual Teaching—Luke 6:20-30.

God—let me be aware!

Christians must give first place to Christ. His Gospel is a message for the world. His truth can satisfy. None are excluded. His salvation can meet the world's needs. What one country does affects other parts of the world. One section of the country cannot be Christian without helping to Christianize all other parts.

For Discussion—

1. Christ meets the world's needs by giving men greater respect for themselves and greater confidence in their own abilities.

2. Christ meets the need of the world by teaching men to have greater consideration for each other.

3. Christ meets the needs of the world by providing a firm foundation on which to build a dependable philosophy of life.

4. Other needs which may be considered are: The World's need of knowledge, for healing, for salvation, for teaching and for worship.

5. People have always needed God. Why? What is it that makes people feel the need of believing in God, and of having fellowship with God? What is it that makes it difficult for people to believe in God? How does Jesus help people believe in God?

Suggested Hymns—

"We've a Story to Tell to the Nations."

"I Love to Tell the Story."

"Jesus Saviour, Pilot Me."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

FEEDING THE HUNGRY.

LESSON XI—MARCH 13, 1938.

GOLDEN TEXT: *Give ye them to eat.*
Mark 6:37.

LESSON: Mark 6:30-44.

Divine Common Sense.

The disciples—Mark calls them apostles for the first time—had been under a strain. They had been out on their first preaching tour, and virtue had gone out of them. When they returned they told Jesus whatsoever things they had done, and whatsoever things they had taught. That, of course, helped to make the experiences more real, and helped to strengthen their faith. It helps tremendously to tell someone about one's experiences. Especially is fire kindled in another's heart when he hears of what God has done for and through another. Let the redeemed of the Lord say so. If one believes, let him speak. Christianity will be more powerful when it becomes more vocal. If men have experiences with God they ought to tell others.

Jesus saw that these men needed rest. He never expects the impossible of His servants. He uses common sense in all His dealings with us. He, therefore, invited them "to come apart into a desert place, and rest a while." The plan had two purposes: it would give them rest; it would give them perspective. It is absolutely necessary for those who would do their best service to get away from the crowd occasionally. Life cannot always be giving out, without taking something in. Many Christian ministers and workers become too busy in the Lord's work to do their best work. One must give the Highest a hearing, one must be still and know that God is God.

It is significant that Jesus went with the disciples on their vacation. Many modern disciples evidently leave Jesus at home when they go on a vacation or holiday. Alas for those of us who leave Jesus behind when we go on a vacation or a holiday.

Divine Compassion.

"And he came forth and saw a great multitude, and he had compassion on them." There was something about that great crowd that tugged at his heart strings. The words means "suffered with" them. To him they were as sheep not having a shepherd. They were bewildered and hungry at heart, but they did not find in the Jewish leaders those

who could lead or feed them. One test of our true religion is how we look at people. Unless one sees in people objects of the divine care, unless one has the urge to share with them the blessings of the gospel, one has not completely caught the spirit of the Master. Furthermore, the Master never lost the individual in the crowd.

In compassion he began to teach many things. He tried to tell them about their Heavenly Father, the true Shepherd of the sheep.

The Divine Plan.

The disciples wanted to send the hungry multitude away. Jesus said: "Give ye them to eat." It is the divine plan. God ministers to his children through the ministry of others. To be sure God gives his spirit direct, but in the things of the physical life, and even in the things of the spirit, God provides for, and speaks to, through his children. It is idle for us to pray that God will feed and clothe his children who are in need, unless we are willing to give them food and clothing ourselves. In like manner Christ has no hands or feet or heads or hearts but ours to run His errands or carry the loads of others. He has designed things so that we are workers together with him.

The Divine Order.

When Jesus found out how much resources there were at hand He commanded the multitude to be seated in companies of hundreds and fifties. There was no confusion and chaos in the divine plan. Let everything be done decently and in order, writes Paul to his friends. It is the divine plan. Where there is confusion and chaos and disorder one might well look to see if the divine plan is being carried out.

The Divine Appreciation.

"And looking up to heaven, he blessed, and brake the loaves." He did not have much but He was truly thankful for what He did have. God expects us to appreciate what we do have and to use it for him. Failure to recognize or acknowledge the blessings we do have, often robs us of greater blessings to be had. Jesus was always so grateful to His Heavenly Father for even the so-called little things of life.

The Divine Miracle of Multiplication.

Why quibble about what happened when Jesus fed the multitude? Why resort to involved and incomplete explanations when a simpler explanation is at hand. Jesus simply utilized laws beyond anything that we know, and multiplied the loaves and the fishes—the Greek word means

"continued to break" or "continued to give to the disciples." To be sure there is a mystery here. We may not understand it. But there is always the unpredictable element when Jesus is involved. He goes beyond anything we know or can understand.

The Divine Bounty.

"And they all ate, and were filled." God does not do things crimpingly. He is able to do exceeding abundantly above all that we ask or think. "He satisfieth the longing soul, and filleth the hungry soul with goodness."

The Divine Economy.

"And they took up—at His command—the broken pieces, twelve baskets full, and also of the fishes." There is a divine bounty and even extravagance, but no waste. Waste is sin in God's sight, whether of food or money or time or life itself.

SUGGESTED EASTER MATERIALS.

An Easter Morning Praise Service, by Louise Miller Novotny. For young people's societies. 10c.

The Cross of Light, by Mattie B. Shannon. An Easter pageant with familiar music. Dramatic and effective but not difficult. May be very acceptably given as a combined choir and Sunday school presentation. 2 men. 16 young ladies. Reader. Group of children. Chorus. 30c.

The Gift of Life. Appropriate for Sunday schools, choirs, young people's societies, etc., familiar hymns. Reader. 14 young ladies. 2 men. Group of children. Choir. 30c.

Easter Tidings. Recitations, dialogs and songs. 170 recitations, 17 dialogs, 23 solos and unison songs. 25c.

The Symbol of a Cross, by Mattie B. Shannon. A story in dramatic form of the influence that Jesus' life, death and resurrection had upon an oriental carpenter and his family. 3 men. 2 women. 1 boy. 1 girl. 30c.

The Bearer of the Cross, by Mattie B. Shannon. Religious drama. Imagined story of Simon, called the Cyrenian. 1 man. 2 women. 2 boys. 1 girl. 30c.

The Daughter of Jairus, by Elda M. Piero. A drama. 3 men. 1 woman. 1 girl. Group of children. 15c.

The Triumph of Love, by Fred W. Wolff. 5 men. 4 women. 2 children. 10c.

Easter Bells, by Rev. Louis Randall, D. D. Pageant. 10 to 15 men. 6 women. 30c.

The Easter Story (Pantomime), by J. H. Kuhlman.

The Rock, by Mary P. Hamlin. A play in three acts showing the character development of Simon Peter. 7 men. 4 women.

He Is the Son of God, by Linwood Taft. A play for Holy Week, showing the effect of the personality and deeds of Jesus upon a Jewish woman of orthodox training. 5 men. 3 women. Group of people.

These materials can be ordered from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts or any other publishing house. Single copies can be borrowed from the Board of Christian Education, 514 South Main Street, Norfolk, Virginia.



SURE DEATH.

"If a man abide not in me, he is cast forth as a branch and is withered."—John 15:6.

We are informed that once it was impossible to keep penguins alive in our American cities. They say that penguins can not endure the impure air of the city. This has been overcome. A system of pure air has been invented and now penguins can live.

We live in a world of impurity—worldliness. The soul that tries to live in it must die. But God has provided a system of pure atmosphere in Jesus Christ. And he who lives in Him shall live. It is not the ship in the water that sinks it. It is the water in the ship. It is not living in worldliness but worldliness in us that kills us. Christ within makes us sin-proof.

Prayer—O Lord, we turn to Thy presence this day for shelter and strength, and for purity and power of the Holy Spirit. *Amen.*

THE LIFE OF THE PARTY.

"And behold the word of the Lord came to him, and said unto him, what doest thou here Elijah?"—I Kings 19:9.

Elijah, dejected of soul, discouraged and about to give up, was sitting under a tree far away from Base. He had fled from Jezebel who had threatened his life. Things had been so bad with him that he now felt that he was the only Christian in the world. God reproved him and taught him better lessons than that.

Sometimes real Christians feel discouraged and feel that the world has gone to the bad. We must learn that we have a different God from that. To give up under discouragement is a misconception of Him. We must learn that "they that be for us are more than they that be against us."

It may be for the very reason of sinful conditions that God has put us where we are. If so, we are repre-

sentatives of Him and have His work to do. Do it, and He will bless it.

Prayer—O God give us the life of Christ, and make us living examples wherever we are and wherever we go. *Amen.*

A PHYSICAL DEDICATION.

"Present your bodies a living sacrifice."—Rom. 12:1.

We know a few preachers and Christian workers whose muscles are as "Hard as iron," so to speak. They possess amazing physique, strength and endurance. This is as it should be. Paul was that kind. He was the marathon type. What a physical power he was for the ministry of Christ.

A good physique is not apt to be morbid, or pessimistic. Our text today enjoins not merely clean living, but a sound body. It makes for greater usefulness.

Prayer—Our Father, give us the wisdom and the care to keep our bodies sound. Dwell in this temple and make us complete and holy. *Amen.*

A STAR OF BETHLEHEM.

"Thy word giveth light."—Psalm 119:130. (Read Psalm 119:89-96.)

When Christ was born, was there a star that appeared to the wise men? We say there was. When they found Jesus they had a star forever. That star still shines in human character for the glory of God. The wise follow Him as the wise men of old followed the light that went before them.

What a star is His word! Nothing else so shines. The newspapers, the magazines, religious literature, may carry reflected glory, but none of it is like the light of His word. It is heartening, however, to see that secular literature is taking note of the tremendously significant fact of life's profound verifications of the Bible, both of the physical universe and moral values in the life of man. Be-

sides, every Christian is a star. Are you?

Prayer—O Lord, "Thy Word is a lamp to my feet and a light to my pathway." Guide Thou me on. *Amen.*

FAITH AND WORKS.

"What doth it profit, my brethren, if a man say he hath faith, but have not works?"—James 2:14.

It occasionally comes to our attention that there are Christians who go to church only once a year, or perhaps, to the annual camp meeting, or at funeral time. At such times they may be said to go on a religious spree. Between times they satisfy their own personal pleasures and conduct themselves in a way that shows very little sense of sinning against God and their own soul. Barren fig trees.

"Can faith save?" "Every branch that beareth not fruit, he taketh away."

Prayer—Our Father, we know that Thy glory lies in the fruit of Thy children, "For herein is thy Father glorified." Make us wholly Thine, and fruit-bearing Christians every day. *Amen.*

KEEPING WATCH.

"Fear ye not, therefore, ye are of more value than many sparrows."—Matt. 10:31.

"Behind the dim unknown standeth God within the shadows keeping watch above His own."—Lowell.

It is true that many have much less to live on than others, yea, more than they themselves may have had previously. But it is certainly true that He who does not suffer a sparrow to fall without His notice, watches over us and doeth all things well to them that love and serve Him. It is also true, that the poor has just as much to live for as the rich, or as they themselves had when they were in

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

READY REALLY.

By REV. JOHN G. TRUITT, D. D.

"So, as much as in me is, I am ready."—Rom. 1:15.

There is something fine about the ring of this text. Ready, with all the strength and power there was in him! Ready, to the limit of his ability and his resources. He had lifted the flag of Jesus, "a banner of love," over his life, and all he had, and was, and ever expected to be, was back of it. It turned out well, too. He made a place for himself in the kingdom of God, and he made a place for many others in that kingdom, also. If Paul had gone at life half-heartedly he would not be known today, much less live in the heart of Christian civilization as one of its very greatest leaders. Half-heartedness does not reach Pauline heights.

But I want to tell you that Paul's great power and influence for God was more than Paul's power. Something had happened to him! He had met Jesus! Whenever I feel failure in my life I do not blame Jesus, but rather my failure to follow him. If you feel futility taking all of the zest and enthusiasm out of life turn to Jesus. I would put it this way, early in this message: if you wish to be really ready for life take Jesus as your redeemer and friend. If you are so modern that you cannot understand the word "redeemer," then just take him as your Friend. He will do the rest. It was Jesus that made the difference in Paul's life.

Paul had just been saying in the opening words of this letter to the Romans that he is debtor to the Greeks, and to the Barbarians; both to the wise and the unwise. He recognizes all that has gone into the making of the man Paul. He does not claim to be a self-made man. He is not prejudiced against taking a few lessons from those outside his circle, and who are not as learned as he. Even pagan Greeks, or foolish Barbarians, are given the privilege of being his teachers, and his debt to them is gratefully acknowledged.

And, he says, since I am indebted to them all, I am ready to repay with all my powers. He had much to marshal, too. His training as a boy about the wharfs, and docks, of Tarsus; his glimpse early in childhood of the ends of the earth, lifting his horizon for all time to come; his ancestry, as great and good as could be

found anywhere, and harking back into the faith of the faithful Abraham; his citizenship in the greatest country on earth, and the protection and prestige which that gave him; his learning in the best philosophies of the Greeks, the Romans, and the Hebrews, a tutelage from the foremost universities of his day; and his high position at so early an age on the bench of the court of the Sanhedrin; his knowledge of the three leading languages of his time; and his trade with which he could make a living with his own hands if necessary—all these he had before he met Jesus, and with them he was making his own life miserable, and playing havoc with the Church.

He lacked one thing, Jesus! The world has enough today, if it but had Jesus. Preparedness? They may fill the air with flying arsnels, and plant the seas with the deadliest mines, and set afloat a super-dreadnaught in every harbor beneath the heavens, and be unprepared. What the nations need is Jesus. Oh! we have things enough here, this beautiful church, our lovely city, and the wonderful countryside all about us. What we need is Jesus.

I see young men and women prepared in college and university, good family back of them, and with sufficient materials in their hands to do well in life, lacking only one thing, and that the essential thing, Jesus. No, I am not being facetious, with Jesus Christ as their Friend and Master, the principles of his love and mercy as their guidance, the goals and aims a life thus devoted to him would imply, would make them able to do things really worth while in the world. Paul could have gone on making a wreck of his life with all the advantages he had, if he had not met, and accepted Jesus.

Once a rich young ruler came to Jesus with a question about life's ultimate issues. He was given the alternative of taking the lordship of Jesus, or leaving it off. He left it off, and so far as I know the sorrow which filled his soul that day as he parted with life's greatest promise to him, was never removed. He went away sorrowful, and well he might, for with all of life's advantages one is handicapped without the Lord of life, Jesus Christ, as his Partner and Friend.

One thing the rich young ruler lacked: Jesus; and one thing Saul of Tarsus lacked: Jesus; and if you

or I are failing to get the most joy and happiness out of life, for some reason or another, we are not accepting Jesus as we should. We are either doubting him, failing to trust him, or forgetting him. For a Christian to lack courage, and joy, even though he may have deep sorrows, and wide difficulties, is a sign that he needs to take Jesus more simply, and more completely.

So, says Paul, as much as in me is, I am ready. With all my heart I love him, and with all my mind I trust him, was the way Paul would have put it. He determined to know nothing save Jesus Christ, and him crucified. What are you trying to hold on to, rather than give Jesus complete sway in your life? What sin is besetting you? What fear are you unwilling to surrender? What hazard are you unwilling to take?

Can you and I, like Paul, say that "in as much as in me is," we are ready to hear Christ's call to come follow me, and let him make of us fishers of men? Let us individuals launch out into the deep with him; and let us as a church launch out into the deep with him. The world is needing just the kind of consecration and loyalty to Christ as is therein demanded. Each for himself, in quiet honest communion with the Christ will be able to know what it is that he or she lacks. And each according to the size of his desire to do great things for the Lord he loves will renounce that which is holding him back, and causing him to turn away sorrowful. Burning all such bridges behind us we shall be really ready.

SUFFOLK SOCIETY CELEBRATES.

(Continued from page 9.)

nett; "Swing Low Sweet Chariot," by Mrs. Philhower as a negro man; "In the Sweet Bye and Bye," an old lady, Mrs. Dewey Howell; "Lead, Kindly Light," by Mrs. Barrett and Mrs. Ramsey as old couple.

At the end of the program refreshments were served by the hospitality committee. MRS. C. C. RAWLES.

NOTICE.

The approaching session of the Southern Convention of Congregational and Christian Churches is scheduled to meet with the First Christian Church of Portsmouth, Virginia, April 26-29, 1938. All boards and committees of the Convention are requested to begin sufficiently early to allow ample time for thorough consideration of all reports which are to be submitted.

STANLEY C. HARRELL,
President.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The basketball team of the Elon High School was made up of Christian Orphanage boys and the writer feels so proud of their record that he cannot resist the temptation to tell you about them.

They played 27 games — won 18, lost 8, and tied one. Clyde Brady, the Captain of the team, scored 208 points; George Brady, 140; Earl Cox, 96; Aubrey Williams, 70; Curtis Curren, 37; George Sloan, 71; Robert Alphin, 26. George Brady won the distinction as All-Tournament Guard. He was also voted one of the three best players in the entire tournament, and was the most popular player in the tournament. Curtis Curren won one of five medals for good sportsmanship.

We feel proud of our boys. If there is any prize offered they start out at the beginning to win it and if they do not win they will be a close second.

These beautiful spring-like days makes one want to get out in the field and begin farm work. Planting Irish potatoes, making plant beds, sowing oats will keep our farmer and his helpers busy for the next ten days, and then the spring work will continue throughout the planting season, out of one job into another will be the order of the day.

Work will begin on our deep well this week. Our water supply has been very short for nearly a year and the Board decided to have a new well drilled in order to get a better water supply. It is always a gamble when we drill a well as to the depth we will have to go to get an ample supply of water and the cost of same. I truly hope the Sunday schools and friends will bear in mind we will need money to make this added improvement.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 10, 1938.

Amount brought forward \$1,675.09

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Apple's Chapel: December	\$ 3.27
January	2.20
February	3.39
	\$ 8.86
Eastern N. C. Conference:	
Henderson	\$ 4.73
Western N. C. Conference:	
Big Oak	\$ 2.00
Shiloh	3.00
Smithwood	2.37
Zion	1.27
	\$ 8.64

Eastern Va. Conference:	
Berea, Nansemond	\$ 5.00
Valley Va. Central Conference:	
Mt. Olivet (R), 1st Qt.	\$ 3.50
New Hope: Thanksgiving	3.60
December	3.59
Winchester	4.95
	\$ 15.64

Ala. Conference:	
New Hope	\$ 2.94

Special Offerings.	
Mr. and Mrs. Harrold Barney	\$ 5.00
Rev. Jos. W. Fix, Cairo, Ill.	1.00
Refund on license plates	32.65
Alamance County	30.00
Mrs. Lasher, support of child	20.00
Mr. May, support of children	5.00
	\$ 93.65
Total for week	\$ 139.46
Grand total	\$1,814.55

When a man finds not repose in himself, it is in vain for him to seek it elsewhere.—*From the French.*

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Jesus and the Christian Life	5c
Note Book for Pupils	5c
The Handbook for 1938	3c
The Fellowship of Prayer for 1938	2c
Lenten Devotions for Young People	5c
Children's Lenten Devotional Guide	10c
The Place of Lent in Modern Life, 2 for	1c
The Practical Uses of Lent, 2 for	1c
The Gospel Story	5c
The Story of Holy Week	5c
A Service for Thursday of Holy Week	1c
A Service for Good Friday	1c

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Norfolk, Va.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

DARDEN.

In the death of Mr. J. M. Darden, the Christian Orphanage has lost one of its most loyal friends and supporters.

Mr. Darden first became interested in the orphanage in 1918. That year we had a terrific hail storm the last of July which destroyed all our crops. He heard of our misfortune and visited the orphanage and asked that we take him over the farm so that he might see for himself. After he had seen our farm, he called the children together and had prayer. He made them a beautiful talk and assured them that they would not suffer because God would see that they had something to eat. He went back home and visited a number of churches in his section and made up a carload of food and shipped it to us, freight prepaid.

As the years went by, he became very closely attached to the orphanage and its every interest. When our feed barn burned in 1929, he came to our rescue and greatly assisted in building another and made the largest contribution we received. When our second barn burned in the year 1935, he again came to our rescue and had the lumber for a new barn cut and sawed on his farm near Fayetteville, N. C. In every undertaking at the Christian Orphanage he was interested and he gave of his time and money to help put it across. In sickness or

death he was ready and willing to lend a helping hand and a sympathetic heart.

He held a warm place in the hearts of all the orphanage family. It was really touching when he came on the orphanage campus. He would get out of his car and with a cherry smile and open arms he would soon have all the little fellows around him. The children loved him as a tender sympathetic father who had a great big warm heart.

Mr. Darden was elected a member of the Board of Trustees in 1920 and attended all its meetings except when detained by matters that prevented his being present. He was unanimously elected chairman of the Board at a special meeting held October 6, 1928 and remained chairman until his death.

The orphanage Board of Trustees will miss his presence and his sound judgment in solving its problems.

In grateful recognition of the great interest and deep love Mr. Darden had for the Christian Orphanage, the following resolutions were voted by the Board of Trustees:

First—That we recognize with much appreciation the splendid contribution Mr. Darden made to the orphanage as president and chairman of its Board of Trustees and remember that during his entire administration there was never any disagreement or dissension in its meetings.

Second—That we express to his family our deepest sympathy in their great loss and assure them that the Board feels that it has lost a most faithful member as well as its chairman on whose good, sound judgment the board always relied.

Third—That a copy of these resolutions be spread upon our minutes as a permanent record, a copy be sent to the family, and a copy be published in "The Christian Sun."
V. R. HOLT,
Mrs. W. R. SELLARS,
Committee.

HINES

Whereas, the God of love and wisdom has seen fit to call from her earthly labors to her heavenly reward, one of our faithful and beloved members, Mrs. S. L. Hines, and whereas, in her going we keenly sense our loss, yet not without hope, knowing our loss is God's gain in glory.

Be it, therefore, resolved:

1. That we, the members of the Ladies' Aid Society of Bethlehem Christian Church humbly bow in a true spirit of resignation to the will of God and say, "Not our will but thine be done."

2. That Bethlehem Christian Church has lost a devoted member and her family a loving wife and mother and we extend to them our deepest sympathy.

3. That we honor her precious memory and consecrated life by carrying on the work that was so dear to her life until that day when we shall know even as we are known.

4. That a copy of these resolutions be sent to her family, a copy to "The Christian Sun" for publication, and a copy be recorded in the records of the Ladies' Aid Society of Bethlehem Christian Church.

Mrs. CLAUDE EURE,
Mrs. W. D. AUSTIN,
Mrs. W. C. JOYNER,
Committee.

Craven.

On February 18th, God in His infinite wisdom, saw fit to remove from our midst, one of our faithful members, Brother Ben F. Craven. He was a loyal member of Park's Cross Roads Christian Church, a devoted husband and father.

The funeral was conducted by the writer at this church, assisted by Revs. T. J. Green and Mr. Phillips. Burial was in the church cemetery. A large crowd attended the funeral, and loud speakers were set up on the yard for the benefit of those who could not get in the church.

There is sadness in the home, but loved ones weep with the hope of meeting again.
G. M. TALLY.

TWENTY-FIFTH ANNIVERSARY

(Continued from page 7.)

Martha Jones in appreciation of her nearly twenty-five years of service as treasurer of the society. The pastor of the church had the honor of presenting this beautiful book, which came in the nature of a surprise to the recipient.

An inspiring group met in an inspiring setting with an inspiring history and executed an inspiring program! Just so long as such talented and cultured women contend so courageously for the Christian faith, there will be Christian homes and in Christian civilization. May God bless them and their kind everywhere!

JOHN G. TRUITT,
Pastor.

FAMILY ALTAR.

(Continued from page 12.)

better circumstances. Poverty cannot rob us of what we are.

Prayer—Our Father, grant that we may cause no tear to Thy eye. Teach us Thy watchcare and to be, for Thee, a friend to man. *Amen.*

DILIGENT IN SEASON.

"Give diligence to make your calling sure."—II Peter 1: 10.

Be "Instant in season."—II Tim. 4: 2.

Moffatt says that Paul in this scripture adjures you to live good and keep everlastingly at it.

Abraham Lincoln said: "The leading role for a man of every calling is diligence; never put off till tomorrow what you can do today."

"So my work, it shall succeed
In thine or in another's day;
And if denied the victor's mead,
Thou shalt not lack the toiler's pay."
—Whittier.

To love life and the work of life, and the folks of life so as to be diligent in this comprehensive sphere, is to be intimate with life's innermost secrets, and to be the very soul of God.

Prayer—Our Father, forbid that we shall forget or be slack in our understanding of life and of Thee. We pray that we may never slacken in our service, but always found a good steward of Thy life. *Amen.*

The Campaign Closed Successfully

When the February returns were all in, the figures showed that the people out on the firing lines had succeeded in putting to rout the deadly foe of indifference, and that 704 new names had been added to the subscription list of our Church Paper. Some of the conferences did not quite make the grade, and several churches were not heard from, but a few friends in the far south and others scattered here and there across the country came to the rescue and the goal was reached.

Thank you, friends, one and all who shared in the work of getting subscriptions. It was good of you to help your Church Paper and your church people.

A layman writing in said: "You see I became right much interested in that contest for subscriptions and suggested that our church not allow Reidsville to beat them too far. . . I am happy to note that some of the churches that were given small quotas have quadrupled the expectation. I note that others are showing blank. . . One thing has been clearly revealed: We now know where the live wires are." What do you think of that, brother preacher?

Although the contest has closed, it is not too late to send in subscriptions. It will be a pleasure to give the tabulation below again later to show that other churches have reached, or surpassed their quotas. Come on, brethren, let's make it unanimous. Every church and every conference can reach its goal. Why not do it? But thanks for what you have done, and what you will yet do for our Church Paper.

N. C. & Va. Conference:			Bennett			Ebenezer			Holy Neck		
Quota Recd			Big Oak			Fuller's Chapel			Holland		
Albemarle	3	11	Biscoe	1	1	Good Hope	2	2	Hopewell	3	4
Apple's Chapel	8	9	Brown's Chapel	5	10	Hayes Chapel	2	2	Isle of Wight	3	3
Ashville	2	2	Ether	2	2	Henderson	4	1	Ivor	3	1
Bellevue Creek	2	2	Flint Hill (M)	1	3	Lebanon	1	1	Johnson's Grove	3	1
Berea	3	2	Flint Hill (R)	1	1	Lee's Chapel	2	2	Liberty Spring	10	10
Bethel	4	4	Grace's Chapel	4	4	Liberty	8	2	Mt. Carmel	8	15
Bethlehem	7	7	Graham	1	1	Martha's	1	1	Mt. Zion	3	3
Carolina	2	2	Graham, Providence	2	2	Mebane	1	1	New Lebanon	4	4
Concord	3	3	Hamlet	1	1	Morrisville	1	1	Newport News	10	10
Burlington	15	47	Hank's Chapel	4	4	Moore's Union	2	7	Ocean View	3	5
Danville	13	13	High Point, First	2	1	Mt. Auburn	4	4	Oakland	8	8
Durham	10	11	High Pt., E. Green	1	1	Mt. Carmel	3	3	Oak Grove	4	4
Elkspur	2	2	Liberty	1	1	Mt. Gilead	4	4	Old Zion	8	1
Elon College	9	9	Mt. Pleasant	2	2	Mt. Herman	1	1	Rosemont	10	7
Greensboro, First	11	30	Needham's Grove	2	11	New Elam	6	6	Shelton, (Ports.)	19	19
G'nsboro, Palm St.	6	4	New Center	2	2	New Hope	5	4	Suffolk	15	16
Happy Home	5	8	Parks Cross Roads	4	13	Niagara	1	1	Spring Hill	3	4
Haw River	3	1	Pleasant Cross	2	9	Oak Level	3	4	South Norfolk	10	12
Hebron	3	3	Pleasant Grove	6	9	Piney Plain	2	2	Union (South.)	8	8
Hine's Chapel	5	5	Pleasant Hill	4	4	Pleasant Hill	2	2	Union (Surry)	3	3
Hopedale	2	2	Pleasant Ridge	3	7	Pleasant Union	3	1	Wakefield	8	7
Howard's Chapel	1	1	Pleasant Union	1	3	Plymouth	2	2	Waverly	10	7
Ingram	4	5	Providence Chapel	1	1	Pope's Chapel	3	3	Windsor	8	8
Ivey Hill	1	1	Ramseur	3	15	Raleigh	7	1	Total		
Kellam Grove	2	4	Randleman	2	2	Sanford	4	1	284 251		
Lebanon	3	3	Seagrove	1	11	Shallow Well	4	4	Virginia Valley Central		
Liberty	4	7	Shady Grove	2	2	Southern Pines	4	4	Conference:		
Long's Chapel	4	5	Shiloh	3	3	Turner's Chapel	2	2	Tentative List		
Lynchburg	3	2	Smithwood	4	4	Wake Chapel	5	1	Quota Recd		
Monticello	2	1	Spoon's Chapel	1	1	Wentworth	3	3	Antioch	3	1
Mt. Bethel	3	1	Sophia	1	1	Youngsville	1	1	Bethel	5	1
Mt. Zion	3	3	Union Grove	2	4	Total			Bethlehem	3	4
New Hope	1	1	Zion	3	3	132 40			Beulah	1	1
New Lebanon	4	5	Total			Eastern Va. Conference:			Concord	3	3
Pleasant Grove	6	6	94 127			Quota Recd			Dry Run	3	3
Pleasant Ridge	2	2	Eastern N. C. Conference:			Antioch			Island Ford	1	1
Reidsville	10	32	Quota Recd			8 3			Joppa	2	2
Rocky Ford	2	3	Amelia	2	2	Barrett's	4	4	Leakesville	5	1
Salem Chapel	3	1	Antioch	2	1	Berea (Nans)	4	4	Linville	5	2
Salisbury	1	1	Auburn	2	2	Berea (Nor)	8	14	Mayland	4	1
Shallow Ford	3	1	Bethel	1	1	Bethlehem	10	1	Mt. Lebanon	4	4
Tryon	4	4	Bethlehem	1	1	Burton's Grove	4	4	Mt. Olivet (G)	5	1
Union (N. C.)	7	10	Beulah	3	3	Centerville	3	3	Mt. Olivet (R)	5	1
Union (Va.)	9	13	Caroleigh	1	1	Christian Temple	15	26	New Hope	2	3
Winston-Salem	2	4	Cary	1	1	Cypress Chapel	10	10	Newport	5	1
Total			Catawba Springs	5	2	Damascus	8	7	Palmyra	2	2
202 249			Chapel Hill	2	8	Dendron	3	3	St. Peter's	2	2
Western N. C. Conference:			Charleston	2	2	Elm Avenue	3	3	Timber Ridge	7	7
Quota Recd			Christian Light	3	3	Eure	8	4	Whistler's Chapel	2	1
Antioch (C)	2	2	Christian Chapel	3	5	First, Norfolk	8	9	Winchester	7	7
Antioch (R)	2	2	Clayton	1	1	First, Portsmouth	8	3	Wood's Chapel	4	1
Bailey's Grove	1	1	Damascus	2	2	First, Richmond	8	1	Total		
						Franklin	10	11	75 18		

Pastors are being depended upon to see that the work is done in their churches. They will not fail this trust. Be sure that names and addresses are correct, and that writing is easy to read. Give name of Church. Send all subscriptions, money, (use check or money order, not cash), and requests for help to

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MARCH 17, 1938.

NUMBER 11.

Missions In Battle Array

Mrs B F Frank 12-1-38

An endless line of splendor
These troops with heaven for home,
With creeds they go from Scotland,
With incense go from Rome.
These, in the name of Jesus,
Against the dark world stand,
They gird the earth with valor,
They heed their King's command.

Onward the line advances,
Shaking the hills with power,
Slaying the hidden demons,
The lions that devour.
No bloodshed in the wrestling—
But souls new-born arise—
The nations growing kinder,
The child hearts growing wise.

What is the final ending?
The issue, can we know?
Will Christ outlive Mohammed?
Will Kali's altar go?
This is our faith tremendous—
Our wild hope, who shall scorn—
That in the name of Jesus
The world shall be reborn!

—Lindsay.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

A Father and Son Banquet is being planned by First Church, Greensboro, for March 25th. They are hoping to have one hundred men and boys present for this fine occasion.

A recent bulletin of Union Christian Church, near Burlington, N. C., Rev. W. Millard Stevens, pastor, carried an item comparing the first quarter of this conference year with the same quarter last year, showing a large increase in attendance at Sunday school and church and in contributions.

Dr. W. M. Jay, of our Winston-Salem Church says: Four new members were received on the fourth Sunday in February, three on confession of faith and one by letter of transfer. A pastor's class was started last Sunday with five in attendance. At least two or three more will be added at the next meeting."

On March 10th the following appeared in the San Diego Union, San Diego, California: "Chaplain and Mrs. H. E. Rountree are rejoicing over good news that came the other day. The Chaplain has been assigned to three years' duty on the transport *Henderson*, which will make continuous trips from the east coast to China and return. This means that the Rountrees will keep their home in San Diego." This transfer will give Chaplain Rountree a couple of visits in the Port of Norfolk each year and an opportunity to visit among his relatives and friends in that section.

UNION REVIVAL AT BURLINGTON.

Under the auspices of the Burlington-Graham Ministerial Association a union revival meeting is planned for March 13-April 10. The George T. Stephens Evangelistic Party has been secured to conduct this revival. The tobacco warehouse on West Trade Street has been converted into a tabernacle accomodating 3,000 people. Through this means I am inviting the residents of those sections to which THE CHRISTIAN SUN goes which are within reach of Burlington to attend these meetings. The morning services will be held at 10 o'clock, Tuesday, Wednesday, and Thursday mornings. The night services will be at 7:30 o'clock with the exception of Monday night, when no services will be held.

All but four of our Protestant

churches are cooperating in this campaign and those four churches will fellowship with us in the meetings. In the preparatory work the finest unity of fellowship and service has prevailed. A rather unique feature of the meetings is this: the whole expense for the evangelistic party is being provided for before the meetings begin. At a meeting last Friday night, two nights before the meeting began, five-sixths of the amount needed was in hand. It will all be raised without having to go into the churches or to make appeals at the tabernacle. At the tabernacle the congregations will be asked to give through offerings the funds needed to seat it, place the platform, light and heat for it and the books from which we sing.

J. H. LIGHTBOURNE.

HURRAH, CAROLINA!

So Carolina wins! And handsomely! Ah, ha! says I to all Virginians.

According to Cabin-Boy House it was football we were playing. Well, it doesn't matter to us Carolinians. We Carolinians are good at anything from Tiddle-de-winks to dinosaur hunting. Running down a few Virginians is just-before-breakfast exercise for us. We thought it was going to be a battle and we Carolinians can fight like all get out. But when we discovered it was football you Virginians wanted we just smiled, for if there is anything we are better at than fighting it is football. And when you Virginians lengthened that second half on us we just smiled again, for we were just getting our second wind.

And what an eleven! If Hyde had gotten into his stride it would have been a rout. It was his off-day. You Virginians should see how that boy Hyde can play when he is right. He was not right this time, simply could not get going. But what about Crutchfield and Brady! How they played. What charging, running, side-stepping! They were in on every play and when they got their clutches on the ball it spelled touchdown.

But now that the fun of the contest is over we can all rejoice, and thank heartily those nineteen subscribers from without the bounds of the Convention for really putting us over the "700" goal. THE CHRISTIAN SUN and the Convention are the real winners and for that we are all, Carolinians and Virginians, happy.

May our enthusiasm for THE CHRISTIAN SUN go on to bigger things, and a well deserved prosperity.

In closing I wish to thank all Carolinians for the effort put forth in behalf of THE CHRISTIAN SUN. And I wish to call attention to the splendid

record made by the Western Conference. There is the outstanding achievement.

"COACH" LIGHTBOURNE.

FIRST QUARTERLY REPORT CHRISTIAN MISSIONARY ASSOCIATION.

North Carolina & Virginia Conference. Receipts.

Balance from 1936-'37	\$ 110.34
C. E. Society, Palm Street	5.00
N. C. and Va. Conference	200.00
Philathea Class, Durham Church	5.00
Board of Deacons, Durham	5.00
Rev. Stanley C. Harrell, Durham ..	5.00
J. D. Fitch, Burlington Church ..	5.00
Miss Ella Rae Carroll, Burlington ..	5.00
Dr. C. W. McPherson, Burlington ..	5.00
Miss Ethel Truitt, Burlington ..	5.00
D. E. Sellars, Burlington	5.00
W. R. Sellars, Burlington	5.00
Mr. E. B. Rascoe, Burlington ...	5.00
Herman Truitt, Burlington	5.00
Miss Mattie Sutton, Burlington .	5.00
The Woman's Society, Salem	
Chapel	5.00
Belews Creek	5.00

Total receipts

Total receipts	\$ 385.34
Disbursements.	
Transferred to E. B. Rascoe, Treas:	
December 15	\$ 110.34
December 15	200.00
January 23	50.00

Total disbursements	\$ 360.34
Balance in account of Financial	
Secretary, February 28th	\$ 25.00

The balance of \$110.34 from 1936-1937 had been appropriated at the C. M. A. sessions of December, 1936. These appropriations were immediately made by treasurer Rascoe. For this year the appropriations voted at the December, 1937 sessions of the C. M. A. have been met promptly by Mr. Rascoe. It is his wish the checks for these appropriations can be mailed at Burlington so as to be received by the first of each month. Last year it was necessary toward the close of the year to borrow in order to meet the appropriations as they were due. It is hoped this will not be necessary this year. A bit of cooperation on the part of pastors and members of the C. M. A. will care for this. There should be at least one C. M. A. membership in almost every church of our conference.

JAMES H. LIGHTBOURNE,
Financial Secretary.

NOTICE.

The Mid-Year Session of the Virginia Valley Central Congregational-Christian Conference will be held with the Bethlehem Church, Thursday, March 24th. All churches are urged to send a full delegation. At least one matter of great importance will be considered. The morning session will begin at 10 o'clock.

R. L. WILLIAMSON,
President.

MORE ABOUT THE LAST DAYS.

What Did Jesus Say?
Is God a Murderer?

By REV. A. B. KIMBALL, D. D.

It was with mingled feelings of interest and wonder that I read the article entitled: "Are We Living in the Last Days?" in the February 10th issue of THE CHRISTIAN SUN; interested because I am interested in the subject and wonder that so thoughtful a person as the writer of the article is, should allow himself to get so tangled in his logic as to prove inferentially the very thing he was declaring untrue. But when Homer nods—

I thoroughly agree with him in his declaration that we are living in the last days; of a certain type of individualism which is very objectionable; of selfish nationalism; of rank denominationalism; aristocracy of wealth; aristocracy of intellect; exploitation by employer or employee; and the last days of class distinction; but scanning the field of life I fail to see any strong evidence of their disappearance by any of the methods now being used. Perhaps in the field of rank denominationalism there may be some evidence of its disappearance through the heading up of the denominations into one great body which will be the church of the Anti-Christ.

And a study of world conditions is quite convincing to this scribe that it takes an ostrich-optimism to detect any evidence of their disappearance.

The Bible seems to teach that only the return of Jesus will bring about the disappearance of these evils which afflict the world.

If the Bible teaches anything it teaches that Jesus is coming back to earth again.

The words of the heavenly messenger to the disciples on the day of Christ's ascension, "This *same Jesus*, which is taken up from you into heaven, shall so come in *like manner* as ye have seen him go into heaven;" also the oft-repeated words of Jesus prove this glorious truth, the truth that he is coming back at the end of this age, which the Bible denominates "the last days," to establish a kingdom of righteousness and justice and remove evil from the earth.

What conditions will Jesus find on the earth at his return? Will all the objectionable features listed by the writer of the article: "Are We Living in the Last Days?" be abolished from the earth? "To the word and the testimony." "What saith the Scripture?" A careful study of the scripture reveals just the opposite. We hear Jesus saying:

"But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."—(Matt. 24: 37-39.) What were the conditions on the earth at the time of Noah? The Word of God tells us.

"And God saw that the wickedness of man was great in the earth, the whole imagination, with the purposes and desires of the heart was only evil every day."—(Marginal reading.—Gen. 6:5.)

"And God looked upon the earth, and behold, it was corrupt; for *all* flesh had corrupted *His Way* upon the earth. And God said unto Noah, The end of *all* flesh is come before me; for the earth is filled with *violence* through them; and I will destroy them with the earth."—(Gen. 6: 12-13.) Such was the condition of the world in the days of Noah. So said God. Such will be the condition of the world at his coming, so said Jesus.

When he comes instead of finding a world waiting to receive him, with evil banished from the earth, he said he would find his field, "the world," filled with the tares of the evil one; and the angels will be sent forth by the Son of man to gather out the tares and cast them into a furnace of fire and there will be weeping and wailing and gnashing of teeth.—(Matt. 13: 39-43.)

These are the *Words of Jesus*.

Jesus' message to the beloved disciple on the Isle of Patmos corroborates this.

"Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and *all* kindreds of the earth shall wail because of him."—(Rev. 1:7.) These are the *Words of Jesus*.

His coming will take the world unawares and all who dwell upon the earth will be taken as a wild beast in a snare.—(Luke 21: 34, 35.) So said Jesus.

It will be a world mourning and not a world rejoicing at his coming.

"And then shall appear the sign of the Son of man in heaven; and then shall *all* the tribes of the earth *mourn*, and they shall see the Son of man coming in the clouds of heaven with power and great glory."—(Matt. 24: 30, 31.)

These are the *Words of Jesus*.

We learn from the Word of God that at the end of this age the inhabitants of the earth will hide them-

selves in the dens and in the rocks of the mountain; and cry to the rocks and the mountains, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand.

Paul tells: "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints and to be admired in all them that believe."—(II Thess. 1: 7-10.)

Do these words sound as though his coming were to be a process or a crisis? An evolution or a revolution? A drifting into a millenium of peace and happiness and prosperity or a catastrophe? Every age of God's dealings with the human race has been catastrophic in its ending, because of man striving to bring things about in his own way instead of following God's plan. According to the scripture this age will be no exception thus saith the Word of God, and if God doesn't know, who does?

If this be pessimism I am happy to be a pessimist with Jesus Christ and with God.

The writer referred to said that if this age ended in a catastrophe, "It would make God not only a destroyer but also a murderer." If this statement be true, then God has been a murderer all down through the ages.

Who slew the first-born of Egypt? God. Who slew the Egyptians in the Red Sea? God. Who destroyed Sodom and Gomorrah and their inhabitants? God.

Who destroyed Uzzah when he put his hand upon the ark? God.

Who destroyed Korah and Dathan and Abarim and their houses and all that appertained to them and two hundred and fifty men with them? God.

Who destroyed one-hundred and eighty-five thousand Assyrians, the flower of Sennacherib's army, in one night? God.

Who will destroy the wicked on the earth at the end of this age? God.

Because of these slayings is God a murderer? No! A thousand times No! He is simply an executioner of criminals condemned before the bar of the eternal God.

As a lake without an outlet becomes stagnant, so a life that is self-centered becomes bitter and unattractive.

EDITORIAL STAFF

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J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE TIE THAT BINDS.

Sometimes it seems almost hopeless to believe that the Christian world can be united or that even those within one denomination like our own can work together. We are hopelessly divided in our opinions. Some weeks ago Dr. Helfenstein, of Delaware, wrote concerning the return of Jesus to the earth. He believes in the gradual growth process of the kingdom of God. This week Dr. Kendall, of North Girard, Pa., writes from the opposite point of view and quotes scriptures to back up his contention just as Dr. Helfenstein does to sustain his belief. Other responses have come to the editor concerning the first of these articles. Some agreed heartily while others were firmly of the opinion expressed by the article this week.

Since the days of the disciples there have been those who have expected the immediate return of Jesus to the earth to set up His kingdom. Some have prophesied a definite date. Others have been content to anticipate the return at any moment. This has been a great hope for the multitudes of people through nineteen centuries, and still is. No one should deny these good people the joy they get from expecting the immediate return of Jesus to the earth.

There are others who do not so understand the teachings of the Bible. They would emphasize the fact that Jesus said the kingdom of heaven is like leaven which put into meal continues to work unseen until all of the meal is leavened. They also emphasize the fact that Jesus said the Spirit would come to sustain and strengthen and guide people. They believe that Spirit is here today and that this is the spirit of Jesus—invisible but never present and supremely powerful.

There is no need to argue these points of view. They have been argued for 1900 years and seldom, if ever, has anyone changed his mind because of the arguments. "The Christian Sun" has no desire to continue debate concerning this or any other debated point, but it does welcome the constructive presentation of the gospel as people believe it, even though the opinions may be exactly opposite each other.

A fine thing about Christianity is that we are united not in our thinking but in our loyalty to a Person. The Christian world will never agree in its thinking unless it becomes totally stagnant, but it can happily cooperate in working for the advancement of the kingdom of Christ because of the supreme loyalty which individuals have for Jesus. Loyalty to Jesus Christ is the tie that binds the Christian world together. It is not intellectual

consent to any particular doctrine but it is a spontaneous love that goes out to Jesus of Nazareth whom we believe to be not only the Son of man but the Son of God. This makes it possible for people of radically different opinions to sit around a common communion table and find fellowship not only with each other but with the God who redeems us despite our little minds. It makes it possible for us to be friends, to love each other and to work with all of our might for the cause of Christ alongside of those whose opinions we could never accept. Incidentally, this is part of the contribution which the Congregational and Christian churches have to give to the world. If we can learn to live happily in one united group and to work together cooperatively despite our radically different notions, then we shall have made a notable contribution to the kingdom of God and Jesus will really be coming into the lives of men, women and children while we live. Then if He shall choose to come according to the hope of those who think themselves to be fundamentalists, all will be ready to welcome Him for we will be loving Him and serving Him, which, after all, is much the most important.

OUR MISSION PERIOD.

March brings to the Southern Convention the beginning of a four-month period in which we are supposed to emphasize missions in our local churches. Young people have learned to call it World Friendship rather than missions. Today it will be well if all of us can think in terms of the world and of friendships. More than ever we are thinking in world terms, but for great masses of people the thought turns not to friendship but to hate and the possibility of war. There are enough Christians in the world today to overcome the phobia of hate and war by the processes of love. We may not do it. We may not even try. We may be content to let greedy business men and petty politicians direct international affairs. If we do, it will cost us more than it would to love and to be friendly.

Missionary societies, ministers and religious education workers may feel lying heavily upon them the responsibility of building world friendships. If we can understand the black, brown, yellow and red men, we may like them and certainly we will want to do them no harm. If we discover from knowing people of other races and nationalities that their religion lacks some fine quality which we find in our own, then we may want to share with them the religion that strengthens our own lives and brings to us joy. If there is nothing vital in our own Christian experience then there is no need for us to try to be missionary. It simply can not be done. If the flame which was in the heart of Jesus glows in our own souls, then our activity will be similar to his, and the records show that he was constantly busy making friends with those who knew not the joy that was in his own heart.

The mission period gives us an opportunity to test the quality of our own religion. If we are big enough in soul to be friendly with those who know not our Christ, then we may be big enough to bring into the treasury of the Lord not only our prayers but our money so that the non-Christian world may have the good news of Jesus Christ.

F. C. L.

RELIGION TODAY

By ALBERT C. DIEFFENBACH.

To Hold the World Together.

An example that churches in other cities might follow with inestimable benefit is set by the Greater New York Federation of Churches, which has decided upon an interdenominational conference in that city patterned on the world meetings in Oxford and Edinburgh last summer.

Such a course ought to be undertaken by every considerable community in this country, because those were extraordinary gatherings in the annals of Christendom and their light and leading ought not to be lost. The state of the Christian church-religion is too unsteady and the condition of the world too perilous on the brink of another war, for any neglect of good means to unity and peace. In Oxford and particularly in Edinburgh the evidence of the ecumenical mind was present as it has never been before in modern times.

One agrees with President Albert W. Palmer of Chicago Theological Seminary, who was at both meetings, that now is the time to make a drive for the United Church in the United States.

Working over his notebooks of last summer, Dr. Palmer knows better than he did on the scene of action, how incalculably important the conference in Edinburgh was because it dealt with theology. Theologians from this country, which is nearer to theological illiteracy than any other section of the Christian world, are beginning to say that their subject is in Palmer's words, neither dead nor irrelevant. Upon theology, stated in terms intelligible to the person of ordinary mentality, depends all the practical work in the social order, which was the earlier business in Oxford. And for that matter, human action of every kind everywhere. Laymen are also finding how absolutely essential a basis of theology is. One saw them seeking it last summer.

Seven Major Agreements.

The learned clerical churchmen who came from the mystical cloisters of Eastern Orthodoxy, from the Continental regions of the two-fold Reformation tradition (Lutheran and Reformed), and the British Isles and these States with the all-too-practical strain and stress, all bore witness to the prior importance of theology. Life and work can not proceed without faith and order.

Of course, the reason the churches have for centuries been divided in their programs is this: they have first been scattered in their doctrines. It always comes back to that. It was the determination to set their minds upon thinking as one mind which brought 122 denominations, through their chosen leaders—think of such a number of mental variations—to Edinburgh.

I have gathered up what seemed to me, as I attended the many sessions, the important things done there in the following seven points of agreement:

1. That divisions are a sin.
2. That unity is a fact in the nature of man and God.
3. That supreme allegiance is to Christ, and takes precedence over any other claim.
4. That the church is, in its nature, ecumenical, *Una Sancta*, and this ecumenicity obligates the churches to heal their divisions and become one.

5. That no conception of orders, either of apostolic succession or any other, as at present understood, can be accepted if it does not include the churches whose prime allegiance is to Christ.
6. That all differences now existing may be reconciled and resolved by the Spirit of Truth, because the Truth is one; and when it is found, unity will be a reality in our actual life.
7. That the churches, sustained by a great faith, and moved by prayer and study through the years, must establish a single church through the corporate visible union of the many existing denominations.

These are fundamentals and ideals at which they definitely aimed, and these have been made the essentials of the World Christian Council which was created in the two conferences. To study them and realize them is a grand opportunity. There are many obstacles, it is true, in the way of realizing the unity which is a fact in nature and in grace, and as yet there is no working model for reunion. But there is a mind for it among multitudes of people, as in Edinburgh and Oxford. That is the great thing which should be brought to all of the churches in the United States.

Already the findings of both conferences have been published, and Dr. J. H. Oldham's complete report of the Oxford conference is announced in a book by Willett, Clark and Co. The printed materials are abundant. The men who went from this country to the conferences were a large number, probably 400 in all. They are widely distributed and would be available for leadership in many regional conferences. One has been carried on in Evanston, Ill.

I have been going over my notes and the findings of the five sections in Oxford and the five in Edinburgh, as they were published then, and I am discovering many things, the full import I did not appreciate at first.

Verily, the resources one may find in world conferences are inexhaustible. Take, to begin, the local congregation, which in one respect, is a spiritual laboratory of unity which transcends all differences and barriers of class, social status, race, nation. It is a fellowship the like of which is found nowhere else in the world. This all-embracing communion is what makes the church the church. The ideas, manners, atmosphere and doctrines of the local church, though it may be only a little flock in a plain meeting-house, are found everywhere and under every denominational name. What occurs in a small gathering is as important and world-changing as the elaborate worship in a cathedral.

One can present the high argument for the generous support of the local congregation movingly, for the greatest work in the world is done there. It is a fact that different churches come together in community services in witness of the ecumenical character of the church. The church is not interdenominational, it is supra-denominational. Again the church of every size and name, by its tender ministry, shows its concern for the outcast, the under-privileged and the despised of the community, for the church is the perennial friend of such. The church engages in social action for making the world, with its cruelty, hatreds and discriminations, a beloved community. (Please turn to page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Gospel is a personal message. It is "good news" from the greatest Person who ever lived. Men are commissioned to deliver this to their fellowmen unto the uttermost part of the earth. Those who have the high privilege of receiving this message are charged: "He that hath ears to hear let him hear." Individuals, one by one, are to be won, saved and blest by the Gospel of Jesus Christ. The needs of the individual should not be overlooked in this day of social movements and mass organization.

The pastor of a local church meets his congregation as a group in the regular service on Sunday. He may minister to their individual needs in such a service, but the sermon may miss the heart cry of many in the congregation. That is the fearful responsibility in preaching. Scores of hungry, anxious hearts may be in need of refreshing strength. Does the sermon and the other parts of the service satisfy these individual needs?

Church members need help. Many are discouraged. Some are carrying heavy burdens. Doubts trail upon the heels of others who wish they could see the way out of many difficult situations. Fears chill the ardor and dim the vision. In a veritable slough of despair they cry out for the living God to deliver them. They want the touch of a cordial hand and the glow of a warm heart. Theological definitions and philosophical platitudes have their places but they do not fully satisfy the soul. The Gospel of Jesus is adequate. Jesus in the human heart can kindle new faith and find a way of victory and peace. Christ is all and in all for those who accept Him as personal Saviour and Master. He is something more than a message about Him. He is the message. He is the "good news."

The Church of today must face the responsibility of taking Christ into its own inner life; and when that glorious experience becomes a reality, others may be brought to Him. Intellectual assent to truth is a step in the right direction, but Jesus Christ demands more than that. Our human needs cry out for the presence of a living Christ. Man is not satisfied until he opens the door of his heart and lets Jesus Christ come in. Jesus cannot do His best work on the outside of the church.

The churches of our fellowship have a definite challenge in these crisis days through which we are passing.

James O'Kelly and his fellow laborers saw a vision of a free church unhampered by sectarian definitions and narrow theological dogmas. It was sufficient for them to believe that "Jesus Christ is the Head of the Church. And the Bible is a sufficient rule of faith and practice." They believed that the humblest believer may open his heart to the fellowship of Jesus Christ. Men differ in their interpretations of truth but they are one in Him. The right of private interpretation and the liberty of conscience is a privilege and duty which should be accorded to all, and exercised by every person in the church of our Lord and Master. The gospel should find its place in every human heart as the great regenerating message for this generation. This will call for a Christian standard for every man and every woman. Personal Christianity is one of the great needs of this world. What contribution have we to make? Is our life pagan or Christian?

I. W. JOHNSON.

"NOTHING SUCCEEDS LIKE SUCCESS."

One snowy day last fall at the call of Dr. Stanley C. Harrell, President of the Convention, a number representing the different Boards of the Convention met at the Henderson Church for the purpose of considering the fate and future of THE CHRISTIAN SUN. The Virginia delegation encountered serious difficulties on the highway. The snow was falling fast. Finally they did arrive. The ones present were conscious of what a church paper had meant to our church in the South. They were also conscious that the church of today and tomorrow needed such a periodical. We all knew that the paper could be improved and should be improved, but even so, it had a mission and was fulfilling that mission quite admirably. We also realized that a circulation of 1,400 in a church membership of 30,000 was far too small. We discussed THE CHRISTIAN SUN and the possibility of its continuance from every possible angle. No one present could see any way by which the paper could be financed. The ones who were there were willing to do their part, but we seemed to be uncertain about what the ones who were not there would do. However, together we decided to make a program and present it to the brother-

hood and ask our brother ministers to assume the responsibility of putting the paper into 700 new homes. I have a feeling that no one in our midst felt that the goal set would be reached. We all felt that the "effort" would be worthwhile. The writer is deeply gratified with the results announced in last week's CHRISTIAN SUN—704 new names added to the list. This is wonderful, not only for the new subscribers, but for the confidence it gives the constituency. It gives us all a new respect for our ministry as well as our laity.

As is usually the case, some of our ministers did not work, they did not believe in the undertaking, they do not believe in the paper. The genius of the Christian Church permits anyone to have his own opinion regarding these matters, but the great body of the church goes forward, nevertheless. This achievement has much to do with the spirit and temper of our brotherhood. We have succeeded in this one undertaking. Together we can succeed in another, and still another. If we could single out some worthwhile task and unite on the performance of that task, great strength to our church would result therefrom.

Success is one endeavor gives courage for efforts in another. If you do not have a "concern" and a vision for our church, you should make it your business to go from conference to conference and into local churches and talk with the pastors and people. On such a journey you would get an insight into the real conditions of the church. You would find the lack of interest, evidences of curtailment and of decay. Undoubtedly you would be conscious of an inward "urge" to do something that would bring new life and increased power to the church. Often times we fail, not for the lack of purpose or interest, but for the lack of knowledge. We simply do not know. I know of no finer medium by which the church may acquaint herself with herself than a paper circulated widely through the membership. If the paper is not what you think it ought to be, try your hand. Sit down and write. The editor will publish your contribution. In this church of ours we can be frank and courageous as well as blue and pessimistic. The ones who lived before us served and achieved. They gave us our church. We are unworthy of the heritage unless we, like they, serve and achieve. It is our responsibility to pass on to coming generations that which we have received from our fathers, and to pass it on improved and enlarged that our contributions may excel the ones that we received. If not, we are

unworthy servants. Below I list some of the things we need as a church:

1. More ministers prepared for the joy of preaching who have the faith and the courage to give their entire time and thought to the preaching of a glorious gospel, who will not put their hands to the plow and turn back. It is practically impossible to "feed the sheep" and at the same time give yourself to farming, teaching, or other kinds of business.

2. More men and women, young and old, who will give a bit more of their time to the local church, realizing fully that their "labor in the Lord" is not in vain but that when one gives God and the church a sufficient place in his life, strangely enough the necessities of life are always in His hands.

3. A greater disposition of mutual helpfulness upon the part of churches and individuals among us who are able to help. Churches that are quite sufficient in their own organization need to have a vision and a responsibility for the churches that are unable to provide for themselves or take advantage of an opportunity for advancement. We are our brothers' keeper, and if we be Christian as we profess, we will share with each other something other than good wishes and sound advice.

4. A greater evidence of unselfishness upon the part of the different departments of our Convention. If we have a single department that exists first for itself, we do not need that department longer. Every department of the Convention should exist first of all for the church and second for the task for which it was created. If the department is to decide its own life and the life of the church, the life of the church should come first, regardless of what that department may be.

5. We need to realize, as our forefathers did, that without Christ men are lost and that the responsibility of taking Christ to those who have Him not is ours, and we cannot evade it.

6. We need a wider vision that our sense of responsibility may be greater. There are numbers of places in cities and open country where Congregational and Christian Churches should be organized. It is time to stop closing churches and begin to open a few.

7. Perhaps this one should have been first. We need a new vision of God and of Christ, of what the church is and of what its mission to our world of today is. A vision of God is not found usually by ascending the mountain peaks but by descending into the valley of humility and of intercession.

What we are unable to do, God is abundantly able. "I can do all things," said the apostle, "through Christ who strengtheneth me."

L. E. SMITH.

STEWARDSHIP PROGRAM FOR 1938.

The Stewardship Commission of the General Council of Congregational and Christian Churches, at its recent meeting adopted a comprehensive program for 1938. Rev. Archie H. Hook is the chairman, and Dr. W. H. Denison is the executive secretary of this commission, which has offered the following recommendations:

That we ask the State Superintendents, also the Women's presidents, and seek their cooperation in intensive stewardship instruction in 1938, this remaining year of the Stewardship Emphasis Biennium; also that they request the conference boards of directors to appoint Stewardship Committees to follow up such instruction and carry it forward.

That we recommend to our people, both ministers and laymen, the practice of setting aside a definite first part (first fruits) of their income for definite Christian work, beginning with the tenth at least, hoping that many shall give a much larger percentage.

That we request the Women's Departments of the conferences and the Women's Associations in the churches to introduce definite stewardship instruction in their programs, specifically as it relates to material possessions, thus helping to secure stewardship practice in both homes and churches.

That we recommend to our people the adoption for their own lives and by their families the principles of Christian Stewardship as revealed in the Scriptures and interpreted in the best stewardship literature of the day; that they seek the mind and teaching of Christ as to the philosophy of property: its acquisition, administration, spending, proportional giving, saving.

That we urge upon all our churches and finance departments or committees that they lift their financial processes from those of mere money raising to those of a stewardship basis where they may become a great spiritual challenge.

That we advise our churches to lift their *benevolence* item out from the current expense column and place it where it may have proper attention and the dignity it deserves so that the responsibility of determining the proportion of their giving to current expenses and to benevolences shall

rest upon the givers where it more properly belongs.

That we urgently request those who prepare Reading Lists for the churches to include some of the splendid present-day books on Christian Stewardship; that we urge the Pilgrim Press and the Christian Publishing Association to display on their tables and promote the sale of stewardship books along with others.

That in answer to the frequent question as to the share of one's giving that should be given through church channels, it be suggested that we believe for the average person the 70 per cent often expressed informally by the United Stewardship Council is very equitable. Of course, it must be remembered some should give more and some less, but for the average person this may be used as a guide.

That it is the opinion of the Commission that the principles of Christian Stewardship condemn gambling, lotteries and the lure for easy money both in and out of the church. We approve as ours, therefore, the following resolutions as adopted by the United Stewardship Council of the United States and Canada:

A. In view of the prevalence of methods of raising money for Christian church purposes, methods which are doubtful and even pagan and substitutes for giving as worship, we urge a study and a facing of the whole range of Christian and individual giving, that which has no expectation of return in kind, the Christian and scriptural method of financing the work of the churches at home and abroad. We urge all churches of the Lord Jesus Christ, in all their financing plans and methods to use only worship-giving and not to depend upon fairs, card parties, sales, or lotteries of any description as methods of raising church finances.

B. It is a matter of Christian principle as well as common sense that no individual can receive something worthwhile for nothing without a crucial danger to character, both moral and spiritual. We, therefore, draw attention to the danger in any "get-something-for-nothing" schemes or proposals which lend themselves to political or economic manipulation. The churches need to become aware of their function to develop fellowship tasks, such as the care of the aged, the needy and those temporarily embarrassed who are victims of an unchristian order or condition. It is our duty to emphasize the fact that to receive or expect to receive money without a proper self-investment in labor is to endanger the nation, the church and the individual.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

NIGHT AND DAY.

Orlando, Florida,
March 12, 1938.

From the porch of the third floor of this Sanitarium, looking to the west, one gets an unobstructed view of a Florida sunset. And these warm spring evenings, it has been and is a view worth getting. Atmospheric conditions make a mellow, blue sky, plush-like in fact, and the sun, in bidding adieu to the parting day, resolves himself into a huge round ball of smokless fire that illumines the whole western heavens with scarlet and deep red and blusing pink. If there are clouds perched or floating in the West, the silver linings, the golden flushes and fringes make a picture on the dark gray clouds that one cannot forget. As one beholds, as the writer does, this indescribable sepetchale one's soul cries out in ecstasy with the Psalmist: "The heavens declare the glory of God, and the firmament showeth his handiwork, day unto day uttereth speech and night unto night showeth knowledge." Dr. Joshia Royce of Harvard used to quote to his class this Scripture: "The fool hath said in his heart there is no God." And then he would add emphatically, "That's right young men, that's right, for nobody but a fool would say such a thing."

If one will view, meditatively, a glowing sunset, especially such a sunset as one sees in Florida, one will know that only such an Artist as this world has never yet produced could paint such a picture. One does not have to go to Palestine, nor back in history nineteen hundred years to find a miracle. Just look at the last rays and the fiery flashes of the departing sun and then the gathering darkness of night, and consider their might and meaning. Man fills the air with smoke and fumes and poisonous gases. These must, some how, be cleansed, purified, regenerated, or the very atmosphere we breathe would poison all mankind. So the setting sun with gathering night is God's guarantee to man that tomorrow will come and shall be a new day with atmosphere cleansed and purified, a day with the rising sun shall be as sweet and fresh and fragrant as Adam and Eve breathed in the first morning of Creation. The miracle and majesty of night lock in loving embrace the pure rays (of a departed sun), and the impure and poisonous gases (of the departed day), and behold a new heaven and a new earth as the slum-

ber of night gives way to the dawn of day and the rising sun. Verily we live in a world of mystery, wonder and miracles. Only a fool, a very stupid and unthinking fool, can say in his heart there is no God. And science is not explaining the mystery and majesty with which we are surrounded. The world grows more mysterious and wonderful, not less so with advancing science. The world in which we live today, creation itself, steam, energy, electricity, are more wonderful and mysterious, more blessed and beautiful, than they were before the days of Benjamin Franklin, or Charles Darwin or Thomas Edison. The more man discovers the more wonderful, mighty, wise, majestic, and loving does the great God Who created all who become. The folly, the madness, the sin of man desecrates and degenerates: the infinite love and compassion of God through the gift of His dear Son renews, redeems, regenerates.

This writer came to Florida, under instructions of physicians, to lie down, rest strained and wrought vocal chords, and let fresh air and sunshine have the right of way awhile. Verily "They that wait upon the Lord shall renew their strength." So with renewed strength, vigor, a quickened faith, a deeply grateful heart, the writer now turns his face homeward, carrying ten pounds of added weight, and more than that much of added health and happiness. Words fail and the heart is unable to express its gratitude for the friendly letters that have come, and the care of good physicians and nurses, both for the beloved wife who has improved so much and your all unworthy friend.

J. O. ATKINSON.

DEADLY PARALLEL.

The Missionary Review of the World prints this in its March number:

"In North Carolina Baptists divided in 1840 on missions. There were then 1,200 anti-missionary Baptists, and twice as many committed to missions. Fifty years later the anti-missionary group had not increased in number, while the missionary group had in their churches 300,000 members."

The Review might have added that neither had the anti-missionary Baptists ever built for themselves or others an orphanage, a college, or any other benevolent enterprise, while the missionary Baptists were the first church in North Carolina to build an

orphanage (and now has the largest in the State), and also a church college—the oldest in the State—and have some of the largest and most impressive houses of worship in the State; whereas, the anti-missionary Baptists have for themselves very few if any imposing houses of worship. It has ever been so, and will be. Those who do most for others, namely, give others, the Gospel of salvation through Christ, will do most for their own congregations and communities. An anti-missionary church is a church of stagnation, insofar as it is a church at all.

When our Lord said: "Go ye and preach my Gospel even unto the uttermost parts," He was giving a command for the enrichment of the home church and for the church everywhere that He was and is building. When a church becomes missionary-minded that church is then ready to help in all benevolences. The same is true of an individual. It has been my experience and observation through twenty years experience as Mission Secretary that when an individual, man or woman, boy or girl, rich or poor, can be induced to become missionary-minded, give heart, hand and means to missions, then that individual is ready to be approached, and is willing to help every other enterprise of the church. It is Christ's way. There is no other way to the heart of the individual than that of obedience to our Lord, "Ye shall be witnesses with me." Witnesses unto Christ—that is the missionary message, power and saving grace of the individual and the church. Shall we witness unto Him during these weeks and months of missionary emphasis in our church? J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 12, 1938.

Sunday Schools.

Franklin, Va.	\$ 5.00
Shallow Ford, Elon College, N. C.	7.42
Suffolk, Va.	25.00
Holy Neck, Holland, Va.	6.87
First, Norfolk, Va.	2.00
Winchester, Va.	5.52
Newport, Shenandoah, Va.	2.89
Haw River, N. C.	14.32
Ramseur, N. C.	11.11
Dry Run, Seven Fountains, Va. .	1.90
Waverly, Va.	2.00
Holland, Va.	12.29
Turner's Chapel, Sanford, N. C. .	3.00
Ether, N. C.	1.50

Total \$ 100.82

Specials.

E. J. Cheatham, Franklinton, N. C.	19.00
Total for week	\$ 119.82
Previously acknowledged	9,642.96

Total since Sept. 1, 1937 \$9,762.78

J. O. ATKINSON,
Mission Secretary.

FIELD NEWS FROM AFRICA.

By DOROTHY P. CUSHING.

Reaching out with an insatiable yearning for knowledge—knowledge that brings light on the perplexing, heart-rending problems facing an Africa forced by circumstances beyond its control into the maelstrom of so-called modern civilization, Africa's



A Demonstration of Child Care Put on at Means School, Dondi, West Africa.

younger leaders—especially those near Christian institutions of learning—appeal to the missionaries for help.

In many cases—indeed in an appalling number of cases—these pleas are being denied because there is not sufficient personnel on the missionary staff to meet the demands. Teachers, supervisors, district workers all find time and time again that where counsel and advice are needed and earnestly desired they cannot give them because they are physically unable to handle responsibilities.

So it is that a missionary like Rev. Lauretta A. Dibble, Principal of Means School, Dondi, West Africa, speaks for all the rest of the Africa missionaries when she says, "We are faced on all sides by heart-breaking needs for guidance, for fellowship, but we *simply cannot meet them*. We are failing these people just when they need us most." The consequences of drastic reductions because of the depression and decreased income are showing up even more painfully now than at the time they were made.

It is interesting to take a glimpse at what the American Board is doing in Africa along educational lines. There is Adams College at Adams, with over 600 bright young native students under the alert leadership of Dr. Edgar H. Brookes, John A. Reuling and an efficient staff. There

is Mt. Silinda Institute with over 500 students and the Girls' Boarding School now called the Orlinda Childs Pierce Memorial School. At Bailundu there are 420 students; at Chilisso, 200; at Chikore, 350. In Galangue the school registers 200, and at Sachikela, 285. In Mrs. Merlin W. Ennis' kindergarten, at Sachikela, there are 70 youngsters, and, of course, Inanda is well known to Congregational and Christian churches as the first school for Zulu girls in South Africa with the present enrollment of 260.

Means School where Miss Dibble is principal trains girls to become teachers and home makers. They try out their newly acquired knowledge in a practice cottage on the school grounds, and in the kindergarten 36 little black-faced children are used as models. Being principal of a school like Means includes not only general supervision, but matters of policy, curriculum, tree raising and puddings.

To add to the general pressure of the past years Miss Dibble has lived through several seasons of locust invasions when large sections of Africa were devastated by these hordes of insects and the people brought to starvation.

Many stories come of the splendid work being done by graduates of Means School who are teaching in the

WOMAN'S MISSION BOARD MEETS.

The Woman's Mission Board of the Southern Convention of the Congregational-Christian Churches convened at Elon College, N. C., March 5th, with the following members present: Mrs. J. G. Truitt, president; Mrs. S. C. Harrell, vice-president; Mrs. C. M. Cannon, recording secretary; Mrs. Mary A. Rollins, corresponding secretary; Mrs. H. S. Hardcastle, treasurer; Mrs. J. M. Harris, Eastern Virginia president; Mrs. J. H. Lightbourne, North Carolina president; Mrs. K. H. Sale, Valley Virginia president; Mrs. W. R. Sellars, spiritual life superintendent; Mrs. Carl R. Key, literature superintendent; Mrs. W. E. Wissemann, superintendent of Young People; Mrs. M. J. W. White, superintendent of memorials and life memberships; Mrs. W. M. Jay, Convention editor.

Mrs. Semones from the Valley Virginia Conference was a welcome visitor. Mrs. B. D. Jones, Cradle Roll Superintendent, was the only member of the board who was absent.

The meeting was held in the library building and was called to order at 10:30 o'clock by the president, Mrs. John G. Truitt. Reports were made by the various department heads and many items of business were discussed. The board voted to continue the annual mission study day which has been so ably promoted by Mrs.



A Sewing Class at Means School, Dondi, West Africa.

villages. Some of them are living in far distant kraals entirely surrounded by pagans. One young man who married a Means School girl, wrote: "How can I thank you and all the teachers at the Means School for the splendid training which you have given my wife?" He added later that there were many husbands who blessed Means School as well as himself. One of the government inspectors wrote the following endorsement of this school: "It is the best establishment for all round education for women which I know in all Angola."

L. E. Smith and to meet the expenses through offerings at the meetings in each conference.

Another important item discussed and recommended by the board was the use of the packets of literature and study books which are to be prepared by our literature headquarters in Boston and New York for our missionary societies. Detailed reports will be heard concerning these through our Literature Superintendents at the spring rallies.

Perhaps many who have so thoroughly enjoyed this page will be interested in the next page.

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

EASTERN VIRGINIA FELLOWSHIP RALLY.

SATURDAY, MARCH 26, 1938.

SUFFOLK CHRISTIAN CHURCH.

THEME: *"Pilgrim Fellowship on Trial."*

2:30 Registration.

2:45 "Who's Who in Pilgrim Fellowship." (Get-Acquainted.)

3:00 Song and Prayer Period.

3:15 Group Discussions:

1. Christian Endeavor—Led by C. E. Warrington, State President.

2. Missions.

3. Sunday School—Led by Rev. Carl R. Key.

4:20 Opening of the Court—

Case: Public Opinion vs. Pilgrim Fellowship.

5:25 Worship Service—Led by Miss Mildred Scramm.

6:00 Fellowship Supper—

Speaker—Dr. M. S. Poulson, Portsmouth.

Topic—"We Are Pilgrims."

7:30 Hymn, Prayer, Business Session,

Verdict returned by Jury.

Announcement Rockford Conference.

Report of Holiday Conference held in Greensboro.

8:30 Upper Room Service—

Registration Fee—10c.

Fellowship Supper—25c.

ATTENTION! INTERMEDIATE LEADERS.

The Young People's Department of our church has just issued a pamphlet entitled, "Church Work With Young People of the Junior High School Age." Leaders of intermediates (12 to 14 years of age) will welcome such material since help for their field of work has been limited. The pamphlet is a very fine one and can be secured from the Young People's Department, C. P. Building, Dayton, Ohio, for 10c. Send for your copy at once.

The Seminar on the Pastor's Class is scheduled to meet in Washington, D. C., March 29-30. Among the people in this section who are on the committee are Dr. L. E. Smith, Dr. S. C. Harrell and Rev. Carl H. Voss, from North Carolina, and Dr. J. G. Truitt, Dr. H. S. Hardeastle and Rev. F. C. Lester, from Virginia.

GREAT TASKS TO BE ACCOMPLISHED IN OUR WORLD.

CHRISTIAN ENDEAVOR TOPIC

FOR MARCH 27, 1938.

SCRIPTURE: Luke 4:18, 19.

Mark 2:17.

Ephesians 2:9-11.

This topic is a challenge to Endeavorers to find a place of Christian service in the world. The discussion should be planned carefully. It should be thoughtful and inspirational. Ever remember that God is willing to do great things through us if we will let Him.

It was not intended that we should all do the same thing. Just as the body has many members and they have not the same function; likewise, we should perform the tasks that is ours, but learn the art of working together. We should not be envious of our brother because his work is greater than ours. God gave each talents according to the ability to use them. When used for His glory, all talents are useful. Those things in our life that hinder the progress of Christian service should be ruled out. A task great or small cannot become its best unless in our life there is a spirit of fitness.

For Discussion—

1. Is the spiritual realm of life unlimited?
2. How important are the motives of men?
3. Should the spirit of prayer be associated with our purposes? Why?
4. Does one's personal contact with sin make one more competent to fight its influence?
5. In the light of present Christianity is God pleased with our social, national and racial distinctions?
6. What can we do to help deliver our brother from his moral corruption?

From Thee all skill and science flow,
All pity, care and love,
All calm and courage, faith and hope;
O pour them from above!

And part them, Lord, to each and all,
As each and all shall need,
To rise like incense each to Thee,
In noble thought and deed.

—Anon.

Suggested Hymns—

"Throw Out the Life Line."

"Give of Your Best to the Master."

"Jesus Shall Reign Where'er the Sun."

S. E. M.

The Daughter of Jairus, by Elda M. Piero.
A drama. 3 men. 1 woman. 1 girl.
Group of children. 15c.

The Triumph of Love, by Fred W. Wolff.
5 men. 4 women. 2 children. 10c.

Easter Bells, by Rev. Louis Randall, D. D.
Pageant. 10 to 15 men. 6 women. 30c.

The Easter Story (Pantomime), by J. H. Kuhlman.

The Rock, by Mary P. Hamlin. A play in three acts showing the character development of Simon Peter. 7 men. 4 women.

He Is the Son of God, by Linwood Taft. A play for Holy Week, showing the effect of the personality and deeds of Jesus upon a Jewish woman of orthodox training. 5 men. 3 women. Group of people.

These materials can be ordered from the Pilgrim Press, 14 Beacon Street, Boston, Massachusetts or any other publishing house. Single copies can be borrowed from the Board of Christian Education, 514 South Main Street, Norfolk, Virginia.

An Easter Morning Praise Service, by Louise Miller Novotny. For young people's societies. 10c.

The Cross of Light, by Mattie B. Shannon. An Easter pageant with familiar music. Dramatic and effective but not difficult. May be very acceptably given as a combined choir and Sunday school presentation. 2 men. 16 young ladies. Reader. Group of children. Chorus. 30c.

The Gift of Life. Appropriate for Sunday schools, choirs, young people's societies, etc., familiar hymns. Reader. 14 young ladies. 2 men. Group of children. Choir. 30c.

Easter Tidings. Recitations, dialogs and songs. 170 recitations, 17 dialogs, 23 solos and unison songs. 25c.

The Symbol of a Cross, by Mattie B. Shannon. A story in dramatic form of the influence that Jesus' life, death and resurrection had upon an oriental carpenter and his family. 3 men. 2 women. 1 boy. 1 girl. 30c.

The Bearer of the Cross, by Mattie B. Shannon. Religious drama. Imagined story of Simon, called the Cyrenian. 1 man. 2 women. 2 boys. 1 girl. 30c.

CAMPAIGN CORRECTIONS.

The workers in THE CHRISTIAN SUN office regret that several mistakes were made and that some churches were not given full credit for their efforts in the campaign. Listed below are, we hope, the final corrections. If there are further corrections, a note from pastors will be greatly appreciated:

NORTH CAROLINA:

Durham, 12; Greensboro, First, 31; Chapel Hill, 10.

VIRGINIA:

Eure, 5; First, Portsmouth, 7; Holland, 19; Rosemont, 10; Mt. Olivet (R), 2.

Sunday School

REV. H. S. HARDCASTLE, D. D.

KEEPING THE BODY STRONG.

A PERSONAL ASPECT OF TEMPERANCE.

LESSON XII—MARCH 20, 1938.

GOLDEN TEXT: *Now therefore beware, I pray thee, and drink no wine nor strong drink, and eat not any unclean thing.*—Judges 13:4.

LESSON: Mark 6:53-56; Judges 13:12-14; I Cor. 3:16-17; Romans 12:1-2.

The Great Physician.

Jesus gave a great deal of attention to the ministry of healing. Mark writes that "whosoever he entered, into the villages, or into cities; or into the country, they laid the sick in the market-places, and besought him that they might touch if it were but the the border of his garment; and as many as touched him were made whole." There are too many references in the gospels to Christ's attention to the bodies of men to be dismissed lightly. Jesus preached and practiced a gospel of health, of a sound mind and a sound spirit in a sound body. Jesus knew the intimate revelation between body and mind and spirit. He knew the importance of keeping the body as an efficient instrument of the spirit. He knew that the care of the body was not unrelated to the cure of souls in many respects. Jesus would give his approval of the institutions and the programs which are seeking to give physical health and well-being to men and women in our modern world. Furthermore he would undoubtedly emphasize the development of health rather than the mere cure of disease. And, of course, he would make health of body a means to an end, rather than an end in itself. Jesus wanted men to be well and strong and vigorous so that they could the better serve God, and be better stewards of what God had given them to do. If a man's religion does not prompt him to take care of his body, to avoid abuses of his body, keep his body at its highest efficiency, he has misinterpreted one of the meanings of religion. Furthermore sincere religion is a very effective factor in wholesome health. This does not mean of course that a Christian will never be sick. It does mean that the spirit of true religion does foster health and physical well-being.

Sound Advice to Expectant Mothers.

Here was a mother who was looking forward to the coming of a baby. With true, and instinctive concern,

she and her husband sought advice as to what to do, so as to give the child the best possible heritage and training. The angel of the Lord spoke plainly and frankly. "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink, nor eat any unclean thing; all that I command her let her observe." These words cannot be lightly dismissed simply because they come from a far away day. Even in that early day, men had learned that a pregnant mother should not use drink of alcoholic content, and that she should be careful of her diet. And modern medical science, on the whole confirms the truth and hence the wisdom of these words. Smoking and drinking mothers are not playing fair with their unborn children, as well as with themselves. There are some rather startling statistics available concerning the effect of drinking and smoking on unborn children. Modern women ought to face the facts in this matter.

Temples of God.

Men have erected some elaborate and beautiful temples, but the most elaborate and loftiest temple of all is man himself, created by God in God's own image, fearfully and wonderfully made, and designed to the dwelling place of the Spirit of God Himself. The human body took on new dignity and meaning when Jesus was born, when the "Word was made flesh and dwelt among us," and Paul gave this thought permanent form when he wrote "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" What a difference that makes in our attitude toward our bodies. Nothing about them is common or unclean. They are the dwelling place of the Spirit of God Himself. They are to be kept clean, and strong, and responsive to the things of the Spirit. They are to be vessels, cleansed and meet for the Master's use. They are not to be abused or misused, not to be prostituted to low ends. To be sure they are not to be pampered or petted, to be worshipped. They are to be held in a high sense of stewardship, they should be kept at their best in every way, and with them we are to glorify God.

"If any man defile, or destroy the temple of God, him shall God destroy." One may do this in coarse and brutal ways; he may do it in more refined and respectable ways. But he who abuses his body, and undermines his health by doing things contrary to the will of God, inevitably pays to penalty for his lawless conduct. Bodies are more than things to be fed and stuffed, more than

things on which to hang expensive clothes, more than things to be indulged; they are temples and instruments of the Spirit of God Himself.

Living Sacrifices.

"I beseech you, therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable unto God, which is your spiritual service." In primitive and undeveloped religions, the worshipper brings a burnt offering, something dead, some material gift. Paul exhorts his fellow-Christians to present their bodies, a living sacrifice to God. Hands and head and heart, eyes and ears, lips and tongue, feet and all that one has and is, are to be offered as a living sacrifice unto God. God desires not burnt offering and sacrifice. God wants living personalities, in whom He can embody himself, and through whom He can express himself.

Changed Men.

"And be not fashioned according to this world; but be ye transformed by the renewing of your mind. . . ." Only changed men can change the world. And only Christ can transform men. If any man be in Him he becomes a new creature or creation. Christ in us is our hope of glory. Christ can transform life and make it new and strong and beautiful. And the transformed life proves and bears witness to what is "the good and acceptable and perfect will of God." Those who do the truth come to the light. If any man wills to do his doctrine he shall know. The world needs nothing more today than men who have been transformed by the renewing of their minds in Christ Jesus, and through whom Christ can manifest his love and saving grace.

RELIGION TODAY.

(Continued from page 5.)

In closer relations the church seeks to correct misunderstandings between old and young, the tension between men and women; improve health, housing, employment and recreation.

You Are the Church.

And the church is ever seeking to lead its people beyond the accepted standards of living in any community, and to raise the general level of the social conscience. Religion in government, both local and national, is a leaven and not a lever, yet it is definite in the matters which it approves and condemns, and always the ideal of the Kingdom of Heaven is before it as it deals with the kingdoms of this world.

Above all, in the common life, the church works for that solidarity of mankind against all the things which

(Continued on page 15.)



BEUTIFUL BECAUSE TRUE.

"He that is faithful in that which is least is faithful also in that which is much."—Luke 10:10.

"He who doeth small things well will prove to higher trusts most true."—Anon. Beautiful because true.

Christ's teachings from beginning to end, and as taught and inculcated in the church by the apostles, remind us of that living and eternal principle, that "as moments make the year, small things make the great;" and that to give diligence to small things is to give perfection to the greater.

Prayer—Our Father, we would bless Thee in our every-day life. We pray for humility of heart, and consecration of self and service, that today we may do this in all that we do and say. *Amen.*

THE CHRISTIAN'S SUPREME CALL.

"Whoso hath this world's goods, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3:17.

Bishop Gore is quoted as saying, "To tolerate misery among men without feeling the call to remedy it is to fall under the reprobation—Inasmuch as ye did it not—ye did it not to me."

Jesus, experience and history, all teach us that no man comes to true greatness who has not felt that his life belonged to other people.

There is a destiny which makes us brothers,
None lives to self alone
All that we send into the lives of others
Comes back to our own.

Prayer—Our Father, we pray for the Holy Spirit to so fill us that Thou canst see thy self in us, and working diligently for Thy kingdom among men. *Amen.*

THE WORLD AND OURSELVES.

"Quit you like men. Be strong."
—I Samuel 4:9; I Corinthians 16:13.

The world advances only by the men and the women who in their lives live ahead of their times and produce extra achievements. That opportunity is open to one and all, and the greatest contribution any one can make to the world is the giving himself wholly to things ahead in a way to bless mankind. Promise yourself that you will be strong that nothing will keep you from giving yourself to the life of things about you.

Prayer—

The paths our bravest ones have trod
O make us brave to go,
That we may give our lives to God
In serving man below.
So hence shall flow fresh strength and grace
As from a full-fed spring,
And make the world a better place
And life a worthier thing.

—Wm. D. Howe.

THE CHURCH AND THE WORSHIP.

(To be read Sunday morning.)

"Jesus said unto her—the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth."—Jno. 4:21,23,

Go to church today and worship God in song, and prayer, in His Word and in every thought. But do not forget that worship is of the heart, and that we are to keep our worship at the heart of life. In order to do this we must take Christ in that heart and He must actuate our spirit in every day life. Nature may speak a lot. God may be found in every phase of it, but we do not find God there unless it is reflected from His image within our hearts.

Nature is our Father's world,
He shows in all that's fair;
In the rustling grass
I hear Him pass,
He speaks to me everywhere.

—Babcock.

Prayer—Our Father, we pray for the spirit of worship. We pray for that spirit in sanctuary. We pray for that spirit in thy people. We pray that we all may find Thee in Thy fullness. *Amen.*

TRUE CIVILIZATION.

"Love your enemies, and do good, and lend, hoping for nothing again."
—Luke 6:35.

We are thinking of a civilization that makes us a child of our country to which we look for help and protection. We are thinking of that civilization that affirms the brotherhood of man and lives it, a civilization that has no place for barbarism, a civilization that has no place for war, a civilization that will not allow itself to slip back into losses sustained by war. This applies to individuals as well as to a civilization. In fact, it exists with the individual first. Let that condition exist and the other will take care of itself. Lesson: Let this life live in thee.

Prayer—Our Father, we are poor, weak creatures. We are subject to our passions and emotions, and too prone to follow them. Dear Father, forbid and make us like Christ. Make us subjects of Thine. *Amen.*

"GOOD MORNING."

"A glad heart maketh a cheerful countenance."—Prov. 15:13.

"A good word maketh a man glad."—Prov. 12:25.

"He that is of cheerful heart hath a continual feast."—Prov. 15:15.

"Blessed by the God and Father of our Lord Jesus Christ, who comforteth us in all our afflictions, that we may be able to comfort them that may be in affliction."—II Cor. 1:3, 4.

"It was only a glad good morning,"
As she passed along the way;
But it spread the morning's glory,
Over the livelong day.

—Charlotta Perry.

There is none of us, we dare say, who has not had the experience of knowing some one who was so beaming with personality that you felt that, however gloomy you felt when you met him, when you left him your (Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE ADVENTURE OF WORSHIP.

By REV. CARL R. KEY.

"Prove me now, saith the Lord of Hosts."—Malachai 3:10.

Worship is always adventurous. How could it be any thing else?" More than thirty million people are in attendance at church services over this country today. That is no small number to adventure with God. How our hearts burn within us for those who turn away constantly. *Return unto me, and I will return unto you, saith the Lord of Hosts.*" The saints of the Lord should be careful lest they hinder some one in the experience of worship or cause them to turn away from the house of God. And yet we may be doing it and not know it. A county official can not go to church with his family because no provision is made for him to have one day off in seven. That is a social sin. The citizens are responsible.

It is a wonderful thing to be found in the House of the Lord on His Day. *"I was glad when they said unto me, Let us go into the House of the Lord."* It is His test of us. We should test Him at the altar. *"Prove me now, saith the Lord of Hosts."* Do we dare test God? Do we dare prove Him? There is an abundance of pardon and manifold blessing in it. *"See if I will not open for you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it."* A group of men and women, whether many or few, uniting to open their lives to the spirit of God is the most pleasing sight and the most hopeful thing in all the world. "Could any experience be more pregnant with possibilities?"

"To One May Come a New Understanding of Duty in a Hard Decision."

A corporate body worships here today. But this audience is composed of individuals. Each one responds to the Spirit differently. Each one speaks, understands and acts differently. Yet, each one may enjoy the possibility of finding a way out of some difficult situation. Prayer cleanses the thought processes, the channels of the mind. Often while we *"rest in the Lord, and wait patiently for Him,"* our hard decisions are made, stormy souls are calmed, quietude comes to the disquieted.

"To Another May Come Consolation for Bitter Grief."

The bitterest grief can be turned into joy by the comfort of God. The story is told of a woman who lived in Turkey before the American purge. She taught music and religion in one of the colleges. Her family was murdered in cold blood before her eyes. She was spared. Apparently God had work for her to do. As village advisor today she fills a unique and valuable place. In the midst of danger she stands by her home, comforts her people, tells her Turkish friends and the officials about Jesus and the Bible when they come for help. That is her joy. That is her mission. It is her consolation.

A very dear friend of mine whose husband has departed this life and whose son has sacrificed his life to Bacchus faces life with a smile, attends all church services, is active in its organizations and never misses a chance to help the needy. That is her consolation while drinking from the cup of bitterness. Here the Lord of Hosts has been and is being proven.

"To Still Another May Come Dedication to a Task of Social Reconstruction."

It was to such a task that the prophet Malachai set himself. The exile to Babylon was over. The return, restoration and rebuilding of the temple had been effected. It was time for the Hebrews to prepare for the coming of the Messiah. It was time to light the altar fires again. It was time to return to the Lord.

Spiritual power is necessary in the social quest. A mere formal worship is devoid of it. This Malachai knew. He sought to bring the people to a profound consciousness of their covenant obligations, to deepen their spiritual life, to arouse the spirit of true worship and render an acceptable service to God. He succeeded in a measure. Society did change considerably before Jesus came.

If the Kingdom of God is ever fully realized here society must change. Our inspiration and pattern for change must come from the study of the Bible. Such blue prints are always found there. The social pattern of Jesus is found in its pages. Worship in the sanctuary and the study of the Blessed Book proved to be valuable aids in the establishment of this nation. Lincoln found light in it for guidance through a desperate

struggle. The pattern for social security, prison reform, old age assistance, labor legislation and child welfare is found in the Pages of Power.

O brother man! fold to thy heart thy brother;

Where pity dwells, the peace of God is there;

To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.

"To All May Come a New Vision of the Earnestness of God for a World in Which Shall Dwell Righteousness."

Isaiah saw a vision of God in the temple. He translated it into service as a righteous statesman. It was in the synagogue that Jesus told of his world mission. It was realized in the ranks of men. Teachers and pioneers have been recruited from the people in the pew. It is an established fact that more outstanding statesmen come from the homes of clergymen than any other. Where there is vision the people never perish.

All worshippers are seekers. All are trying to find the paths that lead to God. *"Seek ye first the kingdom of God and His righteousness."* God seeks a righteous people. He depends upon us to bring it about. Without our help He can do nothing. By helping Him we help ourselves. No help comes from those who lack vision. A lady holding a government and civic position said last week that lack of vision hindered her work in the community. Her cry was for greater vision. She feels that it is a prerequisite to righteousness.

A new understanding of duty in a hard decision, consolation for bitter grief, dedication to a task of social reconstruction and a new vision of the earnestness of God for a world in which shall dwell righteousness are essential to spiritual progress today. "In humility we confess that too often these are extraordinary visitations, but they hover as possibilities whenever we gather to worship. Every meeting of a congregation is a summons and an opportunity for life's most glorious adventure." *"Prove me now, saith the Lord of Hosts."*

Stab my soul fiercely with another's pain,
Let me walk seeing honor and stain.
Let my hands grasping find other hands,
Give me the hand that divines, understands.

Give me the courage, wounded, to fight,
Flood me with knowledge, drench me with light.

Please keep me eager, just to do my share,
God—let me be aware!

—Teichmer.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

I read the final report on THE CHRISTIAN SUN campaign for new subscribers with a great deal of interest. In looking over the reports of the several conferences, it is interesting to note the conferences that put out some work and took an interest in putting the campaign across. I also note that the North Carolina and Virginia Conference and the Western North Carolina Conference are the only two that exceeded their quota. Eastern Virginia Conference only lacked 33 of reaching its quota. I feel sure by now it has reached it.

In the North Carolina and Virginia Conference, we notice that we have 45 churches and all of the churches sent in new subscribers except 12.

We also notice that the Western North Carolina Conference has 38 churches and all the churches sent in new subscribers except 16.

Eastern Virginia Conference has 42 churches and all the churches sent in new subscribers except 10. While Eastern Virginia did not reach its quota it came nearer getting a 100 per cent of its churches to take a part in the campaign.

Some years ago when THE CHRISTIAN SUN was a weekly visitor in nearly three thousand homes in the Southern Convention it was far less trouble to raise money for every enterprise of the church. We could keep their needs before our people and when our people saw a real need they have always been willing and ready to lend a helping hand. But if they do not take the church paper how are they to know. If THE CHRISTIAN SUN could be placed in three thousand homes each week in our churches we would soon see a revival of interest in all lines of our church work. A hard job is made easy by having sufficient help. Every church ought to have reached its quota and more, and would have, if some one had assumed the responsibility and worked it. And think what it would have meant if the churches that did nothing had raised their quota. We would have had THE CHRISTIAN SUN going into 941 new homes where it has not been going instead of 705. I do hope that the churches that have not sent in their quota will get busy and get the new subscribers asked for and send them in and get on the accredited list. This campaign for new subscribers should not stop here. Our slogan should be: "THE CHRISTIAN SUN in every home represented in our

churches in the Southern Convention"—and we should tug away at the job till this is done.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 17, 1938.

Amount brought forward \$1,814.55

Sunday School Monthly Offerings.

N. C. & Va. Conference:
Happy Home \$ 3.00
Burlington 26.50
Lebanon 1.06
Haw River 11.40
..... \$ 41.96

Eastern N. C. Conference:
Turner's Chapel, 1st Qt. . \$ 3.19
Oak Level 1.00
Chapel Hill 2.35
..... \$ 6.54

Western N. C. Conference:
Grace's Chapel \$ 5.75
Flint Hill (M)44
Pleasant Hill 3.85
Needham's Grove 1.93
Pleasant Cross 2.00
Ramsour: February 8.37
March 8.22
..... \$ 30.56

Eastern Va. Conference:
Franklin \$ 5.00
Suffolk 25.00
First, Norfolk 2.00
Waverly 2.25
Liberty Spring 7.00
..... \$ 41.25

Val. Va. Central Conference:
Timber Ridge \$ 1.90
Mayland 1.00
..... \$ 2.90

Ala. Conference:
Pisgah \$ 1.30
Ga. & Ala. Conference:
Vanceville \$ 1.00

Special Offerings.

Mr. May, support of children \$ 5.00
Men's Bible Class, Rosemont
Congregational-Christian
Church S. S., support of
Robert Currin 12.50
W. P. Perry, support of
Billy 10.00
Mr. Stout, support of child 18.00
..... \$ 45.50
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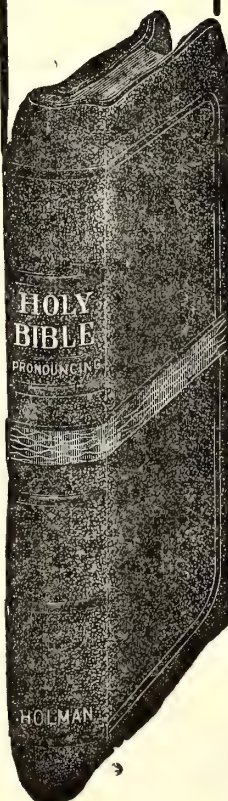
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UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 98.

CHAP. 2.

Acts 19, 2;

ch. 1, 10.

Fr. 1, 8.

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In Memoriam

WISE.

Mrs. Phoebe Jane Wise, age 72, widow of John Wise, died at her home at Keezletown, Va., Friday night, after two weeks' illness from complications. She was a native of Mountain Valley and had many friends in that section and in the Keezletown community where she spent her entire life. She was a member of the Christian Church.

May God bless those left to mourn her departure from their presence.

Services were conducted from the Bethel United Brethren Church Monday, at 10:30 A. M. The writer was in charge, assisted by Rev. Wolfe, of Lacey Springs, Va.

R. D. COULTER.

ISLEY.

Mrs. Sarah (Foster) Isley, widow of the late Rev. A. Frank Isley, was born in 1885, and departed this life January 6 1938; A long and useful life was hers both to her home and to the church of her love and pride for she was a member of the Union Ridge Christian Church for more than sixty years.

She leaves to mourn her departure the following children: Jerome, Clyde, and Bertha, of Burlington, N. C.; Mrs. A. C. Green, of Raleigh; and Mrs. A. M. Brinson, of New Bern, N. C.; also nine grand-children, and one great-grandchild; two brothers, A. F. and Rev. J. L. Foster; one sister, Mrs. N. C. Garrison.

Her body was laid to rest beside that of her husband, beneath a beautiful display of flowers in Bethlehem Cemetery. Services

were conducted by the writer, assisted by Dr. J. O. Lankford, Rev. W. M. Stevens, and Rev. J. W. Patton. May God comfort the bereaved ones.

G. C. CRUTCHFIELD.

RELIGION TODAY.

(Continued from page 11.)

make for the division and rupture of human relations. As the church embraces the world in its ecumenical mind and heart, it reminds one of what the church is. The church is not something across the street in a building where you may attend as a listener to a preacher. You who read this, if you are a member—you are the church. Your behavior, character, beliefs, sympathies, associations, and the same things in others, are the church in action.

To hold the individual's life together, to hold the local congregation together, and the whole ecumenical church, and through these to hold the world together, is, as the letter to Diognetus said to the scattered churches in the second century, the glorious position of the church.

FAMILY ALTAR.

(Continued from page 12.)

heart was lighter and you were looking up.

Prayer—Our Father, flood our lives with the joys of Jesus and impart to us His spirit and His personality so that we may be a light along our way every day. *Amen.*

KNOWLEDGE OF RELIGION.

"Incline thine ears unto wisdom, and apply thy heart to understanding . . . and lift up thy voice for understanding; and if thou seek her as silver, and search for her as for hidden treasures; then thou shalt understand the fear of the Lord, and find the knowledge of God."—Prov. 2:2-5.

"If a man empties his purse into his hand, no man can take it away from him. An investment in knowledge always pays the best interest."—Franklin.

Aside from knowledge of things, experience is knowledge, and with the fear of the Lord as our motive, we will commit a particular folly but once, and by it we learn to do the common things of life in the noblest and most beneficial way. By it we learn the right way, and as Theodore Roosevelt said: "If it is right, there is no other way."

Prayer—Our Father, we are useless without Christ in our souls. Teach us the fear of the Lord, our trust in Christ and the certainty of eternal life. In that path we would walk this day. *Amen.*

WOMAN'S MISSION BOARD.

(Continued from page 9.)

oughly enjoyed the convention year will be glad to know that we are to have this edition again with a few improvements.

The use to be made of the Staley memorial money received at the Silver Anniversary service last May was an outstanding item of discussion. It was decided to give a half hour to this subject on the convention program Thursday morning, April 28th, at Portsmouth, Va., when all may have the opportunity to offer their suggestions as to the use of this fund, the matter to be settled later.

Mrs. Truitt brought us the glad news that Dr. Leonard M. Outerbridge, of Boston, is to be our speaker on the convention program and that we are to have Thursday morning and Thursday night as our share of the convention time.

Many other items of interest were discussed and many plans for the future were made. The day was one of good fellowship, the spirit was fine and was one which will go down in each one's memory as outstanding.

The Board owes a debt of gratitude to Dr. Smith for the splendid hospitality of the college. Lunch was served in the college dining hall to all and the Eastern Virginia ladies were delightfully entertained in the home of Dr. and Mrs. Smith.

Thus ended a most happy and helpful meeting of the Woman's Board.

MRS. W. M. JAY,
Editor.

GUILFORD DISTRICT RALLY.

The Annual Guilford District Rally will be held with Palm Street Church on Wednesday, March 30th. This group is composed of Apple's Chapel, Asheville, Belew Creek, Greensboro First, Greensboro Palm Street, Hines Chapel, Howard's Chapel, Kellam Grove, Mt. Bethel, Lebanon, Pleasant Ridge, Reidsville, Salem Chapel, Elk's Spur, Rocky Ford, Monticello, High Point, Erskine Memorial and Tyron.

It is very important that each society be represented by its leaders and as many of its members as possible. A report from each society is expected. The program promises to be both instructive and inspiring. The pastors from these churches are invited, and even urged to attend the rally. Miss Pattie Lee Coghill is to appear on the program, so naturally we are expecting to have a great rally. All interested persons, whether from this district or not, are welcome to attend.

VERA GERRINGER,
Secretary.

The Call from the Galilean Hilltop

By C. DARBY FULTON.

I heard it again today—that last clear call from Galilee.

Ofttimes before that voice had called to me, but half heed only did I give and stifled it by my pre-occupation. I did not want to hear it, lest it disturb the composure of my life, or mar some cherished plan. And so with selfish inattention, absorbed in petty schemes, I turned my ear away.

Today I heard it again. Across the centuries it came once more. I do not know just why I found my heart responding, but it seemed that as He stood there on that Galilean mountain, His eyes were turned on me. Time had not served to still that voice or to dull its solemn majesty. With volume unabated it came. It rose above the din of the city around me. It echoed through the hills and the valleys. The vault of heaven rang with its challenge. The majesty of God was in it; and it shook my very soul, till I was lost in forgetfulness of self and all my petty interests. For there before me in all the commanding power of His glorious being stood the Son of God, ruler of heaven and earth, and thundered once more His great command: "Go—teach all nations." And in that moment there came to me a new sense of His majesty and of Heaven's purpose for the redemption of the world.

There was something impelling in that call today. It carried with it a strange compulsion. I could not put it off. It bore in upon my soul until I found myself yielding to the insistence of a sublime authority. For just before His command was spoken, He had proclaimed the right by which He spoke, and in one tremendous word had gathered unto Himself the supreme authority of earth and heaven when He said, "All power is given unto Me in heaven and in earth." It came to me with sobering realization that when I refused obedience to that command, I was flaunting my defiance into the very face of the combined authority of heaven and earth.

There was urgency in His call today. He gave it the emphasis of a parting charge. There He stood, His blessed feet touching the top of the hill. Soon He would be gone, the days of His flesh would be over. His lips parted. What word would He speak? What charge would He leave? How golden the words that had fallen from His lips on other hillsides while He went in and out among us! But this was to be His last. Surely there would be some deeper baring of His heart, some solemn charge to those who were left behind. Surely He had reserved some tremendous word for this last moment, a message supreme that might forever live in the memories of His followers. Then with majestic tone the call broke from His lips: "Go—teach all nations." It was a call to rise and gird myself. He would have me act at once. It was not only my obedience that He sought, but my help. Men were perishing—men for whom He had died, and He was calling for me; and the great summons that stirred my soul from slumber was not just a command, but a heart-breaking plea—the cry of the Saviour for a lost world. In that call He defined what from that moment must become my dominating aim until the coming of His Kingdom.

I shall never be the same since He called from Galilee. I know Him better now than I ever did before. Today I looked deeper into His heart. Strange that in speaking that great word of authority He should have bared to me more clearly the depth of His love! It was not so much by what He said as by something that I saw. For there in His hands and in His feet I saw fresh wounds, the marks of Calvary. He was not summoning me to some renunciation which He Himself was unwilling to make. But He called me to a service the pledge of His devotion to which He bore in His own body. What mockery if in answering that call I offer Him what is cheap and bears nowhere the deep red mark of Sacrifice.

I shall not fear as I begin my new commitment. Great as is the task I have assurance greater still. For as I hear His voice today, and responding yet faltered at my weakness, back from the hills where still echoed His great command there came His last gentle words of peace, "Lo, I am with you alway." In the strength of that promise I am answering the call from Galilee.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MARCH 24, 1938.

NUMBER 12.

Mrs B F Frank

12-1-38

EASTER PREVIEW

It is not too early to begin to think of Easter. Although it is several weeks off, it is one of those festivals that we should begin preparing for in advance. If that advance preparation is not made we cannot accept Easter in the proper spirit.

Like many other special dates and occasions in history, Easter is used by many people in ways not becoming its wonderful spiritual values. So often it is used as an occasion of parade. If one looked for the latest styles in regalia of all kinds he would find it on parade at Easter time as upon no other day in the year. It is a time of gayety—and well it should be. Our dress parades are a dissipated expression, for the joy of the day was born of the Resurrection of Christ. It marks victory over sin, death and the grave, and the feeling which comes from being well dressed on Easter Sunday is superficial indeed. We do feel gay in external finery, but it is all a mock unless the feeling goes deeper than the skin of the back. Joy should reach the deepest recesses of the heart, born of a knowledge of Eternal life through Jesus Christ, our Risen Redeemer. Unless there is that inner joy, all our parade is a mock, a sham, and serves but to cover the midnight of a life that is stooped in sin—and for such a person there has never been an Easter, since there is no hope of eternal life through Him who rose that first Easter morning.

Let us begin now to anticipate Easter. Let our daily devotions be a means of bringing it into its real self. Let us endeavor to walk with Christ in these last weeks of His life upon earth. Unless we go about it in such a manner we can but miss its impact upon our lives.

As He went about doing good, let us go about showing forth His goodness by winning the lost ones to Him. I am thinking much of the possibilities of that Holy Week series of services we are to have in our church. Mark that week! Keep it clear of all hindrances! Let's make it count mightily for Christ and His Church. Please take me seriously here, for I am praying for great results. Will you do your part?

J. H. DOLLAR, in "The Vista."

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Mid-Year Conference in the Valley of Virginia will meet at Bethlehem Christian Church on March 24.

Rev. Arnold Slater is to be installed as pastor of Holy Neck Christian Church, near Holland, Va., next Sunday afternoon.

Dr. I. W. Johnson, writer of the "Suffolk Letter," is ill at Lakeview Hospital, Suffolk, Va. His many friends will wish for him a speedy recovery.

Dr. Roy C. Helfenstein, of Dover, Delaware, continues ill in the Washington Sanitarium and Hospital, of Washington, D. C., where he has been confined for the past eight weeks.

Rev. Jesse H. Dollar and his loyal people at Newport News, Va., are starting on Volume II of "Vista," their local church paper. They are doing a good job. Congratulations!

The Eastern Virginia Pilgrim Fellowship will meet at Suffolk, Saturday afternoon and evening of this week. Pilgrim Fellowship is to be put on trial. An interesting and helpful program is in prospect.

The poems and two articles on page ten (10) are copies from *The Christian Beacon*, a little paper put out by a senior boys' class, called the Progressive Boy's Club, at First Christian Church, Norfolk, Va.

The program committee for the Florida young people's conference met at Winter Park, Tuesday, of last week, to get things in readiness for the young people's conference. Florida young people have some difficulty in finding a place for their summer conference.

Dr. J. O. Atkinson, Mission Secretary, and Mrs. Atkinson returned to their home at Elon College, N. C., last week after spending the winter in Orlando, Florida. The good doctor and his wife are greatly improved in health, which is good news to their many friends.

Miss Victoria Edwards, better known to CHRISTIAN SUN readers as "Victoria of the Hills," is quite ill

at her home in Fancy Gap, Va. Those who know her either in person or by writing will doubtless lift a prayer to heaven for her recovery so she may continue to scatter sunshine not only among the hills but out to wherever this paper may go.

Pastor Roy D. Coulter says that his church at Mt. Olivet (R), in the Valley of Virginia, had 93 per cent present for Sunday school recently and that four Sundays previous the attendance was almost as good. He has started a little publication giving the news of his churches. This type of thing helps to promote the work and his first issue gives promise of being a real aid.

A call has been issued by the president of the Southern Convention for a meeting of the chairmen of all boards of the convention to be held at Henderson Christian Church, on Tuesday, April 5th. If any great change is to be made in our working program at the coming session of the convention in Portsmouth these Boards will all be affected. It is a good idea to talk over suggestions before hand.

Rev. R. A. Whitten, of Winchester, Va., promises that ere long he will make a canvass for new subscriptions to THE CHRISTIAN SUN. At the time others were busy at this and he could not do the work. Some other minister have made similar promises. THE CHRISTIAN SUN is eager that everyone succeed in the task, not merely for the sake of the paper but more especially for the sake of the churches and the church people.

AN APPRECIATION.

We, the members of the Official Board and members of the Congregational-Christian Church of Albemarle, North Carolina, wish to extend our sincere thanks and appreciation to our former pastor, Rev. Arnold Slater, and his good wife for their faithful, efficient and untiring Christian service for the past three and one-half years, inasmuch as they have greatly endeared themselves to us, the church and community at large.

Be it resolved that a copy of these resolutions be forwarded to our beloved Brother Slater and wife, also a copy be sent to our denominational paper, THE CHRISTIAN SUN, and a copy be recorded in our church record.

THE OFFICIAL BOARD.

NEW LEBANON (N. C.).

We are happy to report our work at New Lebanon moving along nicely. Our pastor, Rev. J. L. Neese, of Reidsville, brings us real gospel messages on the second and fourth Sunday afternoons.

Our Sunday school with W. T. Moore, Superintendent, continues to grow. One new class has been organized recently.

The Woman's Missionary Society Mrs. J. N. McCollum, President, has been steadily growing. Several of our members enjoyed hearing Miss Seabury at Elon.

Our Christian Endeavor Society, Clyde McCollum, President, has been meeting weekly during the winter months in the homes of our community. These meetings have been well attended considering the condition of some of our roads. We hope as the weather gets warmer and our roads better more of our young people will attend these meetings.

We are looking forward to a great year in the service of our Master. Pray for us that we may ever be busy in His vineyard.

MRS. G. C. MOORE,
Reporter.

SUGGESTIONS FOR CONVENTION.

I have just finished reading the March 10 issue of THE CHRISTIAN SUN. Of course, I examined the report of the campaign for subscriptions first, for I have been deeply interested in it from the outset. It proves what I thought, and aren't we all proud we find a previous notion confirmed? Yes, there is a common human weakness there.

The campaign for 700 subscriptions to THE CHRISTIAN SUN came out of a meeting of groups from North Carolina and Virginia conferences, assembled in Henderson, N. C., some months ago. The pressure was on. The executive committee of the Southern Convention had warned that unless something could be done to stop the mounting publication deficit THE CHRISTIAN SUN could no longer shine in our churches. Everyone knew that a calamity would result. We would be in the dark indeed. Out of the emergency has come so far 704 subscribers. From these 700 CHRISTIAN SUN homes will come new streams of interest and support for the whole program of the church. Surely Rev. R. L. House is right that we have learned from the campaign that THE CHRISTIAN SUN can be put into the homes of our people, without offering commissions, when the pastors will. It looks like we preachers hadn't tried, doesn't it?

What happened in the campaign

for new subscribers to THE CHRISTIAN SUN can happen to any and all our church interests. Why not a conference on future policies and program for the whole Convention before the Southern Convention meets? Yes, the time is short, but a lot can be done in a month. In my opinion, if we wait until the convention is in session to try to determine these policies and the program, we will have no end of discussion on a dozen and one plans, with nobody knowing exactly what he believes about them for lack of time to think them through, and many important things will be done.

The editorial on "Southern Convention Program" mentions the need of seeking an experience in our whole church of a "strangely warmed heart." Brethren, this is the key! When the hearts of the people have that strange warming which only the Spirit of Christ can give, we will be ready to undertake "greater things than these." We can stop calling our missionaries home, closing our mission schools and hospitals for lack of money to carry them on; new churches in neglected areas can be built and our church institutions can stop begging—when our hearts are strangely warmed. Dr. Johnson, in his letter this week, tells us that the Program Committee plans some spiritual advances. Dr. Atkinson speaks a truth and sounds a warning that the convention should heed when he offers the suggestion that the churches are not doing a work distinctive enough to lift them above "social clubs," "civic clubs," and the like. "What do ye more than these?" What a text for present-day preaching!

I offer the following as a partial list of things that should be done in the approaching convention:

1. That Elon Celege should be requested to put into its course of study at least one year of study of the History, Principles and Policy of the Congregational and Christian Churches, and make it a required course, at least for all members of the denomination, and perhaps for all students who study there. This to inform people about our Church.
2. There should be a definite move for a spiritual awakening in our whole church life. This will put us on the soul-winning side.
3. We should take seriously the matter of Christian stewardship and plan for its propagation in all our churches. This will put us on sound financial footing, but what is more, it will give us a new conception of what the Christian life is all about.
4. We should have a Promotional Secretary, Pastor-at-Large, or what-

ever you will, to get behind the whole program of the Church within the bounds of the Southern Convention. This is imperative for many reasons.

5 What has been started in the interest of THE CHRISTIAN SUN should be definitely continued.

JESSE H. DOLLAR.

NEWS FROM EAST ALABAMA.

Dr. James R. Clinton, pastor-at-large under the Church Extension Division of the Board of Home Missions was a guest at the home of President and Mrs. Ross Ensminger, Wadley, Ala., March 5th and 6th. On Friday night he sang and spoke to a group of church people at the Ensminger home. On Saturday he gave after-breakfast and luncheon talks to the student body of the Southern Union College. His brief presence among us was helpful and inspirational.

The members of the official board of the Women's Missionary organization of the Eastern Association met in a day of study and inspiration with the ministers of the Association under the leadership of Dr. Charles E. Burton, at the First Christian Church, in Roanoke, Ala. Dr. Burton is Secretary of the General Council of the Congregational and Christian Churches. It was a privilege to have him conducting discussions in this area.

The young people of Southern Union College are very busy preparing for the entertainment of a Christian Life Conference in Wadley, the week-end of March 25th-27th. Among the leaders whom the young people have invited to come and take part are: Prof. A. R. VanCleave, of Piedmont College; Rev. Alan T. Jones, of Demorest, Ga.; Rev. and Mrs. George Penn, of Lanett, Ala.; Rev. L. L. Stanley, of Thorsby, Ala.; and President Buell Gallagher, of Talladega, Ala.

On January 30 (5th Sunday) the Woman's Missionary Society of the Wadley Christian Church sponsored the morning service at the church. The purpose of the meeting was to create more interest among the people of our churches in missionary work. The meeting proved quite inspirational as well as instructive. The program included several well selected scripture readings by college girls, a chain of prayers, and brief talks by women of the various churches giving glimpses of missionary work in our own and other countries. Practical appreciation of the service was expressed by a generous offering which was sent to the Mission for Lepers, an organization that works with Missionary Societies of all denominations.

SPRING RALLIES OF N. C. WOMEN'S MISSIONARY CONFERENCE.

Alamance District—Miss Sadie Fonville, Supt., Union Ridge, Tuesday, March 29th.

Guilford District—Mrs. A. B. McFarland, Supt., Palm St., Greensboro, Wednesday, March 30th.

Randolph District—Mrs. I. H. Faust, Supt., Big Oak, Thursday, March 31st.

Chatham-Lee-Moore—Mrs. R. L. Ross, Supt., Shallow Well, Friday, April 1st.

Durham-Wake District—Mrs. R. M. Rothgeb, Supt., Wake Chapel, Tuesday, April 5th.

Halifax District—Mrs. B. J. Earp, Supt., Virgilina, Wednesday, April 6th.

Vance-Warren District—Miss Margaret Alston, Supt., Liberty (Vance), Thursday, April 7th.

PROGRAM.

THE SUPREME CHALLENGE OF THE CHURCH.

MORNING SESSION.

Theme: "To Give a Garland Instead of Ashes."

Isaiah 61:1—"Because Jehovah hath anointed me to preach good tidings unto the meek."

Hymn—"Hail to the Brightness."

Invocation.

Roll Call and Reports.

Recognition of Ministers and Visitors.

Superintendent's Message—"The Church and the Missionary Societies."

Appointment of Committees.

Announcements.

Music.

Address—"Saved to Serve."—Miss Pattie Lee Coghill.

"To serve the present age,
My calling to fulfill—

O, may it all my powers engage
To do my Master's will."

Worship—Isaiah 61:1-3.

Offering.

Adjournment for lunch.

AFTERNOON SESSION.

Call to Worship—Hymn.

Dr. Atkinson's message.

"Our Mountain Work"—B. J. Earp.
Fifteen Minutes for Method Discussion.

Report of Committee, Miscellaneous Business, Report of Secretary.

Adjournment.

Beware of reaction after mountain-top experiences. Christ sent out His disciples on a trial witnessing tour, then He took them away to be separate that they might be refreshed. An elastic cannot keep stretched all the time.—*Dr. George Little.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

LIVING COURAGEOUSLY.

Out of the mountains comes a note that "Victoria of the Hills" is very sick. This young lady with the artist's vision and the poet's soul has struggled against disease for years. The mountains that have hemmed her in have also lifted her up. Her plaintive pen has made friends for her friends in the hills. From a sick bed she writes of the beauty of the earth, the goodness of mankind, and the love that flows from the heart of God. Many there are who would have given up the struggle long ago, and gone on to land of endless day. The doctors give her no hope, but her hope rests in God, the giver of life. She asks for the prayers of her friends, and many are the prayers that will rise like sweet incense to heaven in her behalf—or will it be for the beauty of Christian friendships that comes from her cabin on the hills and reaches out to the far places of the earth where she would like to go but cannot?

It takes courage for the first grade to live happily in the hills when one wants to wander over the earth, to live in a cabin and desire a mansion, to listen only to the hum-drum of secluded life when the heart yearns for the culture earth can offer, to fight disease when every fiber of the soul and body wants to live, to wait with patience the slow progress of the Church when the heart is eager for rapid change and a growing local church, and to rest at home far beyond from the outside world awaiting the change that all must meet when the heart of youth yearns for the action that will help to build a Christian world. To those of us who know this great-spirited "Victoria of the Hills" there comes an overwhelming desire to live courageously and victoriously wherever duty may call. We are exceedingly anxious that faith may continue to triumph over trouble and that she may continue to radiate sunshine from her beautiful hills and her good heart. The world needs those who can live courageously.

WE MUST LOOK FORWARD.

This Congregational-Christian Church of ours has a history sufficiently grand to tickle the fancy of any member. The high scholarship and Christian culture of Congregationalists blends well with the deep piety and religious fervor of the Christian side of the United Fellowship. We can boast of a ride on the Mayflower and rejoice in the "strangely warmed heart" of John Wesley, founder of the Methodism from which our Christian Church came. A string of colleges across the

country, and multitudes of little churches in needy places is the heritage of ours today.

But the heritage is not enough. Progress must be our contribution. If we become content to rejoice in our heritage, we are not worthy of those who gave us our heritage. Forward is the only direction in which we can afford to travel.

The age in which we live demands our best. Secularism is rapidly closing in on the leadership of the world. Only the Church can continue the high vision needed by all mankind. We cherish our democracy of the Church, but unless we move forward in our promotion of that good idea the time is near when there will be no chance to enjoy democracy of any kind. The new Japanese school books being used in China leave no place for Chinese democracy. Rebel bombs supplied by European dictators are blasting out the remnants of democracy in Spain. Long speeches and marching soldiers in Germany cast a shadow over the world and cause democracies to tremble, as if a ghost has suddenly appeared from a cemetery with its laughing jibes at the weak-kneed democratic countries. In Washington sits the shrewdest politician in this country who asks for more and more power for the President, and usually gets it. Democratic processes are passing out of daily use in this world of ours.

If our Church ever expects to make its influence felt, the time has come for it to do so. This is no time to dilly-dally, to squabble over little things, to dicker for the best places of leadership, or to sit quietly in comfortable pews while choirs sing beautiful anthems and preachers make pretty speeches. Crumbling democracies, thriving secular states, marching soldiers and bomb-laden aeroplanes, business based on the opposite of the Golden Rule, pleasure that saps the vitality of youth and age, fear that chills the heart of the world, greed that takes what it wants at the point of the sword even if women and children must be slaughtered in the process, these are some of the reasons why this Church of ours **must** move forward, and do it now while it is free to do so.

F. C. L.

LIFE MORE ABUNDANT.

Christianity is not the religion of sorrow and gloom; it is the religion of the morning, and carries in its heart the happiness of heaven.

Christianity is not a restraint but an inspiration—not a weight but wings; not subtraction but addition.

Christianity brings bloom for faded hearts, rejuvenation for the prematurely old; imagination for the dry, literal mind.

Christianity is not a kill-joy at the feast of life, nor a kind of incarnate "Don't"; it bristles with great affirmatives, fires the soul with permanent enthusiasms and durable loyalties.

Christianity leaves a trail of light wherever it goes; it can keep you cool under any confusion, bring you up smiling from any deeps and utterly banish your fret and worry.

Christianity brings zest and sparkle to life; it is sunshine on the flowers, rather than moonshine on the snow; it is life more abundant; it is leaving the little narrow life behind and leaving it forever.—Hugh Elmer Brown, in "Advance."

Visit Our Friends In India

By DOROTHY P. CUSHING.

Finding India "delightful" and the people "warm and friendly," Miss Miriam D. Brown, "the new Bai-sahib," daughter of Rev. and Mrs. Frederick K. Brown, of Lancaster, Mass., writes of her happiness in her work in India under the American Board of Commissioners for Foreign Missions.

Miss Brown, who arrived in India in November, was plunged into a festive season with people dressed in their brightest and even the cattle adorned with necklaces and colored horns. At night they celebrated the Divali (festival of lights) when the houses were decorated with oil lamps giving out a soft yellow glow.

"Charmed as I was by the landscape I was very much happier to find that the people I am to work with are warm friendly people," writes Miss Brown, who first went to Ahmednagar. "They made me feel quite at home in an environment new and strange."

Then Miss Brown went down to Shelapur, where she will work in the Criminal Tribes Settlement when she has finished her language study at Poona, her present address. There were more welcomes given and she was garlanded and serenaded by the Scout band. Friendly smiles and salaams came from all the Crims. She reached there at a time when there was a strike which gave a rude introduction to some of the present social, economic and political unrest which seeths beneath the surface.

hadn't already captivated me they would have then. Such shining eyes as they view the treasures spread out before them and such agonies of indecision as each small mind was torn by the necessity of choosing one thing from the tempting array."



MISS MIRIAM D. BROWN.

These "presents" were tiny mirrors, pieces of soap, beads, pocket books, a picture, or a New Testament. Most of them came from friends in America. It was interesting to note that many of the boys chose Testaments and religious pictures.

After the gifts came the long-looked-for Jelly-bi, a very, very sticky sweet, and Miss Brown was initiated



NATIVES OF SHOLAPUR, INDIA.

At Christmas time Miss Brown helped in the settlement, and, as she reports, found that you could "get the feel of Christmas without ice or snow or winter winds." She helped give out presents and sweets to the school children in the settlement and declares, "If the little ragamuffins

into Christmas by helping give out this candy. "The children glowed with anticipatory joy as we dropped the sticky handfuls into shirt tails and Sari ends," she writes.

In the afternoon the poorest children had been given clothes collected by the workers. How were these se-

lected? The children who did not have a single whole garment to wear were in this group. Miss Oline Nicholson of Texas, with whom Miss Brown will work, states that the dump heaps of America would clothe these little Crims, and writes of the shining faces of the youngsters as they tore off their rags and put on the new clean things.

A white Christmas service is part of the program at the little Criminal Tribes Church during which the children come forward gripping in small brown hands the gifts of grain or rice taken not out of a surplus but out of a painfully meager daily ration. This year they are asking that their contribution go to the Red Cross for the children in China.

Christmas Day Miss Brown visited the missionaries in Ahmednagar and met fellow-workers from Rahuri and Vadala. She had a chance to see the vocational school at Vadala where the cottage system gives the girls practical training in making good homes in the villages. The hospitals, too, were a source of deep interest with friends and relatives camping out on the floor by the patients.

On New Year's Day Miss Brown went to a picnic with the whole Christian community and the boys and girls from the schools in the settlement were all present. The Indian pastor served pilau and curry one leaf plates as they sat on the ground. This was the last of the welcome before Miss Brown settled down to the grind of language study in Poona.

"Everyone was very cordial to the new bai-sahib and Nickie (Miss Nicholson) carried on violent conversations with them, very evidently about me, although I could not understand any of it. I shall be glad when I can hold my own in such circumstances," concludes Miss Brown.

Miss Brown, who was born in Leicester, Mass., was educated at Boston University, American International College in Springfield and Hartford Theological Seminary. She was commissioned for life service under the American Board last September in her father's church, the First Congregational Church of Lancaster, and sailed October 1st for India.

THE POSTERN GATE.

In the castle of my soul
Is a little postern gate,
Whereat, when I enter,
I am in the presence of God.
In a moment, in the turning of a
thought,
I am where God is,
This is a fact.

—Walter Rauschenbusch.

CONTRIBUTIONS

THE ELON COLLEGE DEVELOPMENT PROGRAM.

In the spring of 1936 under the joint direction of the Board of Trustees of Elon College and the Southern Convention of Congregational and Christian Church, the Elon College Development Campaign was launched. The goal for the campaign was \$250,000 to be used in defraying the expenses of the campaign, paying all debts against the institution, and further supplementing the current funds of the college so as to prevent an annually recurring deficit in current funds. The Williams Company of Lebanon, Pa., a professional money raising agency, was employed to conduct the campaign. A hasty, inefficient, and ineffective campaign was made of the entire church. In fact, the campaign was so lacking in organization and efficiency that it could hardly be called a campaign. \$62,000 was received in cash and pledges. The writer took up the campaign and is still endeavoring to conduct the same. A total of \$80,000 has been pledged to date, approximately \$32,000 of which has been paid in. The greater part of the remaining \$48,000 is now due. There may be a feeling on the part of some who pledged that inasmuch as the entire goal has not been reached, they are not under obligation to pay. These pledges were made to relieve the college of its embarrassment. This campaign will be continued until the amount is received. It will perhaps take until 1940 to accomplish the task, but it must be done. The funds received from the campaign so far have helped tremendously. It took about \$16,000 to pay the expenses of the campaign. The remainder has been used to reduce the debt and to pay incidental expenses. The debt has been reduced from \$162,700 to \$145,500. A total of \$17,200 has been paid on our debt. Every penny that is paid on a pledge now goes to the payment of debts. We owe on back faculty salaries \$1,500. We owe the Virginia Trust Company \$144,000. We are anxious to get the faculty paid so that we may begin paying the Virginia Trust Company. We must make payments on these obligations this spring.

The college has gotten along so well last year and this, that it should be an encouragement to everyone who has any real interest in the college to make a contribution. If you have made a pledge, won't you endeavor to pay it as quickly as possible?

We are receiving some very encouraging letters along with remittances. Individuals are paying their pledges in full and expressing joy in being able to help. Others are making their payments as due and expressing appreciation of what the college is accomplishing. This week I received a letter in response to a statement that reads like this:

"You are right. I am due you \$5. But I just happen to be fortunate enough that I can spare \$10. Please mail receipt in full."

This is a very encouraging note. Another read as follows:

"With pleasure and gratitude do I send this check."

If we would all do what we are able to do, not only the debts of the college but the requirements of all our Convention enterprises would be met in full.

The affairs of the college are in such a favorable condition at present that if the entire brotherhood would do what it could, the condition could be made entirely satisfactory to all who are interested and the college would be in a position to render the greatest service in its history.

L. E. SMITH.

CARROLL COUNTY MISSION.

We have three church organizations, two church buildings and a parsonage in Carroll County, Va. The names are well chosen and are characteristic: Elk Spur, Ivy Hill, and Rocky Ford. Our work in the hills of this county was begun at Elk Spur several years ago by a young girl, Iola Hedgepeth, of the Eastern Virginia Conference. This girl had a missionary passion and a desire to teach boys and girls. On arriving at or near Fancy Gap, she was informed that Elk Spur was one of the worst places in that section of the county. And so this maid of much determination and patience began teaching up on a high spur of the mountain, putting heart, soul and strength into this work.

The Southern Convention Mission Board has sponsored this work from the beginning. Preaching services are being conducted on each first and third Sundays at Elk Spur and Rocky Ford. Beginning the first Sunday in April we are planning for the three Sunday schools to be reorganized and get going. Due to bad roads the services at Ivy Hill had to be discontinued for three months.

Elk Spur and Rocky Ford were admitted to conference on November 12, 1924, during Rev. M. T. Sorrell's stay as pastor, while Ivy Hill was just organized by Rev. O. A. Elmore and admitted in 1936. Quite a number attend these churches who do not belong or hold membership with any church. There are numerous children in the Ivy Hill section who have never been in a Sunday school.

The field offers a real opportunity. Christ and the influence of His Church is surely needed in these three places. It will take years and years to see great results. A great deal of good has been done, but an even greater work needs to be done, a work that only God can do. The field is white, the laborers few, trained leadership in the local organizations lacking. The Bible teaches us to pray that the Lord of the harvest will send forth laborers. Will THE SUN family remember us in prayer?

We are grateful to those who helped send THE CHRISTIAN SUN to the hills, and each piece of clothing provided, also for the blanket and quilt for the parsonage.

B. J. EARP.

A COUNTRYMAN SAYS:

Awaking one morning from a none too restful, yet rather peaceful sleep, we fancied ourselves doing our level best with a wonderful tenor voice, to which we do not lay any claim of possession, in the refrain, "Lead me, lest I stray; Saviour, lead me all the way."

It was wonderful; it seemed so real. But as soon as we realized it was only a dream, then came a sense of our inability to contribute so much to song in real life, but a desire to make this happy experience a part of our life. So as we entered upon the work of the day, we thought of the wonderful experience we had enjoyed, and why this should not be our prayer for the beginning of the day and for all other days as well.

No matter what our ancestry, our education, our association, and our situations in life, we are all prone to stray, to stray from the good intentions, the high resolutions, and the noble aspirations expressed by our better selves. We wander some times afar, yet we invariably return, even though it be near the end of the journey, and expect to find pardon, forgiveness, a welcome, and rest for our weary souls.

So, as we go forth into the work of the day, as we face the trials, difficulties, and temptations of life, we should let the One who is able to guide each of our steps aright, "Lead me lest I stray; Saviour, lead me all the way."

CHRISTIANS—STOP PRIZEFIGHT BROADCASTS.

By RAYMOND M. HUDSON,
Washington, D. C.

Because prizefight broadcasts are so wicked and foul, are doing so much to undermine the Christian, as well as the non-Christian, home and, with the gambling, and liquor advertising, broadcasts are weakening and threatening our Lord's Kingdom and Church, I am constrained that Christians must rise up and stop such broadcasts and accordingly I have written Hon. Frank McNinch, of North Carolina, chairman of the Federal Communications Commission, the following letter:

My Dear Mr. McNinch:

I wish to congratulate and thank you for your recently published letter condemning the Mae West broadcast, which gladdened the hearts of all Christian and other right thinking people as you clearly and forcibly warned the broadcasting companies and set forth the principles guiding the Commission in such matters by stating in part:

"The admittedly objectionable character of these features is, in our opinion, attributable to the lack of a proper conception of the high standards required for a broadcast program intended for reception in the homes, schools, automobiles, religious, social and economic institutions, as well as clubs, hotels, trains and other places, reaching in the aggregate a much larger number of people daily than any other means of communication and carrying its message to men, women and children of all ages.

"A clear recognition of the social, civil and moral responsibility for the effect upon listeners of all classes and ages requires such a high standard for programs as would insure against features that are suggestive, vulgar, immoral or of such other character as may be offensive to the great mass of right-thinking, clean-minded American citizens.

"In our present system and the statue under which the Federal Communications Commission functions, the Commission has no power of censorship, but this power and responsibility rests squarely and unavoidably upon the licensee—licenses are granted without any compensation by the licensee to the Government and solely for the purpose of serving the public interest, and hence, the broadcaster must accept, along with the privilege granted, a definite, inescapable and high public trust in the use of the facilities licensed. . . .

"The Commission has decided to take no further action at this time

than the writing of this letter in condemnation of the program. However, upon application for renewal of the licenses of the stations carrying this broadcast, the Commission will take under consideration this incident along with all other evidences tending to show whether or not a particular licensee has conducted his station in the public interest."

Do you not think the time is propitious and demands a similar warning and statement to the broadcasting companies against broadcasting the nauseous and brutal details of prizefights with the accompanying propaganda as one or two negroes are now prominent in the fighting, thus engendering much racial discord and bitterness generally and especially in thousands of families, both white and colored, that would not be reached or aroused save by the radio?

Has not the Congress by denouncing and forbidding the carrying or transporting of prizefight pictures from state to state by individuals, common carriers, and postal authorities thus condemning them as inimical to the public good and moral welfare of the people, thereby, likewise condemned the ringside broadcast of such fights and made it mandatory on the Commission to prevent any further broadcasts of fights and the accompanying propaganda before and after the event?

A contention that the pictures are more vicious and morally undermining than the vivid bloody and cruel details of the average radio announcer is without merit.

I sincerely trust that the Commission will calmly and carefully consider this matter and think it through and then stop such broadcasts. As wise Old Solomon said: "They that forsake the law praise the wicked. But such as keep the law contend with them."—(Proverbs 28:4.)

It would be well to also study and determine as to stopping details and reports of horse races and other gambling, as Congress has also enacted statutes against lotteries and in the District of Columbia against other gambling—thus condemning them as deleterious to the general welfare and moral and public good of our people and nation.

And, would not this lead to a stop order against renewing broadcasting licenses to companies which broadcast enticing liquor advertisements and propaganda into our homes?

Cordially yours.

On February 9, 1938, Mr. T. J. Slowie, secretary of the Federal Communications Commission in answer to our letter to Mr. McNinch wrote us as follows:

Dear Sir:

This will acknowledge receipt of your letter of January 26, 1938, addressed to the Chairman, making reference to a letter recently directed by the Commission to the National Broadcasting Company relative to a program featuring Miss Mae West which was broadcast over one of its network systems. You state you believe a similar warning should be issued to those stations broadcasting reports of prize fights, horse races and other forms of gambling, liquor advertisements and propaganda.

In reply may I state that your comments in this matter have been noted. In order, however, that appropriate action may be taken with respect thereto, *your cooperation is desired* in furnishing to the Commission a *statement in affidavit form* setting forth the *fundamental facts* with respect to each of the programs in question and *specifying*, if possible, the *call letters* or approximate operating frequencies of the *stations broadcasting such programs*. You may be assured that upon its receipt such an affidavit will have appropriate attention.

Very truly yours,

T. J. SLOWIE,

Secretary.

If laymen as well as ministers throughout our land will take time to write and execute affidavits for the Commission as called for by Mr. Slowie's letter and to pray for God's blessing on our efforts we can eliminate all of these obnoxious and devil inspired broadcasts.

Be sure to send in affidavits.

Rise up Christians and go forward for Christ.

THORSBY INSTITUTE.

For many years Thorsby Institute has had a Helen Keller Literary Society to which all the students belong. In the auditorium hangs a picture which was given to the Society by Miss Keller. On March 5th, the Helen Keller Literary Society presented a pageant: "Toward the Light," by F. Fraser Bond, commemorating the fiftieth anniversary of the meeting of Helen Keller and her teacher, Ann Sullivan Macy. Part of the proceeds from this pageant was sent to the American Foundation for the Blind.

The Thorsby Institute Girls' Glee Club, under the direction of Miss Kathryn Foss, music teacher, who has her Bachelor of Music degree from Piedmont College, has several appointments to sing in churches of various denominations in Alabama during the spring. There are twenty-one girls in the Glee Club.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE UNCHANGEABLE.

It will help us in these days of change and uncertainty in the economic, political and religious world to bear in mind that there are some things that do not change. They are as they have been for these thousands of years. Consider the sun that gives us light by day and the moon and the stars that shine by night and the earth that revolves about the sun. They go in the even tenor of their way, following the circuits they have transversed since history began. We look up now at the very same sun that gave light to Adam and Eve in the garden of Eden, and to our Lord as He walked and meditated along the shores of blue Galilee. The same moon and stars look down on us and in the same way as they did on Moses and the children of Israel as they wandered in the wilderness for forty years, and on Paul and Silas as they preached and prayed and sang and worshipped on their missionary journey with messages of eternal life to all who would believe. No doubt the changing, shifting clouds could argue, in their rapid changes, that the sun is put out of commission and should get out of the way as they fling darkness over a little part of creation and obscure the rays of the sun from penetrating. But the sun just keeps right on holding tenaciously to his course pursued for ages on ages. So while the changes are flashing before us and chaos seems to prevail for a time, shall we not as sons and daughters of the living God take courage from the fact that while mankind, in his struggle upward, changes his viewpoint, there is that which abides and is eternal. God our Creator and His Son our Redeemer and His blessed Holy Spirit, Who is our Comforter and Guide; these three in one change not. And the man who today can look up and say with ancient Job, "I know that my Redeemer liveth," has the same God and the same Redeemer that Job had in that far-off day of the past.

Will it not help us to interpret our Scripture now just as the good and faithful Apostle Paul interpreted it to the church at Corinth? "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God, which worketh all in all. But the manifestation of the Spirit is given

to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all of these worketh that one and the selfsame Spirit, dividing to every man severally as He will."—(I Cor. 12: 4-11.)

Now the strange thing in our day is that there are good men, devout men, lovable men, who seem to preach and teach that the manifestation of the Spirit must be the same to everyone who professes to be a Christian. We are hearing from such in the pulpit these days that the "Social gospel" is the real gospel for our day and if we would save the individual we must first of all save Society. One is made to wonder sometimes if these men with the very best of intentions, bright intellects and happy souls as they are, while they have the courage to talk from the pulpit in the terms of multitudes and society, but are really lacking in courage to face the individual as the Prophet Nathan faced King David, who had committed a grievous sin and said to the King, "*Thou art the man.*" There are people who can face a multitude and talk about the social wrongs and sins, but who seem to be unable to find the individual and say to him: "Thou art the man; and I am here as God's messenger to try to convince you of sin and to ask you to accept my Saviour as your Saviour and Redeemer." Brother, that takes courage and if you don't believe it just try it.

Then it would seem that there are those of us in the pulpit, and in the pew, who know about the greed of man, the corruption of society, and moral depravity, but who feel that they are doing their whole duty if they leave all these things alone and just preach to the individual, "Jesus Christ and Him crucified"—(whatever that may mean to them). I find in the Bible that Jesus in His day talked to, at, and about the Pharisees and the scribes, and actually went into the temple "and began to cast out them that sold and bought in the temple, and overthrew the tables of the moneychangers, and the seats of them that sold doves. And He taught, saying unto them, Is it not written,

My house shall be called of all nations the house of prayer? but ye have made it a den of thieves." If you don't think our Lord was giving the gospel to the multitudes and "to the Society order of His day generally, just read the following verse telling how the scribes and chief priests and "all the people" were stirred up and felt about the situation. No, a beautiful and lovely society with a charming and glorious background and surroundings can't save us. If it could, Adam and Eve would certainly have been saved in the garden of the Paradise of God. The most beautiful lilies are not always found in the loveliest gardens, but in the bogs and marshes, and the out-of-way places where the hand of God has planted and shaped them.

I do not find that Moses interpreted God in the same way to Israel that Paul interpreted Him to the Gentiles and to all the world. Neither would the Prophet Elijah interpret God to the world of His day even as Peter, the impetuous spokesman, and John, the Disciple of Love, interpreted Him in their day. But who is the one who shall say that Moses and Elijah and Peter and John and Paul were not all good men and served their God well and interpreted Him through inspiration as it was given them of the Holy Spirit? And so in our day one is of the conviction that our dear Lord realizes these things and in His most lengthy and soul-searching prayer (recorded in 17th chapter of John) uttered these words, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me."

The world is never going to believe on our Lord and accept Him as Saviour and Redeemer till those of us who are really His are willing to admit that there are various interpretations of the Spirit; that the Spirit of God in His various interpretations is one, and with Paul can say, "Paul may plant, an Apollos water, but God must give the increase." One is inclined to think in these perilous and chaotic times that Edward Markham, the poet, was really preaching when he said:

He drew a circle and left me out;
Called me heretic, skeptic, a thing to flout.
But Love and I had the wit to win;
We drew a circle and took him in.

May it not be that our circle of thinking (and of fellowship) that we have drawn about ourselves and the few who seem to think just as we think, is too small, and that love for

our God and fellowman would have us enlarge that circle? To think is to differ; but to love is to be together.

J. O. A.

THE GREATEST NEED.

We stand appalled before a world at war. The Japanese march on through China in what she regards as a "holy war," and the Chinese are being murdered by the thousands in defense of what they feel is "just and righteous." And the Jugernaut of hate rolls on crushing thousands into untimely and premature death. The Spaniards are at each other's throats in a death struggle; each side laying down their lives in their "country's honor." Hitler marches on putting to death those who stand in his way and reaches out his hand and adds another scalp to his belt. If ever the world needed the gospel of the Son of God that need is today. God has not failed and our missionary efforts have not failed. This is mission period in our churches; a period in the time of year when our thoughts turn naturally to the Son of God Who faced and neared His Cross on Calvary. One naturally supposes that His followers, if they understood, sensed the gathering gloom and felt that after all the Lord's Christ was to lose out. Maybe the Christ had some such feeling Himself as He tarried more and more in prayer until finally His agony broke out in sweat as great drops of blood, as that face looked up toward the Father, the Father Who had given that Son to the world to conquer the world, but that Son Who now "Trod the wine press alone." It was then, too, a day of gathering gloom, until it reached its climax on the Cross when darkness really came and our Lord Christ cried out with a voice which we cannot understand, "My God, My God, why hast thou forsaken me?" They would do Him to death on Calvary and thought as they wagged their heads in passing that this man of Galilee had at last been conquered and the world would have no more of Him. But three days later He came triumphant and victorious over "death, hell and the grave." Here then is the message of our time. Our greatest need is to offer our prayers and our devotions, our self-denial and our gifts, that we may together face the uplifted Christ and then the conquering Christ and thus be willing to obey His victorious and most emphatic command, "Go ye into all the world and preach my gospel to every creature, and lo, I am with you even unto the end." The church of our day and the individual of our day will be measured by the willingness to obey that command and to

follow Him and to share His life and gospel with others. China needs our missionaries today as it has never needed them before; and our missionaries there are going through the valley of shadows; but they are boldly staying there. They are doing the same in Japan and in Africa and in Spain and in every land to which we are sending them; and here in the home land also, where we are with our prayers and gifts supporting them. They are facing trials and hardships. The greatest need now is that we bear these things in mind and share our mite or "our much" with those who have not the benefits and blessings of the gospel as we ourselves have, Sabbath after Sabbath and day after day. May God help us bear this in mind as we march toward the Crucifixion and then the Resurrection.

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING MARCH 19, 1938.

Sunday Schools.	
Big Oak, Eagle Springs, N. C. . .	\$ 1.50
Linville, Va.	5.66
Long's Chapel, Mebane, N. C. . .	1.75
Christian Light, Fuquay Springs, N. C.	2.22
Bethlehem, Suffolk, Va.	1.78
Spring Hill, Waverly, Va.	3.82
Amelia, Clayton, N. C.	2.00
First, Portsmouth, Va.	4.65
Palmyra, Edinburg, Va.	2.32
Antioch, Harrisonburg, Va. . . .	3.64
Mt. Carmel, Carrsville, Va. . . .	12.38
	\$ 41.72
Individuals and Churches.	
Christian Light, Fuquay Springs, N. C.	\$ 2.22
Ingram, Va.	3.60
Mt. Auburn, Manson, N. C. . . .	2.40
	\$ 8.22
Specials.	
I. W. Johnson Bible Class, Oak-land Church, Chuckatuck, Va. .	\$ 3.00
Big Oak Christian Endeavor So-ciety, Eagle Springs, N. C. . .	.66
Mt. Carmel Woman's Missionary Society, Carrsville, Va.	1.20
	\$ 4.86
Total for week	\$ 54.80
Previously acknowledged . . .	9,762.78
Total since Sept. 1, 1937 . . .	\$9,817.58

We are profoundly grateful for every dollar that comes in for mis-sions, that cause, nearest and dearest to the heart of our Lord. Through missions we share, not ourselves, but our Saviour with others.

J. O. ATKINSON,
Mission Secretary.

EASTERN VIRGINIA WOMEN.

The Nansemond-Franklin and Gates District of the Easter Virginia Con-ference made some rapid strides dur-

ing the first quarter of this year and is to be commended for the splendid work done. Mrs. John King, Suffolk, Va., is the superintendent of the dis-trict and is proving to be a fine leader. Great preparations are being made for the spring rally to be held soon and reports are already in hand. Ten churches have reported and these re-ports show an increase in all phases of the work.

Of course, no district leader can ac-complish much without the coopera-tion of the societies and in this ca-pacity Mrs. King surely does have the desired support. A good follower makes a good leader, so they say, and the women of this district have proven that they are standing by their local societies and presidents and that they are willing to give out the desired information to the offi-cial higher up who need this data to carry on their work.

Good leaders make good followers, also, and in this respect the presidents of this district are measuring up and are leading their societies to all points on the Standard of Excellence and Honor Roll.

Besides the points outlined in the standard to be met, many societies have done other helpful and beautiful pieces of work, such as sending sun-shine baskets, flowers, cards and trays to the sick and shut-ins, clothes to the orphanage and needy, and helping in the local church needs.

The superintendents of the young people, junior and cradle roll societies deserve a bit of mention here also for the splendid interest and hard work done to train our youth along this line and to create in them a love for missions.

So the wheel of missionary work speeds on and let us keep earnestly and zealously at it that our societies, our conferences and our convention may realize all the goals set for our aim.

MRS. W. M. JAY.

MISSIONARY RALLY.

The Ladies' Missionary Rally of the Western North Carolina Conference will meet with the Big Oak Church, in Moore County, N. C., Thursday, March 31, 1938.

Lunch will be prepared by the Big Oak Church. There will be a small charge of twenty-five cents, and the proceeds will go to the building fund for a new church at Big Oak.

We hope that all districts will be largely represented, and we are ex-pecting a large attendance of the local people.

GEORGE M. TALLY.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

GEORGIA YOUNG PEOPLE'S SOCIETIES.

Miss Pattie Lee Coghill has just spent several weeks in Georgia, consulting with young people's societies and women's groups and helping them with their plans for their spring meetings.

In Richland, where Rev. S. M. Penn is the new minister, a young people's organization has recently been formed. There are members of other churches cooperating in this society in our church there.

In the United Church, LaGrange, the young people are working out a World Friendship Project in a splendid manner. They have organized a small group for a special study of missions. This group will, in turn, contribute to the whole society and make missions really live in their minds.

Last summer a young people's society was organized in the Hillside Church, LaGrange, and it has been progressing rapidly. This group has an active committee working on methods by which the goals for the year may best be carried out.

The United Church, Columbus, has just recently organized an older young people's group—that is, one for young married couples. This is under the direction of the pastor, Rev. Frederick Held. The whole group is enthusiastic about the possibilities for fellowship and service in such a society.

The young people of the Woodbury Church are making great plans for entertaining the Middle Georgia Christian Life Conference which meets with them this spring. Last week Miss Coghill met with Howard McEachern, President, and Mary Bush, Secretary, at the home of the Counselor, Mrs. D. W. Shepherd, in Barnesville to work out the program for this meeting.

YOUTH AND WORLD AFFAIRS.

Well, it looks as though Hitler has accomplished his first step to again make the Fatherland a world power monarchy. What is his hidden motive? I have a pretty good idea as do others who wait anxiously for the outcome.

There are those who say that all these martial actions are put into action by the restlessness of Youth.

But aren't there various peace organizations composed of Youth alone which are striving to wipe out these foolish notions and plant the seed of Fellowship in minds gripped with greed? Of course, there are; and it will be these movements which, in later years, will throw their heads high in the air and say to posterity: "We came; we saw; WE CONQUERED!"

JULIAN GRANGER.

THINGS I KNOW.

I don't know much about religion; I've never had a show, But I've got a fairly tight grip, Sir, On the handful of things I know. I don't know much about prophets And free will, and that sort of thing, But I believe in God and the angels Ever since one night last spring.

I used to be pretty saucy, Always ready to fuss and fight; I used to disobey my mom, Just as any other lad might. Believe me, I'm a changed lad now, With the handful of things I know, And it's all because of a lesson I learned about eight months ago.

—Dewey Simmons, Jr.

NORTH CAROLINA AND VIRGINIA PILGRIM FELLOWSHIP RALLY.

The annual Spring Rally of the North Carolina-Virginia Pilgrim Fellowship will meet Saturday, April 23, at the First Christian Church, at Burlington, N. C.

The meeting will begin at 2:00 in the afternoon and adjourn at 8:00.

The theme for the meeting will be: "Religious Living Today." A complete program will appear in THE CHRISTIAN SUN at an early date.

WALTER COOPER,
President.

WAR IS DUMBNESS—WE MUST HELP AMERICA BE SMART.

As WAR sounds in the walls of China, we ask ourselves, what can be done. What can the Christian world do toward preventing this awful thing called WAR? Some men in America have burned many dollars worth of Japan's toys. Who wants war? That question is one to which we hate to give a reply. Will America be smart if we stay away from the battle field? This is a question that

the Christian world and all other smart people should use more often. Be smart and help America be smart. This will stop many heartaches. War is close; so keep these things in mind.

RAY DAY.

CENTRAL IDEALS OF JESUS' TEACHING.

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 3, 1938.

SCRIPTURE: Matt. 5:43-48; 6:33;
28:18-20; Luke 6:31.

(CONSECRATION MEETING.)

Daily Readings—

Monday—The Fatherhood of God—Matt. 6:1-4.

Tuesday—God's Loving Care—Matt. 10:28-31.

Wednesday—The Need of Prayer—Mark 9:17-29.

Thursday—God's Kingdom Within—Luke 17:20, 21.

Friday—The Need of Faith in God—Luke 12:22-34.

Saturday—The Difficult Way—Matt. 7:12-20.

Jesus proclaimed ideals in His day that caused the people to exclaim: "Never yet man spake like this man!" Others said: "We never saw it in that fashion." His ideals were so much superior to those of the people that their religious life was pagan.

The first six questions are based upon the daily Scripture readings, which reveal some of the important teachings.

1. What did Jesus teach about the Fatherhood of God?
2. How great is the loving care of God?
3. Does prayer make a difference?
4. Where is God's kingdom?
5. Why have faith in God?
6. The difficult way—what is it?
7. Man's direct accountability to God.

8. The law of love should be the controlling principle in human conduct. Men are to love God and to love each other because God loved them and sent His Son to be their Saviour.

Jesus not only held high ideals, but He practiced the same kind of living. He did those things which pleased the Father.

This meeting should challenge us to make our lives more like the Christ. He presented ideals that have not been reached by the majority of people. This is a challenge indeed!

Suggested Hymns—

"Jesus Calls Us."

"More Like the Master."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

CORRECTING WRONG IDEAS OF RELIGION.

LESSON XIII—MARCH 27, 1938.

GOLDEN TEXT: *This people honoreth me with their lips, but their heart is far from me.*—Mark 7: 1-13.

LESSON TEXT: Mark 7: 1-13.

One of the marks of the majesty and manhood of the Master was His poise and patience in the face of the persistent and pernicious criticism of His enemies. They hounded Him, but with indiscourageable good will he went along the even tenor of His ways preserving a poise and exemplifying a patience that is the inspiration and the despair of those who have to put up with the petty criticisms and the catty remarks of others. Only a double portion of the grace of God enabled Jesus to bear what He bore. Today's lesson is an instance in point.

Ganging Up On the Master.

"There were gathered together unto Him the Pharisees, and certain of the scribes, who had come from Jerusalem." That was a bad combination. The Pharisees were the most fastidiously religious people of the day. The scribes were the professional students of the law, those who were supposed to know not only every jot and tittle of the law, but all the traditions and interpretations of the law. They were the "supreme court" so far as an interpretation and application of the law was concerned. It can readily be seen that they were putting Jesus "on the spot" when they asked Him a question concerning the law and its meaning for everyday life. Let Him make the slightest blunder and they would immediately discredit Him as one who disrespected and disregarded the law of Moses. And of course that would be a serious thing. The Master's attitude toward these "important" (?) people shows that He was no respecter of persons.

Holding the Traditions of the Elders.

The Jews in general, and the Pharisees in particular, were very careful about every jot and tittle of the ceremonial law as concerning the washing of hands, and cups and pots and brassen vessels, not primarily as a matter of removing dirt, but as a matter of religious ceremony. For instance it was inevitable that they should come in contact with Gentiles in the market-place, or that they bought food from those who were ceremonially unclean, that is, those who did not keep the minute details of the law. In

their thinking they thus became "unclean" and they had to take great pains to "wash" so that again they stood in God's favor. Much of this was not the original law, but traditions of men, accretions and additions that the scribes and rabbis had added through the years, and which had become in their thinking as sacred, and even more sacred than the law itself. It illustrates how far men can go in killing the spirit of the law by emphasizing the letter of the law. It is so much easier to perform the externals of religion than to have the right spirit within. It is so much easier to hold to the traditions of the elders than to obey the truth of the gospel. To be sure there are high and holy traditions in life as well as in religion. Sailors know something of the high traditions of the sea; doctors know the traditions of medicine, and so on. But tradition becomes tragedy when it concerns such things as the washing of pots and pans, such things as what kind of vestment a man shall wear, what kind of a cross shall be placed in a church or on a church, whether one shall read a prayer or not, what order of service shall be followed, forms of church government, etc., things all right in themselves, but not at all vital in the essential things of the spirit. Men have too often made the traditions of men more authoritative than the truth of God.

Playing at Religion.

"Well did Isaiah prophesy of you hypocrites." The word means basically, an actor, one who plays a part of another on the stage, and hence one who pretends to be some one who he is not. It was a word often on the lips of Jesus, for so many of the Pharisees and scribes played at religion. They pretended to be better than they really were. They pretended to be good when they were not willing to pay the price of being good. They were not sincere, real, honest. And Jesus denounced them in seathing terms on more than one occasion. But we must not sit in too harsh judgment on them, lest we condemn ourselves. Every one of us has to be constantly on his guard lest he become a hypocrite. And not the least danger is that some folks are hypocrites in that they want to appear worse than they really are. Many a man likes to boast and act like a regular fellow when he really is a kind of Mr. Milquetoast.

Saying and Doing Not.

"This people honor me with their lips, but their heart is far from me." It is more or less easy to profess; it is much harder to practice. It is much

easier to say "Lord, Lord," than it is to do the will of the Lord. It is much easier to praise God in a hymn on Sunday than it is to be a Christian in the home through the week. It is much easier to draw nigh unto God with our lips than it is to give Him our hearts. It is much easier to give Him lip-service than it is to give Him life-service. But Jesus said that it was He who does and not He who says who honors God and evidences love of God.

Given to God.

The Jews had a rather strange custom. If they said "Corban" which means "given to God," over any possessions or property, or money, it could not be used for any other purpose, except a religious purpose—the vow of dedication could not be broken. This matter of Corban was often taken advantage of by those who did not want to take care of, or give to, their fathers and mothers—they would simply say "Corban" and automatically the things would be forever beyond the reach of father and mother. Whether the dedicated things were ever so used is a mooted question—the chances are that they were not. This custom may have been the great-great-grandfather of the bankruptcy law of modern times. In any event are those of today who say that they do not bother about giving the tithe because all that they have belongs to God. (It does, but he never gets very much of it.) And the principle also finds expression among those who say that they can worship God out in Nature as well as in a church, but who generally do not worship him at all.

And Many Such Like Things Ye Do.

This principle finds expression in many forms in modern life. The word of God is made void by the traditions of men. Through the centuries many accessories to Christianity have become in the thinking of some folks the essentials. Things and customs which grew out of certain temporal situations have become standardized and sanctified until they threaten to transcend the divine Word itself.

We may never know here how much is done through our prayers, but we shall know hereafter; and in the meantime we have Christ's promise that where two or three are gathered together in His Name, there He is in the midst of them. This thought alone brings unspeakable comfort; for by it we know that we can come into the very presence of the Lord—that we can speak to Him and ask Him for His help.—*Selected.*



LIFE'S BEST INVESTMENT.

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

We are told that the United States is investing not less than nine thousand dollars in each high school graduate. How much is a man worth any way?

A man's worth is measured not by the amount of money invested in him, not by the wealth he possesses, nor by the cash that one may collect for his services, but a man's worth is measured by the interests which possesses him.

We think of Edison in terms of the value of electric lights to the world. We think of Lindbergh in terms of aviation. How much are you worth? Perhaps you are not an inventor, but you are a soul. How much does soul life around you grip your soul? How much are you contributing to the soul life of those around you?

Prayer—O Lord, teach us the value of other folks and help us to dedicate ourselves to the good, to the spirit of mankind. *Amen.*

POWER IN THE WHEELS.

"The spirit of the living creature was in the wheels."—Ezk. 1:20. (Read Ezk. 1:15-20.)

It is an entrancing sight to behold the turning wheels of industry. Within the walls of a factory we stand in awe of its beauty and power.

One of the things about wheels is that they must not only have their proper form and be attractive as well, but they must have power within them to do the work designed for them to do.

Does this mean anything to you in terms of Christian living? "Power within." Christ is the power.

Prayer—Our Father, we are grateful for the urge of the Holy Spirit. We pray to be vitalized and empowered by Him till we shall be perfected in His presence. *Amen.*

LIFE'S STABILIZER.

"Wherewith shall a young man cleanse his way? By taking heed thereto according to thy word."—Psalm 119:9-16.

Our ships have been equipped with an instrument called the gyroscope. This instrument is to hold the ship steady when the sea is rough.

We need a mental and spiritual gyroscope to steady us when things go wrong. We are too easily upset, and we lose our self-control and come to grief. The Psalmist says that "Taking heed according to His word" is that gyroscope. The mind saturated with the strength and the serenity of the Bible is not apt to be upset, but will ride steadily and praise God.

Prayer—Our Father, help us to hide Thy word in our hearts where we may find its strength in time of need. *Amen.*

THE GRIP OF THE CARNAL.

"Are ye not carnal and walk as men?"—I Cor. 3:1.

Man's mad quest for money and pleasures and sensual joys is still evident everywhere. Success turns life to gaities and then he seeks further gaity on borrowed time. Must the brotherhood and the faith of our Lord Jesus Christ wait and keep on waiting for the hearts of men to turn to Him? Or must we slide on to disaster?

The lesson of the centuries is that only the spiritual is the real and enduring. The welfare of every man must be put on the highest plane. Faith in the living God and obedience to His will must be his first policy. Only that will afford life's surest and sweetest satisfactions.

Prayer—Dear Lord Jesus, our hearts hunger for Thee. Teach us to live for the things worth while. *Amen.*

HOW WE SEE.

"Behold how great a matter a little fire kindleth."—James 3:5. (Read the whole chapter.)

One of the outstanding impressions of the Christian ministry is the discovery that they who listen have their own interpretation. Behind all the bungling of the preacher, the people discern his interest, they get a message of the Holy Spirit, and often an interpretation, which the speaker never thought of. The reward of such people is not so much what they hear but what they understand. They find Christ and their best selves reflected in their own manner of meditation.

Prayer—Our Father, give us understanding hearts and the guidance of the Holy Spirit in all things. *Amen.*

KEEP HEAVEN IN VIEW.

"I, John, saw the Holy City."—Rev. 21:1-5.

We were interested in William T. Ellis' account of his visit to the Isle of Patmos. He says he was greatly moved by it. It is an uninteresting island, lonely, and commonplace. Yet, this is the place where the heavens spread to the soul of John and gave to him the vision of the church and eternal glory. John says: "I saw the Holy City."

We need John's vision in our everyday life to sustain our faith, our hopes; to strengthen us in our hours of loneliness, our hardships, suffering, and our discouragements. Nothing will matter if we can always have before us the City of God.

Prayer—Oh our Father, touch our eyes that in times of darkness we may see the light of Jesus and be sustained by Him to the end. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

STEWARDS OF THE ETERNAL.

By REV. JOHN G. TRUITT, D. D.

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through, nor steal; for where your treasure is there will your heart be also."—Matt. 6:20, 21.

This morning I am preaching for a verdict, namely, that of the young people of this church placing their hearts in heavenly things. My reason: I desire the happiness of every young person in this church. I believe the boys and girls of this church, as of every church, are entitled to happiness now, and through all the years to come. I want your lives to count for the most for yourselves and for all who shall be dear to you, and for all to whom you are dear.

You are well on the road to that happiness. But many with as good starts, however, missed the road. Miserably they miss the road. The fact, however, that you are here this morning where you engage in Christian worship assures me that you are now on the right road. Those who have your lasting, and deepest interest at heart will appreciate the fact that you are here allying yourselves with the church, with its outlook and upreach toward the eternal. Young people, you are in the days of your lives when fond dreams flourish, in the days of your lives when knight-hood is in flower. Happy is that person who has the divinely given privilege of biding you God-speed in your quest for happiness. How I yearn to say the right word, to do the right deed, in order that you catch a glimpse of the eternal God, and realize that He is on that quest with you.

You are, with the others of us, stewards of the eternal. We are not here just for today, our spirits are eternal. And to the measure in which you catch that truth you are destined to be happy. I feel for us all, for we are all tempted to forget the eternal. We live in a world in which things are temporal, and we are enveloped in temporal things. Our clothes wear out, and become worn and seedy; our pantries, filled today with good food, tomorrow are empty and must be restocked. Our pocket book today with a bit of money, the earnings of our hands, or the gifts of our parents, will be empty before we desire it.

And so we are tempted to forget that there is that which never passes away. We live in the daily newspaper age, today up-to-date, tomorrow only trash with which to kindle a fire.

Suppose God gives us something far greater than all these passing things, and we invest it in only that which is here today and gone tomorrow, eventually we shall realize that we have missed our opportunity, and life will be filled with regret, and remorse.

The saddest words of tongue or pen,
The saddest are these: It might have been.

And so I bring to you for your consideration this morning the words of our Lord Jesus Christ. We all trust him, and believe in the eternal truth of his words. What does he say on these matters? Well, down across the centuries come his living words, words as fresh and true today as they were the same day he uttered them on the mount, and words which every young person should learn early to make a part of the working philosophy of his or her life: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."

Now that is Jesus challenging you to lay for yourselves heavenly treasures. Your best Friend Jesus is telling you what you can count on for happiness that is lasting and sure. He is telling you that wherever you place your tangible, visible strength there will you put your affections and love and loyalty also. Ask yourself the question: Where do I wish ultimately to land? What wish I for my ultimate goal? What are the ideals and accomplishments I wish most of all to reach? When I "arrive" at last what do I wish to be my idealistic environment? Well, perhaps everyone of us would see goals that can be classified as Christian as the answer to these questions. I thank God for Christian teachers, seers, and prophets that called my attention early in my childhood to such things. I thank God that I was early taught that the philosophy of Jesus Christ was best for me, and I thank God for Christian ideals all along the way. I believe that the young people in this congregation can say the same.

How then shall we accomplish the result of laying up for ourselves heavenly treasures, and arriving at true self-expression and happiness? Hear Jesus: Where your treasure is, there will your heart be also. In other words, begin building now, right now, toward the Christian goals of your fairest dreams by putting your treasure into them. Would you like to help make a Christian civilization where men and women loved and trusted each other, and where that love and trust was held sacred, and not violated? Then begin placing your best strength into that dream. Jesus did.

Let me be definite. The Church is the one agency making it the major reason for its existence to bring about just such a condition as I have suggested. Jesus Christ gave his life for the Church. Jesus saw its fulfillment as a dream worth giving up all for, and he gladly laid down his life for its success and glory. The church is the continuation of his ideal under the guidance of the Holy Spirit. You are not able to understand all about this, any more than I am, but while we may miss our guess Jesus will not, did not, and does not. There may be many things about the church you do not think ideal; you will hear some of your elders heavily criticize it, and they will parade its faults in your presence—but the thinking ones who love it, will not. You can line up with the church as the nearest approach to your ideals there is on earth. And you can afford to place your treasure in it.

To be still more definite if you will make a real contribution of the most completely expressive tangible thing you hold in your hands, namely, your money, to the church regularly and conscientiously, you will begin to love the church, to trust the church, and to develop the church's holiest and best ideals into your own life and love, for "where your treasure is there will your heart be also." You will begin to find yourselves fellow-workers with God, and under the supreme guidance of Him whose leadership you can best trust, namely, Jesus. I challenge for your own happiness, and your own joy, to begin today to regularly make a contribution, a respectable and representative contribution of your means to the church.

Are you convinced that the church's message of love, and life, is the message the world needs; and the one with which you wish to align yourself? Then place your money in the church, for money is the stuff of our modern life, and the test of our present civilization, it has a spiritual

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The first spring day was a beautiful day. The sunshine was warm and pleasant. The flowers in bloom. The birds singing. Everything to make us happy. This is a beautiful old world anyway.

The only thing the orphanage had to break into the happiness was the fact we had some sick children.

Quite a number of them have had flu during the last month. We have had no serious cases so far. The writer carries such a heavy responsibility that when children are ill he feels uneasy until they recover.

Fathers and mothers feel the responsibility of their own children in their own home, but the care of children in an institution of this kind weighs still more heavily. They have no others but these in charge to look to and it makes one feel the responsibility greater. Orphanage work is different from any other work. A business man can sometimes get out and play golf and shake off responsibility for the time being; but you don't have the time in orphanage work.

One carries the responsibility twenty-four hours out of twenty-four. Never free and at ease day or night. Orphanage work is interesting work if one is fond of children. Children in an orphanage are just like other children. They have ambitions to do things in life as other children. They will fight as hard to win a ball game as any other boys or girls. If a prize is offered in school they enter the battle in the front line and if they don't win they give the winner a real race.

They are as proud of new clothes as other boys and girls are. They take pride in going neat and clean to Sunday school and church, or wherever they go.

When the school closes we will have a number of boys who are due to go out as soon as they can find work. It will be like parting with our own children. This has been their home for a number of years. They love it because it has been home to them. It will touch a tender place in the heart of the writer. He has learned to love them as his own. It brings tears and heart aches because of the close friendship that has grown during the years.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MARCH 24, 1938.	
Amount brought forward	\$1,985.56
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Durham	\$15.55
Union Ridge	4.52
Bethlehem	3.07
Concord	1.05
Ingram	10.00
Burlington, Mr. Grover	
Moore, pledge	10.00
	\$ 44.19
Eastern N. C. Conference:	
Mt. Auburn	\$ 2.45
Amelia	1.00
	\$ 3.45
Western N. C. Conference:	
Pleasant Ridge	\$ 5.20
Ether	1.67
	\$ 6.87
Eastern Va. Conference:	
First, Portsmouth	\$ 9.05
Windsor	16.24
Cypress Chapel	4.00
Wakefield	2.25
Oakland, I. W. Johnson	
Bible Class	3.00
Rosemont, Jan. & Mar. ..	25.71
Old Zion	3.00
Bethlehem	5.16
	\$ 68.41

Val. Va. Central Conference:	
Mayland	\$ 1.00
Palmyra	2.10
	\$ 3.10
Ala. Conference:	
Bethany	\$ 1.00
Special Offerings.	
L. S. Holt Endowment ..	\$150.00
Mrs. Dalton, support of	
child	12.50
Mr. May, support of chil-	
dren	5.00
Mrs. W. K. Holt	5.00
	\$ 172.50
Total for week	\$ 299.52
Grand total	\$2,285.08

John Wycliffe had some commendable rules of Bible interpretation. Among them we read: "It shall greatly help you to understand Scripture if thou mark not only what is spoken or written, but of whom, to whom, with what words, at what time, where, to what extent, with what circumstances, considering what goeth before and what followeth."

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1169 CHAPTER 2. Christ's message to the churches. UNTO the angel of the church of Eph'ē-sūs write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;	A.D. 98. CHAP. 2. • Acts 19, 21 • ch. 1, 14 • Ps. 1, 6
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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

WILKINS.

Mrs. Mary Susan Wilkins was born in Alamance County, February 8, 1862, and departed from this life January 19, 1938, at the home of her son, Dr. J. C. Wilkins, in Haw River, N. C. She was the wife of the late Deacon J. D. Wilkins.

Mrs. Wilkins is survived by the following children: Miss Ida Wilkins and Dr. J. C. Wilkins, of Haw River, N. C.; Dr. R. A. Wilkins, Mr. R. O. Wilkins, and Mr. H. B. Wilkins, of Burlington, N. C.; Mr. J. E. Wilkins, of Elon College; Mr. George Wilkins, of Yanceyville, and Mr. Levi Wilkins, of Mooresville; seven grand-children and other kinsmen and many friends.

Mrs. Wilkins was a faithful member of Union Christian Church from early life. Her life was spent in service to her family and community. The light of her life will continue in the minds of those who knew her; thus she lives with us still.

Funeral services were conducted from Union Church with the pastor in charge, assisted by Dr. J. H. Lightbourne, Dr. G. O. Lankford, and Rev. G. C. Crutchfield.

M. MILLARD STEVENS,
Pastor.

SOMETHING TO THINK ABOUT.

LOST—Somewhere between Virginia and North Carolina—a valuable church member. When last seen he was standing on the steps talking to a CHRISTIAN SUN subscriber, and the subscriber forgot to ask for his subscription. The church member was new and inexperienced in the way of the Church. He needed to grow. (God would have liked to hear him grow!) He needed the warmth and health and life of THE CHRISTIAN SUN. He was hungry for the warm, glowing fellowship found in those pages. He was lonesome and discouraged and blue, and he needed the comfort of the Gospel. He needed the confidence that comes from the knowledge of being "on the winning side." He had youth and talent and great promise. He might have been a great asset in the bringing in of the Kingdom of our Lord and His Christ. But the subscriber forgot to mention THE CHRISTIAN SUN . . . or didn't care . . . or didn't take the time . . . and the youth with the morning sun in his face turned away his eyes, and missed the Vision. The world offered him its tinsel pleasures, and the indifferent maelstrom of humanity tugged him down into the undertow of carelessness and doubt and unbelief. NO REWARD OFFERED—He is gone forever!

It Is Not Too Late—

To save other valuable members for the Kingdom! Why not invest two or four dollars in this kind of thing? It may reach farther than you ever dreamed! Your subscription gift may turn a world upside down and bring

a far-off kingdom to the feet of Christ. Try it and see. *I dare you!*

LOUISE INGLES HYDE.

FAMILY ALTAR.

(Continued from page 12.)

THE GREATEST INFLUENCE.

"Having your behavior seemly . . . that . . . they may be your good works, which they behold, glorify God in the day of visitation."—I Peter 2: 12.

David was a great man. He slew his Goliaths. He fought and won many battles. He established nations and became a great king. But these are not the things that made him great. David's greatness arose from the songs of his soul; songs which he sang when he was a shepherd boy. Who does not know the 23rd Psalm? Who can estimate the value of that Psalm to the Christian world?

Prayer—Our Father, only Thou dost know the meaning and the power of our years and the greatness of little things that make life large. We pray that we may spend all our years in the fear of the Lord. *Amen.*

SUN'S PULPIT.

(Continued from page 13.)

significance beyond all our dreams, lay it upon the altar of the church, and where you put your treasure there will your love and affection be also. You will find yourself a steward of God, entrusted with the eternal values placed in your keeping, and you will find yourself also able to feel in the inmost sanctum of your soul that you have been true to the stewardship entrusted you. In that is your joy, and ultimate happiness.

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Broken Alabaster Boxes

By CLARENCE A. VINCENT, D. D.

The breaking of her alabaster box, not the possession of it, has given Mary her increasing influence in the world. "The glory of life is not in having things," writes Bruce Wright, "but in using them. Mere possession is an empty boast. The proper use of what we have is alone worthy of commendation." A drought-wilting world is not saved by a water-heavy cloud floating above it but by the cloud giving itself in abundant showers. The cloud disappears but the earth becomes fresh and fruitful.

Differing Clouds.—This is true of clouds of any size and name. It matters not what the capacity or type of one's ability may be; its glory is in its use for the welfare of another, or others. One person sings a hymn tenderly in a sick-room, and Jenny Lind sings to a clerk in a music store who could not afford to attend her concert in Philadelphia. The one brought comfort to the sick, the other delight to the lowly. It is not the possession of a charming voice but its unselfish use that gives joy to others.

Wealth.—The woman gave two mites, and John D. Rockefeller, Jr., gives millions to build a water-system for Jerusalem, to restore the Rheims Cathedral and the Village of Williamsburg and in many fields for the eradication of disease, and used the power his stock gave him to bring better conditions to the miners in Colorado. The woman's alabaster-box was small and Mr. Rockefeller's large, but the two mites and the millions became significant as they were broken. The question is, what are we doing with our two mites, or our millions.

Power.—Men have the power of natural abilities and of position—one, like Napoleon, uses it selfishly and scatters death and heart-break over France and other European countries; another, like Washington, leads the scattered colonies in a convention that writes a Constitution, that founds a Representative Government and guides the destiny of the new nation during its first years. The war-threatened world today needs unselfish men in all places of leadership. Dictators, whether in a Monarchy or a Representative Government, are dangerous. In every district, village, city, state and nation unselfish citizens and leaders can insure progress in human welfare.

"God give us men!

Tall men, sun-crowned, who live above the fog
In public duty and in private thinking."

Pervasive.—John writes that the fragrance of the ointment filled the house. The gifts of love have an atmosphere that permeates one's surroundings. A mother's or father's loving gifts fill the house in which they live, and the children are moved by it. A teacher breaks the Box of her love and the whole school knows it. An unselfish citizen gives thought and time to the community and the other citizens are gradually awakened. Business men treat their men fairly and generously and their examples stand out like lighthouses.

Jesus.—The Master gives men and women the willingness to break their alabaster boxes and share their precious contents with others. He awakens a love in them that make missionaries out of them. Their occupations become their fields for service; their talents the gift of God. They are illustrations of Bushnell's sentence, "Every Man's Life is a Plan of GOD." They are living epistles, known and read of all men. They are representatives of Christ in the world and are filled with His spirit. The woman's gift fortified Jesus for His death. The unselfish lives fortify Jesus for His sacrifice and sacrifices in every age and place. Precious thought, that my life of love enriches the life of Christ.

A Memorial.—Christ assured the woman that her sacrificial gift should be spoken of throughout the world, "wherever the Gospel shall be preached" as a Memorial. No true life is wasted. The lowliest disciple adds to the influence of the gospel. Thus, the gospel gathers richness and force from every true life.

Love Never Fails.

Before the world's injustices I stand
With falt'ring will, faint heart and helpless hand—
I hear His voice, "Let not your spirit quail,
For He who lives the life of love will never fail."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MARCH 31, 1938.

NUMBER 13.

THINGS WE NEED

By JAMES H. LIGHTBOURNE.

As a pastor in the Southern Convention, I am aware of weaknesses in the function of the present organization of the Convention which seriously affect me as a pastor. From conversations and conferences with my fellow pastors of the Convention I learn that they, too, feel as I do. And most of them freely express the conviction that something should be done about it.

It would be a very easy matter for our Convention to meet and make certain changes in our organization. But it is not simply change that we need. Probably that has been a difficulty in the past. At other Convention sessions changes have been made, but the changes have not brought about the desired results. Probably we need to look into what it is that is causing our pastors to feel as they do. The changes, if changes are necessary, should grow out of these causes.

In the first place, I think the pastors should make articulate this sense of dissatisfaction which prevails among them. Our editor has invited us to make use of THE CHRISTIAN SUN for this very purpose. It is certainly the privilege and responsibility of the heads of our institutions and the officials of our Boards and Committees to present their conclusions and to offer their plans, but I think we should hear, too, from our pastors. They are the key-men in whatever system of organization we have. The best ever thought of would fail if the pastors refused to work with it.

For my own part, I feel that as a pastor in the Southern Convention, I am not receiving that inspiration and encouragement from my denomination that pastors of other denominations are receiving. I am left rather to play a lone game. I am not made to feel that I am one of a great company and my church a part of a great enterprise. I am not challenged to engage in big things along with my fellow pastors.

At times it seems to me as if the Boards and Institutions of my Convention were competitive organizations and I, as pastor, a hapless victim of the situation. It places me where as a pastor I should not be placed, for my concern and interest for the Kingdom of God should never be open to the inference of disloyalty to any institution or board or enterprise of the Convention.

And, too, I feel a lack of enthusiasm and morale among us pastors. It is difficult to get us together. And when we are together there is absent that cooperative loyalty and spiritual fellowship which should prevail and which we so much need. We have been so much on our own that we have acquired a disposition to do about all our Kingdom work just as it pleases us as individuals. And so we go to Conference if we want to and when we want to, and for as long as we want to; and our attitude toward Conference is about our attitude toward other vital matters and meetings. Rather we have lost the consciousness that they are vital.

And again our churches have little and weak fellowship with other churches of our denomination. It is each church for itself. And the principle is not working well. Since we do as well as we do under the circumstances, it must be God smiles on us. Under more favorable circumstances God might beam upon us. But this situation is so true that we have many churches which might be called, "The forgotten Church."

And also, I sense a lack of denominational consciousness, solidarity, and pride. Now while this can be carried too far, the utter lack of it is suicide. I am proud of the Southern Convention and of the Church of which it is a part. I glory in the things for which it stands. I am spunky about this. Neighboring pastors speak in my presence in this wise: "We Baptists," "We Presbyterians," "We Methodists." And the members of these denominations speak in that manner, too. I feel a need for something of this kind. And I think these others have it because there is something which binds them together, brings them together, has them working together for common objectives and ends.

May I sum up with this statement: As a pastor in the Southern Convention, I sense a need for more denominational contacts, enthusiasms, morale, fellowship, solidarity, and purpose.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. C. H. Rowland, pastor emeritus of the First Christian Church of Greensboro, N. C., remains quite feeble. He is always glad to hear from his friends.

It is not too late to plan a real program for Easter. The Board of Christian Education will gladly help in supplying materials. 514 South Main Street, Norfolk, Va., is the address.

Rev. Stanley C. Harrell, pastor of our church in Durham, N. C., is this week assisting Rev. Walter C. Hook in a Preaching Mission at Ingram Memorial Congregational Church, Washington, D. C.

Rev. J. E. McCauley, the pastor of the First Congregational - Christian Church of Richmond, Va., is in the Valley this week assisting Rev. Wm. J. Andes in a series of meetings, which will extend into next week.

Dr. I. W. Johnson seems to be improving slowly at Lakeview Hospital, in Suffolk. He is having to discontinue all responsibilities for work. It is hoped that after a bit of rest he may be able to take up his work again.

Mrs. J. G. Truitt, of Suffolk, Va., is this week attending the Conference of Women Presidents and the Joint Staff of our denominational boards in New York City. As vice-president, Mrs. Truitt will preside at the meeting of the women.

Pastors attending the Fellowship meeting in Suffolk last Saturday were Revs. John G. Truitt, H. S. Hardesty, Carl R. Key, Arnold Slater, M. S. Poulson, J. H. Dollar, and F. C. Lester. Wonder where the rest of the "boys" were. The young people like to have their ministers present.

Drs. John G. Truitt and S. H. Hardesty, together with THE SUN's editor, Rev. F. C. Lester were visitors in the office of publication in Richmond, Va., on Tuesday of this week for a short while. They were enroute to Washington, D. C., to attend the Conference on Evangelism being held in that city.

Those interested in any changes in the working program of the Southern Convention may well pass on their ideas to the president of the conven-

tion, Dr. S. C. Harrell, of Durham, N. C., or to the chairman of any board represented in the convention before these leaders meet at Henderson, N. C., on Tuesday of next week.

The Board of Christian Education has received two requests for Bibles that it cannot fill. One of them simply says send the book to Linden, Va., and the other one says send to Miss Dorothy at Dyke, Va. If these persons will give us full names and addresses, the books will be forwarded. Other requests for Bibles can now be met promptly.

About one hundred young people met in the Suffolk Christian Church last Saturday afternoon and evening for their spring rally of the Pilgrim Fellowship in Eastern Virginia. The program consisted in part of a trial of Pilgrim Fellowship on a charge that it is not worthy to live. The jury was decided that it is worthy of the confidence of Public Opinion.

CONVENTION NOTICE.

The following ministers and lay delegates from the Eastern Virginia Christian Conference to the next session of the Southern Convention of Congregational - Christian Churches, to be held in First Christian Church, Portsmouth, Virginia, April 26-29, 1938, will please accept this as an official notice of their election by the said Conference:

Ministers.—Robt. Lee House, President, R. E. Brittle, H. C. Hilliard, H. S. Hardesty, Elwood W. Jones, Carl R. Key, T. N. Lowe, F. C. Lester, J. F. Morgan, W. H. Garman, N. G. Newman, John G. Truitt, T. Fred Wright, Joe A. French, O. D. Poythress, J. E. McCauley, J. M. Roberts, J. H. Warren, L. E. Smith, H. E. Crutchfield, M. S. Poulson, J. S. Johnson, B. H. Watkins, George Olejar, J. H. Dollar, G. A. Pearce, Elisha Bradshaw, I. W. Johnson.

Laymen.—M. W. Hollowell, M. J. W. White, Miss Edna Fulcher, J. A. Williams, Mrs. Phillip Jones, A. L. Jolly, H. W. Lee, Dr. J. E. Rawles, Mrs. J. M. Rabey, Col. J. E. West, E. B. Rawles, I. T. Byrd, J. P. Dalton, E. L. Daughtrey, Mrs. H. P. Harrell, Mrs. Joe A. French, Dr. J. W. Manning, C. D. West, J. T. Kernodle, J. T. Rawles, R. C. Norfleet, J. S. Kagey, A. L. Hanbury, Mrs. T. Fred Wright, J. E. Corbitt.

If, for any reason, any one of these delegates cannot attend the Convention, you are requested to notify Rev. R. Lee House, President, Portsmouth, Virginia.

I. W. JOHNSON, *Secretary.*

EASTERN VIRGINIA MISSIONARY RALLIES.

Norfolk—Christian Temple, April 5th.
Suffolk—Holy Neck, April 6th.
Waverly—Waverly, April 7th.

Every woman in the Eastern Virginia Conference is invited to attend the annual Rally in her district. A program has been prepared by each Superintendent and we are hoping to have two guest speakers at each Rally.

Mrs. Hubert Lloyd who is home on furlough from Japan will be one of the speakers. We expect to have a representative from China, also.

These Rallies are intended to reach into every corner of our Conference and are planned for every member of every society. Your Superintendent is expecting to meet you at your Rally and earnestly hope that the program will be both helpful and enjoyable.

MRS. J. MONROE HARRIS,
*President, Eastern Virginia
Woman's Conference.*

NOTICE.

The Vance Franklin and Warren District Missionary Rally will be held at the Liberty (Vance) Church, Thursday, April 7th, beginning at 10:30 A. M.

I would like for every church in the district to be represented whether they have a missionary society or not. So please see that your church is represented. The Rallies are not just for the women of missionary societies but for Sunday school Christian Endeavor and all church members.

An interesting and inspiring program will be given, so don't forget the place and time—Liberty (Vance) Church, Thursday, April 7th, at 10:30 A. M. Let's have every church represented and help make it the best Rally we have ever had.

Hoping to see you at the Rally at Liberty, Thursday, April 7th.

MARGARET ALSTON,
District Leader.

NOTICE TO THE DEACONS.

A Deacon's meeting will be held at Suffolk Christian Church next Sunday afternoon, April 3rd, at 3 o'clock. All the deacons in the Eastern Virginia Conference are urged to be present for this meeting sponsored by the conference. The program is as follows:

Prayer—Mr. Joel E. Harrell; The Deacon as an Executive—Mr. E. L. Beale; The Deacon as a Christian Gentleman—Dr. J. E. Rawles; The Deacon as a Psychologist—Mr. H. W. Lee; The Deacon as an Evangelist—Dr. A. H. Perkins.

EASTERN VIRGINIA MISSION RALLIES.

APRIL 5, 6, 7, 1938.

THEME: "Steering or Drifting."

MORNING SESSION.

10:30 A. M.

Hymn—"Come, Thou Almighty King."

Invocation.

Recognition Service.

Appointment of Committees.

Announcements.

Superintendent's Message—"It is the Spirit Which Animates the Workshop."

Worship—"A Service of Challenge."

Special Music.

Address by Mrs. Hubert Lloyd (Missionary from Japan).

Offering.

Adjournment.

AFTERNOON SESSION.

Hymn—"O Zion Haste, Thy Mission High Fulfilling."

Invocation.

Address—Missionary from China. (Name to be announced.)

Special Music.

Report of Committees.

Miscellaneous Business.

Minutes.

Vesper Service—Mrs. J. E. Cartwright.

Adjournment—4:00 P. M.

MEETINGS.

April 5—Christian Temple, Mrs. J. F. Morgan, Supt.

April 6—Holy Neck, Mrs. John King, Supt.

April 7—Waverly, Mrs. E. T. Atkinson, Supt.

YOU OWE YOUR CHURCH MORE THAN MONEY.

Your church renders you what money cannot buy. The spirit of the Church is more than gold, and it is better than bonds. Christian faith, divine fellowship, obedience to the best and highest, are some of the things which the Church inspires. Christian consideration, sympathy, understanding, and love are not sold for silver; they are the gifts of the Galilean through the Church.

The Church has given society the Scriptures, and the Scriptures have given us the Church. You cannot have a Christian civilization without the Christ, nor can you long have the Christ without the Church.

Money will not make a Church, as much as it is needed in the making. We cannot have a Church without you, yourself, or if you wish to put it more generally, without people. You are the Church's chief earthly asset. You, the Christian people, are the Church's glory.

When you fill your place in the pew you make a powerful gift to the Church; when you fill your place in the choir you are giving more than money; when you render a service as a teacher in the Church you give it a priceless gift; and when you cheerfully accept a responsibility in any place in your church and faithfully perform it you are paying a debt which cannot be paid in any other way.

You owe your church love and loyalty! "I will pay my vows unto the Lord now in the presence of all His people."—(Psalm 116:14.)

J. G. TRUITT.

WINSTON-SALEM.

We write this to THE CHRISTIAN SUN, to tell of the work, the prospects and the needs of the Winston-Salem Church. We are now in the seventh year since the work here first took form in a rally of the Congregational and Christian Church members on Sunday night, September 13, 1931, in the Y. W. C. A. building, after a careful survey had been made by Rev. W. T. Scott and others.

Rev. W. T. Scott was placed in charge of the work and continued the survey work until April, 1932 when a full time program was launched, and the congregation moved its temporary headquarters to a part of the old Centenary M. E. Church. The response then made was so gratifying that a formal organization took place on October 9, 1932. The fifth anniversary of this organization was observed on October 13, 1937, at a banquet held at the church, with more than sixty present. Mayor W. T. Wilson, of the city, delivered the address of the occasion.

Ground was broken for the building on March 16, 1933 and the first brick was laid April 29, 1933. On Sunday, July 9th, the building was formally opened for services and since that time services both morning and evening and Sunday school have been regularly maintained. Rev. Scott served as pastor until April 1, 1936, when the present pastor came to the field. The membership then was sixty-four. Since that time twenty-two have been received and twelve removed, leaving a present membership of seventy-four. Our Sunday school enrollment is ninety-seven at present, with an average attendance of sixty. Our morning service has an average attendance of forty, and evening service twenty-five. This is better than a 50 per cent attendance of the church and Sunday school enrollment, which is higher than for the average church. Four new mem-

bers were received on Sunday, February 27th.

Since the last annual conference in November the church has observed the Christmas season with appropriate service and messages, participated in a Union Inter-Race Relations service, a Union World's Day of Prayer, as well as a similar service of its own with thirty-three present. It is now planning for its special Easter service in April. The Lenten season is being observed with special messages on Sunday morning by the pastor, the use of the "Fellowship of Prayer" in the homes and special scriptural assignments, as the story of Jesus from one of the gospels. The Thursday night before Easter will be observed with a special program, Communion Service and the reception of new members.

The Woman's Association of thirty members is active and holds monthly meetings in the homes with good attendance and interesting programs. They are now making a study of the Book of Ephesians with the pastor preaching a series of sermons on this Book each Sunday night during Lent. The pastor takes his turn once a year in conducting a week of devotional services over station WSJS, conducts services at the tubercular hospital, the old folks home, for about one hundred women at the WPA industry and frequent services at the tobacco factories.

The church has a budget of about \$1,200.00. Its benevolent budget as assigned by the Annual Conference is \$88.80, of which \$80.00 was paid last year and \$44.80 has already been paid on this year, with \$20.00 going to the orphanage, \$20.00 to the college, and 88c to superannuation. The Mission offering comes next and will be paid sometime during the mission period. As to our needs, we most earnestly desire to get relief from our church debt of \$2,078.00 due the Building Society and steps are being taken in that direction which we hope will be realized. Then if we can effect a settlement with the city on our street assessment of \$950.52 and thus save interest on that amount, the church will be in a fair position to carry its financial load. At present the debt burden of some \$3,000.00 is just too heavy to meet and a barrier to our progress. We humbly beseech your interest and prayers.

W. M. JAY, Pastor.

Attention is called to the program for the Southern Convention which is printed elsewhere in this issue. Delegates especially will do well to study the program.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

SHOULD A MAN GIVE TO MISSIONS?

This question is not as silly as it may sound. Men are rather careful about making investments, or should be. They have a right to know what is to be done with the money they turn loose from their hard earnings. They ought to inquire as to what is to be undertaken and as to the possibility of accomplishing the desired results. They need to know whether the beautiful dream may become a reality.

Women give to missions. But women do many nice things that men have neither the time nor the desire to do. Is the missionary program such as to call forth the best thought of careful investors, both men and women? Forgetting for the moment the usual reasons presented for the missionary appeal, let us face frankly the real question as to whether men, honest, hard-working, conservative business men should give to missions.

Men do invest in friendships. They know that it pays good dividends. Golf Clubs, banquets, dinners, cigars, drinks, civic clubs like Rotary, and many other things testify to the faith of men that investments in friendships pay more than they cost. The missionary cause is an experiment in friendships. The missionary ignores the walls that divide, and binds about the hearts of people of different nations and races the golden chord of friendship. This friendship does more than the army and navy to prevent international conflicts and war. Nearly all of our tax dollars (and there are many such dollars) goes to wars past, present, and future. Enough friendships would make wars impossible and preparation for war unnecessary. Men who believe in friendship should give to missions, and more largely now than ever before.

International friendship breaks down tariff barriers and makes international trade successful. Foreign markets have much to do with local prices of commodities. The missionary undertakes to get all people to recognize others as brothers and to act in a neighborly fashion. This tends towards fair trade and safe investments in all parts of the world where the message of the missionary becomes effective. Investors in oil in China and Mexico today could well afford a generous gift to missionary work, if that would insure their investments. It takes a long time for the message of the missionary to become effective, but when it happens investments are safe, for honesty and square dealing are part of the Christian ethic as taught by our missionaries.

Disease is no longer personal or a national affair. World travelers and world trade scatter disease everywhere. Business men know that sickness is very expensive. It breaks down the daily out-put of mine or factory, increases expense, and diminishes income. A well world can do more work and live happier than a sick one. The missionary undertakes to teach how to be well and seeks to cure sickness. Business men may well invest in international health. It is a good business deal.

Narrowness and selfishness is not good business for anyone. Those who seek for themselves only usually miss that which they seek. There is a liberality that tends to growth and prosperity. Men like to feel that they are bigger than their own business however large or small that may be. The missionary crusade gives a man expanding possibilities. It lets him get into the company of the really great of the earth. And it links him up with the God of all earth; the God who made all mankind and seeks for the well-being of all His children. The way to share in a big enterprise, to give the personality a chance to expand, to link up with the God and Father of us all is to make definite, consistent, and liberal contributions to missions.

Yes, men should give to missions. Millions of them do, and millions of others would be more successful and happier if they would join in with large contributions.

ATTEND THE MEETINGS.

Sometimes one wonders whether it is worth the effort to attend all the meetings planned by the Church. Quite a large number of members definitely decide that it is not, and they seldom or never attend. Others appear to believe in meetings, for they go far and near, through sunshine or shower to be present when the sons of God meet together.

This writer believes in attending meetings. He has gone from the east to the west and from the north to the south to attend meetings, and always he has found profit in doing so. To these meetings go those who have made preparation to give of their best to those who attend. There some of the wisest and best sit together to plan and to pray for the Kingdom of God. Out from the meetings one can go renewed, inspired and informed, ready to undertake and to accomplish more than was possible without the meeting.

If you have any doubt of this, just look about you at those who make it a rule to attend meetings of the Church and compare them with those who do not attend. The informed, happy, and leading group are usually those who go to the meetings. Those who fail to attend soon lose their place of leadership, whether they be laymen or ministers. This is said with the hope that some who read it will take the warning and attend the meetings of the Church wherever it is possible for them to go. It is the way to leadership, and happiness.

F. C. L.

He who looks into the Book of books and fails to recognize divine authority and feel personal responsibility of respect and obedience has experienced a failure that the strongest words cannot express.

PROGRAMME

OF THE

Southern Convention of Congregational and Christian Churches

THIRTY-THIRD BIENNIAL SESSION

FIRST CHRISTIAN CHURCH, PORTSMOUTH, VA.

APRIL 26-29, 1938.

THEME: "The Spirit Giveth Life."

FIRST DAY—AFTERNOON SESSION.

TUESDAY, APRIL 26TH.

- 2:00 Convention called to order—Dr. S. C. Harrell, President.
Hymn led by Rev. J. F. Morgan.
Worship Service—Dr. H. S. Hardcastle, Chaplain.
- 2:30 Organization and Enrollment.
Recognition of Visitors.
- 2:45 Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
- 3:00 Report of Dr. W. C. Wicker, Treasurer.
Report of Prof. L. L. Vaughan, Treasurer.
- 3:15 Report of Historian—Mr. W. E. MacClenny.
- 3:30 Report of Committee on Memoirs—Dr. W. M. Jay, Chairman.
- 3:45 Address of President: "Christ's Power for Present Day Problems"—Dr. Stanley C. Harrell.
- 4:20 Presentation of Reports of Committees.
- 4:30 Report of Entertainment Committee.
- 4:45 Adjournment.

FIRST DAY—EVENING SESSION.

- 7:45 Music by Church Choir.
Devotional—Rev. J. H. Dollar.
- 8:15 Address: "The Spirit Giveth Life"—Dr. L. E. Smith.

SECOND DAY—MORNING SESSION.

WEDNESDAY, APRIL 27TH.

- 9:30 Convention called to order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. J. Everette Neese.
- 9:45 Roll Call and Reading of Minutes.
- 9:50 Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
- 10:10 "Our Contribution to the Christian World":
Past—Rev. F. C. Lester.
Present—Dr. J. H. Lightbourne.
Future—Rev. Robert Lee House.
General Discussion.
- 11:20 Report of Committee on Evangelism—Dr. J. G. Truitt, Chairman.
- 12:00 Period of Worship—Dr. Hardcastle, Chaplain.
- 12:30 Adjourn for lunch.

SECOND DAY—AFTERNOON SESSION.

- 2:00 Convention called to order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. F. Ervin Hyde.
- 2:10 Miscellaneous Business.
- 2:25 Report of Board of Christian Education—Rev. Joe French, Chairman.
- 3:00 Report of Board of Education—Dr. L. E. Smith, Chairman.
- 3:45 Report of Committee on Ministerial Education Loan Fund—Dr. L. E. Smith, Chairman.
- 4:00 Report of Board of Publications—Rev. R. L. House, Chairman.
- 5:00 Adjournment.

SECOND DAY—EVENING SESSION.

- 7:45 Worship in Music.
Devotional—Rev. W. E. Wisseman.
- 8:15 Address—Dr. William F. Frazier, Executive Vice-President of Home Boards.

THIRD DAY—MORNING SESSION.

TUESDAY, APRIL 28TH.

Woman's Convention Program.

Mrs. John G. Truitt, Presiding.

- 9:30 Call to Order.
Song Service.
- 9:40 Roll Call of Conferences.
Introduction of visitors.
Appointment of committees.
- 9:50 Report from Conference Presidents:
Valley Conference—Mrs. H. K. Sale.
North Carolina Conference—Mrs. J. H. Lightbourne.
Eastern Virginia Conference—Mrs. J. Monroe Harris.
- Departmental Reports:
Supt. of Spiritual Life—Mrs. W. R. Sellars.
Supt. of Cradle Roll—Mrs. B. D. Jones.
Supt. of Young People—Mrs. W. E. Wisseman.
Supt. of Life Membership and Memorials—Mrs. M. J. W. White.
Supt. of Literature—Mrs. Carl R. Key.
Convention Editor—Mrs. W. M. Jay.
- 10:50 President's Message.
Report of Committees:
Finance. Revision of Constitution.
Recommendation. Nominating.
Treasurer's report.
- 11:40 Discussion of "How to Use the Twenty-Fifth Anniversary Offering."
- 12:10 Worship Service—Mrs. R. T. Bradford.

THIRD DAY—AFTERNOON SESSION.

- 2:00 Call to Order—President Harrell.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. G. C. Crutchfield.
- 2:10 Report of Orphanage Board—C. D. Johnston, Supt.
- 2:45 Report of Nominating Committee.
- 2:55 Report of Mission Board—Col. J. E. West, Chairman.
- 3:55 Report of Woman's Board—Mrs. J. G. Truitt, Pres.
- 4:10 Report of Committee on Social Relations—Dr. H. Shelton Smith, Chairman.
- 4:40 Report of Committee on Revising Government and Principles—Dr. J. O. Atkinson, Chairman.
- 5:00 Adjournment.

THIRD DAY—EVENING SESSION.

Mrs. John G. Truitt, Presiding.

- 8:00 Devotional Service—Mrs. W. E. Wisseman.
Address—Mr. Lenard M. Outerbridge.

FOURTH DAY—MORNING SESSION.

FRIDAY, APRIL 29TH.

- 9:30 Convention Called to Order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. W. J. Andes.
- 9:40 Reading of Minutes.
- 9:50 Miscellaneous Business.
- 10:00 Report of Committee on Finance.
- 10:30 Report of Committee on Temperance—Dr. J. H. Lightbourne, Chairman.
- 10:50 Report of Resolutions Committee.
- 11:00 Reports of all other Special Committees.
Miscellaneous Business.
Reading of Minutes.
- 11:30 Worship Service, Closing with the Communion—Dr. Hardcastle, Chaplain.
Final Adjournment.

CONTRIBUTIONS

SUFFOLK LETTER.

Under the orders of my physicians, I dictated my resignation from all Convention official positions. About one week ago, the Doctors said this was absolutely necessary, and I yielded with great reluctance. This is the first time in nearly forty years I have been really ill. This illness came so suddenly that I do not yet fully realize what has happened. I am happy to say that my condition has slightly improved, but the way back to health and extensive work is long and tedious.

With the assistance of my wife, who has been meeting callers, and looking after *necessary* correspondence, I wish to convey to readers of THE CHRISTIAN SUN, a few words of appreciation. Writing the Suffolk Letter each week for over five years, has been a great joy to me. I appreciate the many expressions of appreciation that have come to me concerning these "Letters." And I lay down this opportunity with genuine regret. Furthermore, I appreciate the honor conferred on me in promoting me to so many positions of trust, in the organization of the Convention.

In every place, I have sought to be fair, faithful and impartial. In the enforced retirement of the next few months, I am hoping to recover health and strength. Whether these hopes shall be realized, Our Heavenly Father only knows. But I am confident that rest and careful living under the blessing of God, will help me to return to my pastorate, invigorated and refreshed.

I want to thank the scores of persons who have kept my room at Lakeview Hospital so lovely and cheerful with flowers and potted plants. And also to thank all those who have sent messages through telephone, "get-well-cards," and personal letters.

I. W. JOHNSON.

By Bertie Ellenor Johnson.

PROBLEMS OF THE SOUTHERN CONVENTION.

It is certainly time to begin thinking and planning for the approaching session of our Convention. As we begin to think about the biennial session of the Convention, certain problems present themselves. It seems that at this session we will be called upon to consider the problem of reorganization. There is quite a bit of contention from different sections for a more

simplified and, considered to be, more effective organization than we have at present.

The Convention consists of representatives from local churches constituting the Eastern Virginia Conference, the Virginia Valley Central Conference, the North Carolina and Virginia Conference, the Eastern North Carolina Conference, and the Western North Carolina Conference. The work of the Convention is organized, in addition to the Executive Committee of the Convention itself, around departments or Boards.

1. The Department of Missions of which the Woman's Board with its subsidiary organizations is a part.

2. The Department of Publications that has the responsibility of publishing THE CHRISTIAN SUN, THE CHRISTIAN ANNUAL, and other publications of the Convention's interest.

3. The Department of Christian Education that is charged with the responsibility of conducting the young people's work of the Convention consisting of literature and materials for young people's organizations, Leadership Training Schools in local churches, and for the Convention as a whole.

4. The Board of Education that is charged with the responsibility of fostering the Convention's program of Christian higher education centered at Elon College, the Convention's institution.

5. The Christian Orphanage authorized, founded, and supported largely by the churches and individuals of the Convention. This institution is charged with the responsibility of caring for the unfortunate and homeless among our membership.

6. The Board of Superannuation, whose duty it is to conduct a program of education among the churches in the interest of securing funds for the support of our superannuated ministers and their families. This Board receives applications, decides who is to receive assistance from the fund, and determines the amount to be allotted to each individual applicant. All funds received by the Board of Superannuation are forwarded to headquarters at 287 Fourth Avenue, New York City, and checks are mailed to beneficiaries direct from the Board of Ministerial Relief of which Dr. Lewis T. Reed is Executive Secretary.

Our present organization consists of the President of the Convention who serves without salary, the Secretary of the Convention who serves for

a minimum salary, and the Treasurer of the Convention. In addition to these strictly Convention officers, we have our heads of departments and chairmen of Boards. We think of our Mission Secretary as the one paid official of the organization although, as a matter of fact, the superintendent of the orphanage, the secretary of young people's work, and the president of the college are paid officials just as truly as is the Mission Secretary.

One important change in our organization that is being endorsed by many is that the Convention elect an executive Secretary whose duty it would be to give his entire time to the interest of the Convention, that he should be equally responsible to all departments of the Convention, and that the appeals of the Mission Board, the Orphanage, the College, the Board of Christian Education, and the Board of Superannuation all be made through this Executive Secretary to the local churches. They tell us that in this way we would have a unified program with equal emphasis placed upon Convention Departments and interests according to their relative claims upon the constituency.

Others are suggesting the uniting of different departments that the organization may be simplified and with the hope that it will be more effective. They contend, first, that all missionary interests should be under one Board and that there should be one budget to meet the demands of our entire missionary program instead of the dual organizations for missions that we now have, together with their separate budgets. Second, that instead of the Board of Education and the Board of Christian Education, we simply have the Board of Christian Education that would sponsor the entire educational program for the Convention beginning with the Cradle Roll in the Sunday school of the local church and extending through the senior class in Elon College, that there simply be one budget for the cause of education in our Convention, and that the Board of Christian Education sponsor the entire educational interest of the Convention. Third, that the remaining boards—the Christian Orphanage, the Board of Superannuation, and the Board of Publications remain as they are. This would give us five departments or boards, instead of seven.

A more radical lineup still is suggested: First, the Board of Missions that would include our present Board of Missions and the Woman's Board with its subsidiary organizations. Second, the Board of Christian Education, including the present Board of

Education, the Board of Christian Education, and the Board of Publications. This new board would be charged with the responsibility of sponsoring the college, young people's work through the churches, together with training schools, the publishing of THE CHRISTIAN SUN, and other Convention Publications. Third, the Board of Christian Benevolences which include the Christian Orphanage and the Board of Superannuation. This latter plan would give the Convention but three Boards but would include the entire interest of the Convention.

The writer feels that the church and Convention assembled should be willing to face these suggestions with interest and sincerity and that in its wisdom and counsel it should set up an organization for the future that will be vital and forward looking. If these changes are wise, consider them. If they are not, do not approve them. It seems to me the Convention should first consider its responsibility to the present and to the future. We will not gain much by our backward looks. We are proud of what our forefathers have done, but they are not expecting us to rest upon them. They are expecting us who constitute the church today to go forward in our time as they went forward in their time. They were not chained to the past, nor did they expect us to be chained by their actions. When we have seriously mapped our future, the question to consider is how best can certain accomplishments be achieved. Can we do more with a central and concentrated organization or can we best accomplish the work of the Kingdom by central and diversified organizations; that is to say, can the work of the Convention be done more efficiently and more effectively by few boards or departments than by many boards or departments? Which idea works more efficiently in the local church? The organization that is effective in the local church is most likely to succeed in the Convention's program. The writer has found it difficult to decide which is the path of wisdom, but he is convinced that the forces of our Convention can be made more vital and more effective than they now are. It may be that we are lacking in power instead of machinery.

There are other problems that will confront us that are more vital than the problems of organization. Articles on other problems will follow. In the meantime, may the church be much in prayer for the wisdom in the approaching session of our Convention.

L. E. SMITH.

"HOW WE ARE INCREASING OUR ENROLLMENT AND ATTENDANCE."

Steady growth and perfect attendance have been the aims of the officers and teachers of our Sunday school. God wants His people to advance, and He is ready to move ahead with them. His command is still that which He spake unto Moses: "Speak unto the children of Israel that they go forward."

This was the command given by our superintendent to the Sunday school on the first Sunday of the new year (1937). Our attendance was on the decline and the interest was waning. The first and most logical step taken by our superintendent was to call a meeting of the officers and teachers of the Sunday school. Each member was asked his or her opinion regarding the weakness of the school. New plans and ideas were discussed. The old saying "In union there is strength" was evident here, for it was with the few old faithful teachers that a new spark of enthusiasm was started in our Sunday school.

The Royal Pin system was organized to encourage the boys and girls to be present every Sunday. In this system each member is presented with a pin for every three months' attendance. This has increased the attendance immensely. Then, as the social life of our school has been neglected very much, an effort was made to create more interest among the different departments.

The happy get-together of large and small groups making merry by games and dainty refreshments, carried on by Christian young people, added much to the spirit and unity of the school.

The Sunday school should lose no opportunity in keeping itself before the public in ways that are legitimate, and germane to the purpose for which it is organized. We have advertised the school on as many occasions as possible. Interesting notes on our concerts, social gatherings, special days and other functions of the school which appear regularly in the local paper, have added greatly to our attendance.

A new banner was purchased by the treasurer of the school to encourage more activity among the different classes. This has increased the attendance because each group made an extra effort to get their absentee members to attend so it could win the coveted honor.

A contest was started recently to secure new members by offering the Royal Star Pin monthly to each boy and girl bringing the most new members to Sunday school. The value of

this was proven by the activity of the children for the month of October when two girls each brought in five new pupils.

The sending of cards to the absentees has encouraged attendance, and many boys and girls have been saved from the world by this method. A post card that reaches Bobby or Mary on Monday after their absence on Sunday impresses the child with the interest the superintendent feels in him.

We have tried to keep in constant touch with all of the sick children of the school because we have found out that a word of comfort and of cheer, or a call at the home, increases the interest between the family group and the Sunday school.

We try also to remember the individual birthdays. The sending of remembrance cards please the little folks and they will show a greater interest in the school.

One of the most important and troublesome problems is the pitiful way in which God's work is neglected during the summer months. Many of our Sunday schools close, but we are proud to say our school remains open every Sunday throughout the year. An extra effort is made to hold on to the children during the warm months. Class picnics, trips to the lake by the older girls, and other activities help greatly.

Special emphasis was made on our Sunday school picnic to give the children a particularly good time. The treats, eats, a varied program of games, wading and swimming were enjoyed by all, and the day was closed with a *sunset baptismal service* on the shore of the lake. The outing created such an impression on the children that they were eager to attend the sessions of the school.

Certificates of Faithfulness were given to those who attended every Sunday. We have had wonderful results. Our attendance and enrollment have increased.

I hope these few examples will prove a benefit to other Sunday schools. Remember, Brother Superintendent, God will help those who try to help themselves.

PHAIR DANKS, *Supt.*,
North Christian S. S.,
Eastport, Maine.

NOTE.—Our attendance was down to about 65. We have just closed a very successful year. Average attendance for the last quarter in 1937 was 115, including a bad storm, when there were only 26 present. Average for the year, 96, including summer attendance. Open all summer with average attendance of 76.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A SPIRITUAL TASK.

The emphasis on missions means, above all things, an emphasis on the things of the Spirit. The object and the program of every church now should be that of deepening the spiritual life, the revelation of our Lord through His church, the manifestation of His life and spirit through our lives. Unless we do this we miss the whole spirit of the season which looks to the Cross and the Resurrection of our Lord. Any and every thought of a financial offering should be in terms of an expression of devotion to our Lord and our deep desire that we shall share Him and His message with others. Possibly there is no better definition or description of this fact and attitude than that given by Paul in his marvelous letter to the Romans. In this letter (Romans 10:11-15)—“For the Scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!”

In our missionary period, embracing that period which our Lord was crucified and arose from the dead, it should be the aim and the object of everyone to share both the burden and the blessings of our Lord in our willingness to send those who carry the message for us, even the message of good tidings.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 26, 1938.

Sunday Schools.

Flint Hill, Biscoe, N. C.	\$.38
Berea (Naus.), Driver, Va.	6.00
Pleasant Hill, Liberty, N. C. ...	3.36
Wake Chapel, Fuquay Springs, N. C.	5.96
First, Greensboro, N. C.	8.13
Happy Home, Ruffin, N. C.	5.15
Pleasant Union, Lillington, N. C.	2.09
	\$ 31.07

Individuals and Churches.

Rosemont, Norfolk, Va.	\$ 18.72
New Elam, New Hill, N. C.	5.30
	\$ 24.02

Specials.

Burlington S. S., Burlington, N. C.	\$ 37.31
Total for week	\$ 92.40
Previously acknowledged ...	9,817.58
Total since Sept. 1, 1937 ...	\$9,909.98

These offerings count in Conference Apportionments and are deeply appreciated as they come in now to meet the needs and demands of our worthy Home, as well as Foreign Missionary fields. In this day when we seek our joy in doing things it will help us, no doubt, to think of the words of Nehemiah 8:11—“The joy of the Lord is your strength.”

J. O. ATKINSON,
Mission Secretary.

DRESSING UP OUR PREJUDICES.

Dr. E. Stanley Jones insists that we may deceive the very elect, ourselves included, by clothing our prejudices in a religious garb. The *self-instinct* is very deep and often remains unregenerate in our attitudes even though we put the Kingdom of God and righteousness into our words. Paul realized this and when writing to the church at Ephesus said, “Let no man deceive you with vain words.” The good Apostle had discovered that there were those with avowed good intentions and religious words who were deceiving the church which had been planted and was growing at Ephesus.

This Self-instinct dressed up in a religious garb causes clashes in two directions. First, with individuals. Here is a group of people who have unsundered, therefore unsocialized, selves, who themselves set the stage for clash and strife. This may be done in a refined, even a religious way, as was done in the case of the disciples our Lord: “Then there arose a reasoning among them, which among them should be greatest.” “Of course,” says Dr. Jones, “they will all fight for principle, but demand in a most subtle manner that number one must be looked after.” “For the self soon learns that it cannot get its way in the presence of religious scruples unless its assertions are clothed with religious principles.” “The kingdom was in their words, but self was in their intentions.” Not only was this clash between individuals who were disciples, but clashes because of the self-instinct between groups. Jesus was dealing with this clash between His disciples, when

John felt the sting of it, and was constrained to bring up another: “Master, we saw one casting out devils in thy name; and we forbade him because he followeth not with us.” Here was the second clash from self-instinct, one group of workers clashing with another group of workers. The self sees in the threatened position of the group a threat to its own self. “It is then ready to stand up and fight,” says Dr. Jones—“for principle, of course.”

They declare that the interest of the kingdom is endangered when, if analyzed to the bottom, it is not the interest of the kingdom, but the interest of their own prejudices that are endangered and so they begin to inquire and declare, “Who are these unauthorized people? They are dangerous. They are not in proper line. They did not use the same words and make the same profession in casting out devils properly as we do. It must all be stopped.” “This Self-instinct back of religious party spirit is the basis of a great deal of denominational refusal on the part of one group of Christians, to unite with Christians,” declares Dr. Jones.

We do well in the light of such facts to examine very closely, not others, but ourselves. May be we have so cultivated and clothed our prejudices that in keeping with them we are more willing and ready to tear down than to build up. We should ever bear in mind that we are co-workers with God and God’s process is one of continuous construction and building.

Some of us have never organized a local church or congregation, but have taken those which others have planted and watered and where God was giving the increase and have done more to tear down, or to divert, than we have to construct. Some of us have never organized a Missionary Society, or persuaded a Sunday school to take a missionary offering, but have been quite successful in discouraging such efforts, or diverting them and their gifts from ways that have been proven and are worthy and steadfast, into ways of our own choosing and according to our own persuasion and prejudice.

The Apostle Paul was one of the world’s very greatest missionaries to the Gentiles. It was he who wrote: “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace.”—(Eph. 2:14, 15.)

How earnestly and longingly our

Lord must desire that in every heart and in all the world there shall prevail that peace which passeth all understanding, that peace that breaketh down the middle wall of partition between us and makes us one in Him.

The Christ will never draw His followers together as long as they look at and magnify the defects of other followers of His: but He will draw us together when we lift our eyes from each others' defects to His perfection.
J. O. A.

ROSEMONT SOCIETY 25 YEARS OLD.

The Woman's Missionary Society of the Rosemont Christian Church observed its 25th anniversary on March 23, 1938. The attendance was large, and the occasion one of beautiful fellowship and expressions of gratitude, as the society was reminded of its history for the last twenty-five years.

The program began with a delicious luncheon, served by the ladies of the society. A beautiful birthday cake, covered with twenty-five candles lay on a center table, around which the members, more than forty-five in number, enjoyed the delicious meal.

Mrs. D. D. Johnston, president, presided with dignity and charm. The birthday cake was cut by Mrs. O. S. Mills, the first president of the society. After the luncheon, there was a brief social period, after which came the program, which consisted of devotionals led by Mrs. O. F. Smith, the reading of the minutes, calling of the roll, and collection of dues, and the singing of a solo, "Let Jesus Lead," by Mrs. Sallie Fisher. The feature of the program was the reading of the history of the society by Mrs. O. S. Mills.

There were four of the charter members present, and of these were two of the original officers, Mrs. Fannie Herbert, the secretary, and Mrs. O. S. Mills, the first president. Mrs. Mills was presented a lovely silver thimble by the members of the society, as an expression of their appreciation of the good work she has done through the years, and especially for her good work as the first president of the organization.

The history of the society, which was read by Mrs. O. S. Mills is as follows:

"The Woman's Missionary Society of the Rosemont Christian Church was organized in the early days of the spring of 1913, with the following charter members: Rev. D. A. Keys, Mrs. D. A. Keys, Mrs. Thomas Morrison, Mrs. B. F. Gibson, Mrs. Kate Crockett, Mrs. J. R. Morrison, Sr., Mrs. Cora Billings, Mrs. Fannie Her-

bert, Mrs. Gertrude Bondurant, Mrs. Florence Morrison, and Mrs. Alice Gibson Mills.

"The first officers were: President, Mrs. O. S. Mills; Vice-President, Mrs. T. O. Morrison; Secretary, Mrs. Fannie Morrison Herbert; Treasurer, Mrs. Kate Crockett. The Rev. D. A. Keys, our pastor, helped us organize. At first we held two meetings a month for, perhaps, a year or more. The vice-president presided over the extra meeting, at which time garments were made for the Elon Orphanage.

"A few more women were added to the roll, but the attendance was small at times; nevertheless, we have never disbanded, nor have we taken a vacation at any time during these twenty-five years. We went through heat and cold, often with not more than a half-dozen present. Once, while we even had to make our own fires, different ones taking turns at the building of these fires.

Our obligations have always been met entirely by free-will offerings, mite boxes, and such like. We have endeavored always to make our meetings spiritual, which I believe accounts for our success.

"We've had only five presidents: Mrs. O. S. Mills, six years; Mrs. Sallie Roane, three years; Mrs. Nettie Drewry, one year; Mrs. O. F. Smith, four years; Mrs. O. S. Mills, a second term of eight years, and the present president, Mrs. D. D. Johnston, three years. We have been blessed with many faithful officers, among them, Mrs. H. C. Hedly, who was our efficient secretary for nine years. Mrs. H. R. Morrison and Mrs. G. R. Odell were faithful treasurers for five years each.

"I think we should mention the fact that Mrs. J. F. Morgan has had almost the entire responsibility for the study books ever since she has been with us, which has been a little more than twelve years. I would like to state a few facts which I consider largely responsible for the organization of our society. There has always been a good attitude toward missions in our church. Dr. W. D. Harward usually preached a missionary sermon once a month, at which time we gave our offering for missions; this we sent to the Mission Board at Dayton, Ohio, for quite a while.

"When our Eastern Virginia Conference was held in Portsmouth, Virginia (I think in 1912), Col. J. E. West made a stirring appeal to the women in regard to organizing themselves into societies. We came home from this conference thrilled with the possibility of doing something worthwhile for missions.

"In the early spring, about March, of the year 1913, a noted missionary woman, Mrs. Peacock, with several others, held a mass meeting in Norfolk, Va., for the purpose of creating interest in the organization of women's missionary societies in all denominations. There was a luncheon meeting held at the Southland Hotel, which was attended by several of our members, among whom were Mrs. B. F. Gibson, Mrs. Thomas Morrison, and the Rev. D. A. Keys. Our society was organized immediately after this Norfolk meeting.

"In May, 1913, a big mass meeting was held at Elon College, N. C., for the purpose of arousing interest in the organization of women's missionary societies in North Carolina and Eastern Virginia. Mrs. B. F. Gibson attended this meeting as a representative from our society."

Respectfully submitted,

MRS. O. S. MILLS.

MINISTERS AND MISSIONS.

IN RELATION TO THE LOCAL CHURCH.

Under the above caption *The Missionary Review of the World* certainly presents "a declaration of an outstanding Christian thinker" which is so central in the church life of the day that every pastor, as well as every clergyman of THE CHRISTIAN SUN family should consider it. So we pass it on:

"The key man to the missionary enterprise in America today, the one who will determine more than any one else the attitude of the church to the movement, is not the board secretary, or the foreign missionary, but the pastor of the local church. He it is who stands before the congregation every Sunday morning as the expounder of those things which are held to be of transcendent value in human life. . . . Christian missions is not thought of as a one-sided operation in which we are the active ones while they (the non-Christian world) remain receptive, but rather a reciprocal interplay of influences between two foci. . . . The minister must be reasonably certain with reference to the attitude which he should seek to develop in his people. From now on, attitudes are the main thing which America can contribute. What is required is that the attitude within should be made to correspond with the facts in the changing world without."

J. O. ATKINSON.

Money and time are the heaviest burdens of life, and the unhappiest of all mortals are those who have more of either than they know how to use.—Johnson.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

PILGRIM FELLOWSHIP ISSUE OF "THE CHRISTIAN SUN."

At the Holiday Conference held in Greensboro, it was decided to have a Pilgrim Fellowship edition of *THE CHRISTIAN SUN* four times during the year. The first such issue appeared on February 3rd, containing reports of the Holiday Conference and plans and projects of the different young people's groups in the Southeast. This first issue was in the nature of an experiment. We hope that the next one will be a decided improvement—but this can be true only if you will cooperate by sending in material on time.

The next Pilgrim Fellowship issue will appear on April 28th. All of the material should be in the hands of the printer by April 20th, and much of it can be sent in before that time. We hope that every local society will let us know the things they have been doing, and are planning to do. Please take it upon yourself to see that something is sent in from your society. Then, too, we hope to have reports on the work being done through each of our departments. The big feature of this issue will be the plans for the different summer conferences throughout the Southeast.

If the material is all sent in on time, and if each person contributes who is supposed to do so, the paper will still not be affective unless it reaches every young people's group in the southeast. This issue can again be purchased in extra quantities for two cents a copy, if the names and addresses and money are sent in ahead of time.

The success of this edition of *THE CHRISTIAN SUN* depends on the young people of the Southeast. We hope we will have your cooperation.

E. M. C.

ROCKFORD.

Miss Pattie Lee Coghill writes that she has just received a letter from Miss Lucy Eldredge, concerning Rockford and the Southeast's participation in it. As most of you know, the meeting of the National Pilgrim Fellowship is to be held June 15-22 in Rockford, Illinois, at the same time the General Council is being held just across the state line in Beloit, Wisconsin.

We quote from Miss Eldredge's letter as follows:

"Thinking nationally and personally I am hoping very much that the

Southeast will be well represented. I know the difficulties too well but please do not give up anything you don't have to. This is going to be a conference of a life time. I honestly believe that. The future of our young people's work in a way depends upon it."

As Miss Eldredge knows, the financial problem is one that will cause many of us to hesitate about going. The cost for room and meals at Rockford will be \$2.75 per day. We shall be there seven days. Miss Eldredge says, "I am having encouraging success by suggesting to Sunday schools that they pay \$5.00 for honor of being represented. One one-room Sunday school in Indiana voted \$10.00 toward the expenses of one girl. I think this is going to increase the expectancy for results from the conference."

We hope that our leaders in the Southeast are planning to be "among those present" in Rockford, in June.

SEND HELP.

As chairman of the Committee on Memoirs, I am asking any minister, layman, and particularly the secretaries of the various conferences of the Convention to send me information and date concerning the death of any minister or official of the conferences or Convention that may have occurred during the past biennium.

Please send this information at once, that the report may be ready in due time.

W. M. JAY, *Chairman*,
707 Gales Avenue,
Winston-Salem, N. C.

HOUSING: A STUDY PACKET.

Presents an important problem: the question of good housing for the millions of American families. Discusses the relation of housing to community welfare.

CONTENTS: Study outline; worship service; source material; pamphlets and reprints.

The Housing Study Packet furnishes basic material for the pastor, for discussion groups, for young people's programs.

This packet can be secured for 35c from the Council for Social Action, 289 Fourth Avenue, New York, N. Y.

Go to friends for advice; to women for pity; to strangers for charity; to relatives for nothing.

—Spanish Proverb.

CROWN HIM OR CRUCIFY HIM?

CHRISTIAN ENDEAVOR TOPIC

FOR APRIL 10, 1938.

SCRIPTURE: Matt. 21: 1-11; 27: 11-23.

Daily Readings—

Monday—Crucify Him by Crucifying His Members—Acts 9: 1-5.

Tuesday—Crown Him by Following Him—I Peter 2: 21-25.

Wednesday—Crucify Him by Dishonoring Him—Heb. 6: 1-6.

Thursday—Crown Him by Accepting Him—Rev. 3: 20-22.

Friday—Crown Him by Obeying His Words—John 14: 23, 24.

Saturday—Crown Him by Loving Him—John 12: 1-11.

This meeting should demonstrate the fact that the way of Christ is the way of the Cross. If Christ's teachings have force and power in our lives, it will require obedient lives who are willing to endure hardships and persecutions for Christ's sake. Jesus said: "Except ye deny yourselves, take up the cross and follow me, ye cannot be my disciples." Just as those of Jesus' day had an opportunity of crowning Christ as Lord of their life or of crucifying Him, we have the same privilege.

For Thought and Discussion—

1. How do we crucify Christ today? Is the war in Spain and China crucifying Christ?

2. When men and women sell their bodies for lust, is Christ being crucified afresh?

3. Do we shout hosannas of praise on Sunday and then crucify Christ in our business, school, and social life on Monday?

4. What steps are necessary today to make the way of Christ effective.

5. What so-called decent and moral practices might be disturbed today by a close application of Jesus' teachings?

6. Would Jesus be pleased with what He saw in your own life, in your home, in your community?

Recently Christian Endeavor had a slogan, "We Chose Christ!" What does it mean to apply this slogan to our daily lives?

We can always set over this world a huge cross, and on it God still hangs and calls to all brave men and women to share His sorrow and help save the world.

Suggested Hymns—

"Crown Him With Many Crowns."

"All Hail the Power of Jesus' Name."

"The Old Rugged Cross."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SERVING OTHER RACES.

LESSON I—APRIL 3, 1938.

GOLDEN TEXT: *God is no respecter of persons.*—Acts 10: 34.

SCRIPTURE LESSON: Mark 7: 24-37.

Modern transportation, and modern science have made the world a neighborhood. The followers of Jesus must make it a brotherhood. Unless people can learn to get along with, and serve the people of other races, there is not much hope for our world. The modern world is too small, there are too many points of friction if ill-will and suspicion and race superiority and jealousy prevail. The Church of Christ must preach and practice the spirit of brotherhood. It must assert the fact that all races are simply members of one great human family with different gifts and capacities. It must make affective the principle of service, the strong bearing the burdens of the weak, the so-called superior peoples serving the so-called inferior peoples. The lesson for today shows how the Master stepped across the artificial barriers of race and color and creed and served people of another race. He has given us an example that we should do even as he has done.

Getting Away From the Crowd.

"And he arose from thence and went away into the borders of Tyre and Sidon." It may have been as a matter of prudence in avoiding his enemies—Jesus never ran away from his duty—but he did exercise "common sense" in all things. It is quite likely, however, that it was a matter of getting away from the crowd, a matter of renewing his inner life by silence and solitude, a matter of "taking time to be holy." The world is too much with us. We need to get away from things and people occasionally. When one is so busy that he cannot find time for meditation and solitude, he is too busy. Modern Christianity may have too many Marthas and not enough Marys.

And He Could Not Be Hid.

"And he entered into a house, and would have no man know it; but he could not be hid." It was impossible to keep Jesus under cover. There was a radiance about his goodness, a spirit about his personality, that made it impossible for him to be hid. He just could not be shut up in seclusion; his spirit and his goodness manifested themselves. It is just so today. If Christ is in situation he

cannot be hid. If there is no evidence of him we do not have his spirit. In a truly Christian life Christ just cannot be hid. On the other hand if one has the spirit of Christ he does not have to give it studied expression. If one has the spirit of Christ he will express it. And other folks will know that one has the spirit of Christ.

A Persistent Plea.

In this "foreign land" there was a mother who had a little daughter afflicted with an unclean spirit. In some way she heard about Jesus. Breaking over the barriers of custom and race and pride she came directly to Jesus and besought him to heal her little girl. She did not get much encouragement at first. Indeed, it seems as if the Master was a little brusque—He told her it was not fitting to take the children's bread and give it to the dogs. (If we understood the words and could have heard the tone of Jesus' voice, perhaps these words would not sound so brusque.) But this woman had faith and persistence. She would not take no for an answer. With ready wit and word she said that even if she could not get the bread itself, she would be thankful even for the crumbs that dropped from the table. Putting it in another way, small favors were thankfully received. It was a magnificent thing indeed. It struck a responsive chord in the Master's heart. "For this saying, go thy way; the demon is gone out of thy daughter." As always, the Master would not turn away from his needy children. As always, there was healing in his touch. As always, sincere faith and persistence won the victory. When folks come to him in humility, in sincerity, in earnestness, in gratitude for favors already received, he does not turn them away empty-handed. He takes even simple-minded faith, sometimes even superstitious faith, and honors it because it is sincere and sustained.

There are many modern mothers who have daughters possessed by evil spirits. It may well be that if these mothers had more faith and more concern about their daughters, they could do more about the situation.

Healing One Deaf and Dumb.

"And they bring unto him one that was deaf, and had an impediment in his speech." The man was a Gentile, but that made no difference to Jesus. Back of all superficial and artificial barriers Jesus always saw the man or woman, the human being, the individual person. In his thinking, there was no basic difference between Jew and Gentile, bond and

free. He was responsive to human need wherever he found it.

Jesus used aids to faith on occasion. In this instance he took the man aside from the multitude—some of Jesus' best work is done in a private, not in a public way—touched the man's ears with his fingers, and also spat and touched the man's tongue with his finger. There was no magical power in the spittle. But it was an aid to faith to the man himself. Indeed, it was only thus that in this instance the man could know what Jesus was about to do.

But there was healing in his touch. His ears were opened, his tongue was loosed. He heard and he spoke. Powers long unused were suddenly quickened and released. It was a miracle that has been repeated through the centuries. At Christ's touch, unused powers have been quickened into action and into life. He releases from bonds and helps to develop capacities.

"And looking up to heaven" he would have the man know that those forces from above were operative in his life. The power that heals and gives life is more than human, it is heavenly.

Doing All Things Well.

"He hath done all things well." Jesus was not only a Master Teacher; he was the Master-Workman. He never does things in a half-way or a half-hearted manner. He never makes a blunder. He never disappoints. He does all things well.

RESOLUTION PASSED BY NORTH CAROLINA EDUCATION ASSOCIATION.

ASSEMBLED IN RALEIGH, N. C.,
MARCH 17-19, 1938.

WHEREAS, it has come to our attention that a definite effort, supported by a very large appropriation of money, is being made to introduce Junior Units of the R. O. T. C. into the public schools of North Carolina and other states, we hereby go on record as follows:

1. Regardless of the arguments that many believe to be valid for R. O. T. C. units on an elective basis for students of college age or regardless of the arguments for C. M. T. C. summer encampments, we depreciate any attempt to subsidize the militarization of boys too young to be drafted for military service.

2. We believe the effect of offering free uniforms to boys in high schools, and the social pressure of the boys who enroll and even of girls of high school age upon their fellow students will introduce unwholesome social ele-

(Continued on page 14.)



JUST ANOTHER ROOM.

"I go to prepare a place for you . . . And if I go . . . I will come again, and receive you unto myself, that where I am, there ye may be also."—Jno. 14: 2, 3.

No, not cold beneath the grasses,
Not close-welled within the tomb;
Rather, in our Father's mansion,
Living in another room.

Nearer than my son, whom fortune
Beckons where the strange lands loom;
Just behind the hanging curtain,
Serving in another room.

Shall I doubt my Father's mercy,
Shall I think of death as doom,
Or the stepping o'er the threshold
To a bigger, brighter room?

Shall I blame my Father's wisdom?
Shall I sit enswathed in gloom,
When I know my loves are happy—
Waiting in another room.

—Robert Freeman.

WHITHER BOUND?

"He that doeth righteousness is righteous, even as he is righteous . . . Whosoever doeth not righteousness is not for God."—I Jno. 3: 7-10.

Oliver Wendell Holmes said, "The great thing in this world is not so much where we stand as in what direction we are moving."

It is our duty to check our course, and keep the rudder true to the right course. Before us is a future all unknown, a path untried, a course to be charted, and with us is our best friend, fully competent, well known and loved—Jesus Christ—Who is ready to pilot us right. Trust Him.

Prayer—Dear Lord, Thou art our refuge and strength—Thou art our fortress. Thou art our God. Jesus is our Christ and Saviour. In Him we would live and trust this day. *Amen.*

FRUITBEARING CHRISTIANS.

"And ye shall bear witness because ye have been with me."—Jno. 15: 27.

When one really meets Christ and knows Him in his soul, he is relieved of distress, he is changed in purposes of heart, and he is certain of a right direction. He is known as a Christian because of these things. Christ is a constant companion, a boon to Christian living, instructing him and giving him direction. Then Christ says "Bring forth fruit. Be a workman that needeth not to be ashamed. Go preach the doctrine of what you have received, and lo, I am with you."

Prayer—Our Father help us to live today so that at the end Thou wilt say, "Well done." *Amen.*

THE FUNCTION OF THE HOLY SPIRIT.

"Ye shall receive power after the Holy Spirit is come upon you: . . ."—Acts 1: 8.

If we believe in Jesus, we must believe in the Holy Spirit. It is the same thing as knowing the person

and the power of that personality. The cross without the Holy Spirit is but a martyr's stake, but with the Holy Spirit it becomes the world's highest expression of love and we are inspired by it. The Holy Spirit convicts us of sin, teaches us His way, guides us right, comforts the sorrowing and helps the struggling, by inspiring hope, courage and strength.

Prayer—Our Father, impart light to our souls, and set our minds aglow with Thy Holy Spirit. Baptize us with wisdom and power from above. *Amen.*

LIFE'S PARADOX.

"For whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have."—Luke 18: 18.

Life's great spiritual fact is that we keep things of the spirit only by giving them away. It is the same thing as saying, "He that loseth his life for my sake shall find it"; "He who tries to save his life shall lose it." Self-renunciation is the way of usefulness and of the esteem of others. It is the way of truth and love, yea, it is the way of a flower—they are possessed only as they are shared. Christ teaches us that life itself is the greatest gift and is worth most when it is given.

Prayer—Teach us, O Lord, the rare blessing of giving ourselves to Thy service and that of our fellowman. *Amen.*

LIFE OR DEATH—EVERYMAN'S CHOICE.

"To be carnally minded is death; but to be spiritually minded is life and peace."—Rom. 8: 6.

Our bodies are very important to us, but if we think only of them, we become wedded to them, and we die. The best physical existence is not

(Continued on page 15.)

LEARNING TO LIVE IN TWO WORLD'S.

"Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come."—I Tim. 4: 8.

At a funeral the other day the preacher said that life consists of four large rooms: childhood, youth, middle age, and old age. Each of these rooms has its characteristics and blessings, and each has its own contribution to the other life. Each of these compartments of life has a door which opens into that other life. Until this door is opened, from one to another we pass, until in His wisdom and love God opens the door and we pass through it into a larger and perfectly beautiful world. This is eternity. If we have lived beautifully in these rooms, it will be heaven.

Prayer—Our Father, we pray for the indwelling of Christ in our lives in this life that now is that the holy earth love will not cease when we join the angels of God. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BROKEN FOR YOU.

I Cor. 11: 24.

(A Communion Meditation.)

By REV. VICTOR B. CHICOINE,
Winter Park, Florida.

To be broken for something real.

That was what Christ was trying to teach men and women. He saw people everywhere being broken for such useless things as wealth, social position, and political preference. There is nothing wrong in being broken if it is for something real. But to be broken for something useless that is ironical to the nth degree.

And yet, with all the history and experience there is back of mankind, this "breaking" still goes on. I recall back in college days visiting a great institutional building and in it were fourteen hundred broken down men and women. They were the poorest of the poor, not ill in body, but they were broken. Life had been too much for them. They had reached a time when apparently they could make neither a living nor a life, and so they had been gathered from the desolate tenement districts, the back alleys, the gutters, to this great building where they were fed and clothed and housed. I tell you it was a terrible sight, these broken people.

And again in this generation, it is being repeated once more. The bill for narcotics, gambling, drink, is mounting every day—and people are being broken every day by any one or all three of these evils. Hospital authorities are telling us that the legitimate patients are being crowded out because of the men and the women who are the addicts. Keely cures that once went nearly out of existence during Prohibition are being re-established from coast to coast to cure the drinkers who are breaking! And young people, especially our young women, cold statistics tell us, are being broken more than the young men! They are being broken—but for what? And there is still that other revolting and also searing thought that is borne in upon the youth of twenty years ago. They went by the millions, to be broken, gladly broken that the scourage of war might be done away with, but they know now that they were broken for a lie!

Our Lord was willing to be broken, to suffer pain and anguish for the folk whom He loved; and also because He believed that in so doing He was carrying out the will of God. It

would give Him the everlasting fellowship both with His fellowman and with His Father for which he hungered so greatly!

And if any one of us is broken for the same reasons as was our Lord we, too, will have everlasting fellowship with Him and God. Let no one worry over what will happen if he or she is broken by the world in God's service. For if there is one abiding law in the Universe it is that the men and women who are completely surrendered to God are eternally undergirded.

It might not have been clear to those who went through those days with Christ that that law was working. But it was. For who was it that was not undergirded; and who was the broken one, the pitifully broken one, our Lord bruised, bowed with fatigue, bleeding, or the immaculate Pilate upon his dais? Who was the broken one, the pitifully broken one, Jesus who hung upon the cross, or the High Priest who stood straight and erect and watched the event?

But there is this deeper thought that we so often miss. That body, and heart, which was broken on the road to Calvary, and on Calvary, for us, was not only broken because of love for us, and to work out the will of God—but because of our need! It is so very easy to turn our thoughts toward the blatant sinner, the people in the jails of the land, and say: "Ah, yes, His body was broken for you." It is so very easy to do that to forget that Christ meant also the elite of Jerusalem, ones in high places, the well fed and the well clothed, even the ones who served their turn in the Holy of Holies of the Temple! It was that very thought—that the One beside him was being broken because of his need—that in turn broke the heart of the hardened sinner on one of the other crosses. That thought saved him, and it will save us!

And will you not allow these symbols that are before us, this bread, and this wine, bring you the message that men and women have poured out their lives and have been broken for us! It may be that some of the very food which we ate today was brought to us at the cost of a life. It may well be that the coffee or tea that we drank yesterday we had because of cheap, underpaid, broken laborers. And that bread down there might have found

its way to this communion table after some farmer was half-paid for his work and some man or woman broken by the labor.

Those bits of bread down there can, this morning, become for each one of us one of the most provocative symbols for nobler living in all the world! Or can they be nothing more than a mixture of flour, yeast, salt, and some other common ingredients. Boreham, the Australian essayist, tells us the following:

"We are always a little slow to see the real immensity of things... There stands at Kettering, in England, the house in which that famous meeting was held from which William Carey fared forth to India. That meeting altered the face of the world. The other day a traveller passed the historic meeting place, and noticed, without surprise, that it bore an inscription: 'I crossed the road,' he says, 'to read what I had expected would prove to be a record of one of the most epoch-making events in modern history. Imagine my amazement when I discovered that the inscription set forth the fact that near that spot a fox was killed by the hounds of the Pytchley hunt! Local sportsmen evidently regard that as the event of supreme interest!'"

And in the same fashion one can look upon Jesus Christ and the breaking of His body as a mere passing incident not worth the recording. One can consider Him just a poor fellow caught in the toils of the Roman government and Jewish fanaticism by His own untempered zeal, and look upon some local incident as of far more importance. But see in Him—Son of Man, Son of God—living, dying for eternal truths, not for Himself, but for you and me, and these words "broken for you" have deep, deep significance.

But is that all? Did our Lord only mean that the disciples were to meet again and again in a simple service merely to remember? Did He not mean that they, too, were to go out from their memorial meals deeply convicted in spirit as to the needs of the world, and if need be, yield themselves to be broken for the same apparently forlorn causes to which He had given Himself? Well, each one of you settle that problem for himself or herself. But I do add this last word. There is so much out there in the world to be broken for today that is useful! And what will you do about it?

"The fear of the Lord is the beginning of knowledge."—Prov. 1: 7.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer is very much interested in seeing THE CHRISTIAN SUN visit three thousand homes in the Southern Convention each week. But it is more than one man's job. Rev. F. C. Lester has the job of looking after THE CHRISTIAN SUN and its subscription list; but it is impossible for him to do all the work in getting enough new subscribers to make out the three thousand subscribers without a good deal of help. When you have plenty of help a big job can be easily done. A few days ago we planted Irish potatoes. Quite a little job when you plant for 100 children to eat through the winter. It would have been a big job for one or two. But Mr. Wagoner, my assistant, had a boy to run off rows, another to put in the fertilizer, another with another plough to mix it with the soil. Several boys to cut the potatoes, a number of them to drop them and others followed with ploughs and covered them. A big job made easy.

Getting enough new subscribers to make out the three thousand can be made an easy job and quickly done. How? If every subscriber now taking THE CHRISTIAN SUN would get one new subscriber and mail it in, the job would be finished and THE CHRISTIAN SUN would be self supporting. (The writer has already mailed his new subscriber in. We expect to get more—Work till the job is finished is our motto.

Let us all help our editor do the job and be able to rejoice with him.

Three thousand subscribers for THE CHRISTIAN SUN—How many will you send in? CHAS. D. JOHNSTON,

REPORT FOR MARCH 31, 1938.

Amount brought forward	\$2,285.08
Sunday School Monthly Offerings.	
N. C. & Va. Conference:	
Greensboro, First	\$12.33
Burlington:	
Dr. P. M. Abernathy,	
pledge	10.00
J. H. McEwen, pledge	100.00
	\$ 122.33
Eastern N. C. Conference:	
New Elam, 1st Q'ter	\$ 4.10
Mt. Herman, 1st Q'ter ...	4.00
Wake Chapel	7.18
	\$ 15.28
Western N. C. Conference:	
Hank's Chapel	\$ 2.66
Mt. Pleasant	.82
	\$ 3.48
Eastern Va. Conference:	
Waverly	\$ 1.00
Val. Va. Central Conference:	
Newport	\$ 2.51
Antioch	4.59
Linville	5.53
	\$ 12.63

Special Offerings.

Sale of seed and disking ..	\$10.00
Mrs. Phillips, support of children	30.00
Fidelity Bank	12.50
From a friend	2.50
Mr. May, support of children	5.00
Alamance County	225.00
C. M. Horner, on account	25.00
Alamance County	30.00
H. C. Simpson	5.00
Mr. May, support of children	5.00
	\$ 350.00
Total for week	\$ 504.72
Grand total	\$2,789.80

RESOLUTIONS.

(Continued from page 11.)

ments into the life of the secondary school; and

3. The whole effort so much resembles the Hitlerizing of German youth as to be repugnant to our ideals of democracy.

4. We call attention to the fact that if full time military instructors are offered at federal expense to our high schools, the temptation will be too great for many administrative units to resist, unless we think soberly upon the moral and social implications of permitting the introduction of this militaristic propaganda.

(Signed) Committee on Resolutions.

Holland Holton, Durham, *Ch'man*,
K. R. Kurtis, Wilson,
Mary E. Wells, Smithfield,
F. M. Waters, Hendersonville,
Jamie Bryan, Asheville,
Florence Pannill, Greensboro,
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What is in the well of your heart is bound to come up in the bucket of your speech.—Dr. H. W. Bieber.

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1169 CHAPTER 2. Christ's message to the churches. UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;	A.D. 98. CHAP. 2. • Acts 12, 24 • ch. 1, 16. • Ps. 1, 4.
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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

NORFLEET.

Linwood Jones Norfleet was born March 5, 1875, and died December 14, 1937. Funeral services were conducted by his pastor, Rev. Carl R. Key, at the funeral home in Suffolk, Va., and interment was made in the Cedar Hill Cemetery at Suffolk.

DAUGHTREY.

A. P. Daughtrey was born September 1, 1871, and passed to his reward on March 12, 1938. He was a member of the Christian Church at Holland, Va. Funeral services were conducted by his pastor, Rev. Carl R. Key, and the body was laid to rest in the Holland Cemetery.

CHEEK.

Lottie May Cheek was born May 13, 1892, and died at the age of 45 years. She was the daughter of the late B. H. and Callie Cheek. It was the pleasure of her pastor to visit her only once. Although this visit came only a short time before the end of her life one could not help from noticing her buoyant spirit and enthusiasm. To her God seemed vital, real and ever present. She was afflicted most of her life but despite

her handicap she put most of us who are the pictures of health to shame.

She is survived by the following sisters and brothers: Mrs. C. H. Routh, Asheboro; Mrs. B. E. Presnell, Asheboro; Mrs. Jennie Hicks, Thomasville; Mrs. R. G. Boggs, Franklinville; J. A. Cheek, Asheboro; William Cheek, Franklinville.

Interment in Pleasant Cross Christian Church cemetery followed funeral conducted by the pastor assisted by Revs. Hauss and Lee, of Franklinville and Ramseur.

E. CARL BRADY.

PRESIDENT OF WESTERN NORTH CAROLINA CONFERENCE WRITES.

Dear Editor:

You were kind enough to print my challenge to the ministry of the Southern Convention in regard to THE CHRISTIAN SUN campaign. The challenge or the task at hand resulted in victory for several of the brethren. What a delight to see that one church had been expected to secure one subscription and had secured eleven instead (Seagrove)! Seriously, indeed, did some take the campaign. The value of this campaign is inestimable. And again to Him who doeth all things well shall go the glory.

I understood from some source that a list of those who had sent in subscriptions for THE CHRISTIAN SUN would be printed. In order to know whom to congratulate on securing a larger percentage than I did I have been waiting for such a list. In the absence of such a list to guide me, I will strike in the dark and in the event that someone is overlooked I hope that those overlooked will excuse me for the omission. So I hereby congratulate Dr. James H. Lightbourne

of the Burlington Church, Rev. G. M. Tally of the Western Conference and Rev. J. H. Neese, of Reidsville. You gentlemen entered enthusiastically into the campaign and by your efforts you deserved to win. We rejoice with you and wish for you a long and happy successful pastorate.

Cordially and sincerely yours,
E. CARL BRADY.

FAMILY ALTAR.

(Continued from page 12.)

possible to those who think only of themselves.

The best life is found in the satisfaction of being spiritually-minded—filling life with faith in God, faith in man, faith in God's world which He has given us to live in, faith in God's ultimates and the power of life to love. Which way shall we take?

Prayer—Our Father, we know that we do not live by bread alone. We feed on Thee, and we pray Thee to give unto us a sense that Thou art near, and may love and hope and peace divine fill our hearts. *Amen.*

A man approximately thirty years of age, recently entering a store at Albany, N. Y., with a child about six years old, was heard to order the following things: a quarter of a pound of butter, three eggs, three pounds of potatoes, half a pound of saltines, half a pound of bologna, six bottles of beer, a carton of cigarettes; and when they went to leave the store, the child said, "Daddy, can I have an ice-cream cone?" and the father promptly replied, "I haven't the money to spend for it."—*Christian Leader.*

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Art In the Church—Prayer

By AUBREY C. TODD.

The day of making the minister the focus of attention is passing. The pulpit desk is being moved aside and the altar made the center of attention. More attention is being given to the worship of the people than is being given to sermon-making, and the minister had rather hear, "That was a good service," than "That was a good sermon."

Prayer is the crucial point of the worship service. Therefore, this article, which is given with the hope that it may help someone with the big problem of praying.

Prayer may roughly be divided into two types, Aesthetic and Egoistic prayers. In the aesthetic type the prayers assume the form of praise, adoration, thanksgiving and communion. The prayers of the Jews are all of this type, as are most of those used in the Eastern Orthodox and the Roman Catholic Churches. The egoistic or phophetic type of prayer is one of petition or intercession. It is a type that has long been in use by Protestant ministers, but is gradually giving way to the aesthetic type. The prophetic type of prayer has caused the problem of "unanswered prayer" in our Protestant churches, whereas the Jew who prays, "I will praise thee, O Lord, among the people; and I will sing praises unto thee among the nations. For thy mercy is great above the heavens: and thy truth reacheth unto the clouds," has already found the answer to his prayer in the joy of his heart.

The prayers commonly used in the Protestant churches are known as the Invocation, Collect, Pastoral Prayer, and Benediction. Each has a distinct pattern and should require as serious contemplation and organization as is given to the sermon.

The Invocation is an act of attention. An example is the invocation of Ash-Wednesday: "Thou hast mercy upon all, O Lord, and hatest none of the things Thou hast made, overlooking the sins of men for the sake of repentance, and sparing them because Thou art the Lord our God. Have mercy on me, O God, have mercy on me; for in Thee doth my soul trust."

The Collect is a short prayer of a single sentence. It is necessary that the Collect contain an address to God, an attribute, a confession, and effect or clause of consequence. An ancient collect is the following: "O God, who hast folded back the mantle of the night to clothe us in the golden glory of the day; chase from our hearts all gloomy thoughts, and make us glad with the brightness of hope, that we may effectively aspire to unwon virtues, through Jesus Christ our Lord."

The Benediction, in most of our Protestant churches, follow a set pattern, and is usually better organized than any of the other prayers. This is very good, but the particular one beginning, "May the saving grace of our Lord Jesus Christ . . ." has been much over-worked. There are scores of other traditional benedictions which should be used.

The Pastoral Prayer, or the long prayer, of our Protestant churches, corresponds to the Roman Canon of the Mass, and rightly belongs after the sermon. A few warnings concerning this prayer would not be out of place. Do not put too much material in this prayer. The old-time minister cluttered this prayer full of everything from blessings on the President, to petitions for healing grace for Sister Jones. Our finite minds can't take but so much; after that they wander to other realms. If the people don't get your sermon when you preach it, don't repeat it in your prayer. Be sure that this prayer, as well as your others, is impersonal. Do not ask for things: it is better to ask for spiritual graces.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, APRIL 7, 1938.

NUMBER 14.

Mrs B F Frank

12-1-38



DUKE UNIVERSITY CHAPEL.

This is said to be one of the most beautiful college chapels in the country.
For a further statement, see page 7.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Keep in mind the Southern Convention. It meets in Portsmouth, Va., April 26th-29th.

One postage stamp every four days, or one gallon of gas every two weeks is the average American gift to the church. Twenty million American women spend \$1,500,000 a day for beauty.

A note from "Victoria of the Hills" (Victoria Edwards) says that she has started to improve slowly. She is able to take a little food and water. She finishes the card by saying: "It is spring up here."

From Lake Worth, Fla., comes a renewal from Mrs. H. A. Culver who says that she doesn't want to miss a single issue of THE CHRISTIAN SUN. They are building Sunday school rooms for their church. It is delightful to get news like this.

Rural Life Sunday comes on May 22nd. Those interested may get some fine material by writing to the Town and Country Department of the Church Extension Division of the Board Missions of Congregational and Christian Churches, 287 Fourth Avenue, New York City.

On last Sunday, Rosemont Christian Church, Norfolk, Va., closed a two weeks' revival. Rev. George Terrell, pastor of the Trinity Baptist Church, Norfolk, was the preacher. There were eleven additions to the church. Attendance was good and much interest manifested.

Mr. E. L. Jones, a member of our Durham Church, says that his church will have a Home-Coming Day on April 17th, which is Easter Sunday. He invites all former members and friends to come for the day and requests that all who can bring flowers. Mr. Jones says those who do not attend the Sunday evening services are missing a real treat.

Mr. B. H. Samuels, of Harrisonburg, Va., sent his renewal recently with this comment: "It is for various reasons that I like to send this check—first, I like to keep up the record for Antioch; second, I like to help your subscription list; third, many times I see an article in THE CHRISTIAN SUN that is worth the entire year's subscription." Thank you, Brother Samuels.

PALMYRA.

This church, which has experienced some difficult situations, is on the move now. Here is a group of people who desire very much to do things in a big way, but have only recently adopted a plan of procedure. Now, at this writing, the Sunday school has been reorganized, the Ladies Aid Society has bought fence and posts to improve the yard; they have secured lights for the building; they have obtained new song books, and a movement is on to buy a piano to take the place of the old organ. The future for Palmyra looks encouraging. There is no doubt but what they mean business.

JOPPA.

This small group of people, about twenty-nine on the church roll, have been sorely pressed to keep the Sunday school and church alive. In the late revival at this church several new members were received, some of whom have taken a very active part in the religious programs. We have some fine people there who believe that Jesus Christ came to seek and to save the lost and who are willing to work for His Church. Because of the location and the moving away of some of its best workers, the future for Joppa is a bit doubtful; however, work should continue as long as possible. Here is an opportunity to preach Jesus Christ and Him crucified.

DRY RUN.

It has been impossible to get the people out to a morning preaching service here. The Sunday school, which is only thirty-two in number, usually has about twenty-five to twenty-seven present every Sunday. They are a faithful group; they are loyal to their obligations and duties toward the church. At the evening services the house is about half full. The young people, made up from all the denominations represented in the community, are eager to move forward. But for the lack of leadership among the group, they are slow to take advantage of the opportunities they have. It would be a great opportunity for a lay leader, old or young, to take them in hand. This plan will be tried soon. There is a great future for Dry Run.

CONCORD.

This good group of people is not slow to realize their opportunities. They have a movement on now to secure a piano for the church and new hymn books. They have a very active Ladies' Aid Society and are doing things for the church and community.

The attendance is increasing, forty-seven being the average for all services during the winter months. Now we expect the attendance to increase to seventy, this being the average for its membership. We will start our revival services here March 27th. Many new faces are seen at every service, and many from New Market, Va., go over on the second Sunday morning. Here is to be new life, new opportunities, new ideals. The budget was made up and raised without any trouble for the entire year. The future for Concord is pleasant to think about.

BEULAH.

Once we thought there was little hope here for any real advancement. Now we are encouraged. Miss Irene Hensley has been called into service at Beulah. She is the Key-worker of the young people's society of Mt. Olivet (R). At our request she has given her time there for quite a while. The Sunday school, which used to be closed for the winter months, is an all-year affair now. New officers and new faces at Beulah has proven again Jesus' words: "I will never leave thee, nor forsake thee." Due to local circumstances we have never had a revival at Beulah. However, this year we hope to get the people out at these services and we feel there is going to be much to do at Beulah. The future is bright, and the people are in the right mind.

ST. PETER'S.

Many here did not want an afternoon service. By taking a morning from Mt. Olivet (R), we gave this to St. Peters. So far we have only had two meetings, but the attendance there has justified the change. We have no Sunday school at St. Peters. However, our people attend the Sunday school of the Brethren Church, many of them. We have already secured a piano for the church. As soon as this is taken care of, we hope to have new hymn books. Our Ladies' Aid Society has been doing some nice work. There is much to be done here. And there is abundant opportunities for Christian workers to be witnesses for Him. Pray for more Christian workers at St. Peters.

MT. OLIVET (R).

Last, but by no means least, we have reason to be glad, to rejoice. In our recent bulletin we emphasized the high rate of attendance at this point. We have one hundred and thirty-two on roll here with an average attendance of one hundred and eighteen for the last four weeks. The entire Sunday school has taken on new life.

The church has been revived throughout. The good people of Mt. Olivet (R) are awake to the possibilities of their church and community. And they are doing something about it. Here is a real future. It would not surprise me if, in the future, this group demands a full-time pastor. It can be done. Their giving has contributed in a large measure to their success. God will bless all who give.

AN INSTALLATION SERVICE.

An Installation Service was held at Holy Neck Christian Church for the Rev. Arnold Slater, pastor, Sunday, March 27, 1938, at 3:00 P. M. The Rev. R. L. House, president of the Eastern Virginia Conference, presided. The following program was observed: Prelude, Mrs. J. O. Davidson, pianist; Call to Worship and Invocation, Rev. R. L. House; Doxology; Scripture Reading, Rev. H. E. Crutchfield; prayer for the Church and Ministry, Rev. R. L. House; Hymn, "O Master Let Me Walk With Thee"; Prayer of Installation, Dr. Elwood W. Jones; Welcome from the Community: Somerton Friends Church, by Mr. J. L. Hare; Holland Baptist Church, by Rev. W. H. Corbitt; Holland Christian Church, by Rev. Carl R. Key; Hymn, "The Church's One Foundation"; Charge to the Pastor, Dr. John G. Truitt; Charge to the People, Dr. N. G. Newman; Solo, "My Task," Mr. W. W. Darden; Sermon, Dr. M. S. Poulson; Hymn, "Forward Through the Ages"; Benediction, Rev. Arnold Slater.

A large congregation from the church and the community were in attendance and the program was well rendered and received. In charging the pastor, Dr. Truitt advised him to "Be a Christian Gentleman," to "Be a Shepherd," and to "Be a Preacher." In charging the people, Dr. Newman asked them to "Make the Pastor's Preaching Effectual," to "Allow the Truth to Take Root," to "Be Helpful in Their Fault-Finding," and to "Make Their Preacher Proud of Them." In his sermon Dr. Poulson used as a text, James 1: 27—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In a forceful and telling manner he urged both pastor and people to forget not the mission of the church which is to "make bad people good and good people better," to weigh carefully the "assets and liabilities," to "dare to preach convictions" and to "wait for their souls to catch up with them."

CARL R. KEY.

VIRGINIA VALLEY CONFERENCE.

The Virginia Valley Central Congregational-Christian Conference met at Bethlehem Christian Church at Tenth Legion Thursday, March 24th, in a one-day session.

The worship services and the addresses were centered around the theme "Service." The morning worship was conducted by Dr. M. L. Weekley, pastor of the entertaining church, and the afternoon worship by Rev. R. A. Whitten, of the Winchester church.

The address of welcome was given by Miss Ella Pickering and was responded to by Miss Helen Showalter. Mr. W. B. Burke of Seven Fountains, gave a splendid address on the subject, "The Price of Discipleship." Mrs. R. C. Myers discussed the "Service of the Church to the Community." In her address, Mrs. Myers commended co-operation between the churches of different denominations in a community, both by exchange of young people's programs and by supporting the work of religious education in the schools.

The subject, "A Century of Progress," was discussed by Mrs. B. F. Frank and J. C. Bradford. This conference was organized and the first session was held at Antioch, near Harrisonburg, November 8, 1938, with Elder W. G. Proctor, chairman, and Elder Christy Sine, secretary. The Centennial Session will be held at Antioch on August 10th and 11th, this summer.

An address by R. C. Rothgeb, of Luray, using as his subject, "Service to the Church and Conference," followed. Mr. Rothgeb said churches have substituted lawn parties, suppers, etc., for prayer meetings. He recommended religious papers in the home instead of magazines of questionable nature with their glaring advertisements of cigarettes and liquor. He asked, "Are we satisfied with the service we are rendering as a church, as a conference?"

"Rewards of Service" were most interestingly discussed by Mrs. C. W. McCoy and Miss Irene Hensley.

The committee on grouping the churches into pastorates made its report.

Delegates were elected to attend the Southern Christian Convention at Portsmouth, Va., April 26-29, as follows: Ministers—M. L. Weekley, R. L. Williamson, W. J. Andes, R. A. Whitten, R. D. Coulter and W. B. Fuller. Laymen—E. A. Hillyard, W. B. Burke, R. O. Rothgeb, Elphis Morris, R. R. Hosaflook, and Mrs. K. H. Sale.—*The Harrisonburg Daily Recorder.*

GEORGIA NOTES.

March 1-3 were great days for the Georgia Congregational-Christian ministers and their wives. We met for our annual convocation at LaGrange, where full sessions were held at the Southeast Y. M. C. A. With the exception of two ministers, we had every church in the state represented. The fellowship was fine, and the program was most profitable. Beginning with a fellowship supper on Tuesday night, March 1st, at which Rev. Alan T. Jones, Demorest, served as toastmaster, till the final session at noon, Thursday, there was real earnestness in consideration of the church and the work of the ministry.

We were privileged to have as our special guest Dr. Charles Emerson Burton, New York City, the honored and beloved Secretary of the General Council of the Congregational-Christian Churches. Dr. Burton's address at the fellowship supper on "The Minister's Spiritual Life" will long be remembered, and the two conferences with Dr. Burton on "The Effective Church" were most stimulating and helpful. In addition to Dr. Burton, we had two other visitors to share in the program: Dr. James R. Clinton, who discussed "Evangelism—Its Message and Methods" and who led the morning devotional services. The Communion Service on Wednesday morning was a high spiritual experience and was made so greatly by Dr. Clinton's fine interpretations; Miss Marguerite Davison, Thorsby, Ala., who spoke on the "Woman's Part in the Work of the Southeast." The conferences on the Georgia work were led by Dr. Edwin C. Gillette, Miss Pattie Lee Coghill, and the Superintendent of the Georgia Conference. Rev. R. Wiley Scott, pastor of Central Church, served as Convener of the convocation, doing a good job.

One beautiful human touch was injected into the meeting on Wednesday morning when little Mary Knight, infant daughter of Rev. and Mrs. John Henry Knight, host pastor of LaGrange, was christened by Dr. Clinton.

Two new pastors were welcomed this year: Rev. N. A. Long, "Macedonia Parish," Braselton; and Rev. S. M. Penn, "Richland-Doerum Parish," Richland.

Invitations for next year's session were received from the United Church, LaGrange, and from the Central Church, Atlanta. Rev. S. M. Penn was elected Convener for the 1939 session, who with the State Moderator, Rev. D. W. Shepherd and Conference Superintendent, will constitute the program committee.

WM. T. SCOTT.

EDITORIAL STAFF

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

IF I WERE A CHINAMAN.

If I were a Chinaman in China today, I would want to be Christian. The leaders of China are Christian. They have learned the lessons of sacrifice at the altar of Jesus. They are desperately defending their country at the cost of life. They have looked to the rest of the world for help and have found none. The sacrifice must be their own. They have expected more of Christian countries than they have received. But if I were a Chinaman in China today, I would want to be a Christian, for only the Christians know the grace of forgiveness.

If I were a Chinaman in China today I would probably be in the army. Chinamen do not like to fight; neither do I. With an ancient and honorable history they are notably peaceable. They like to be left alone to work out their own destiny other than as friends may give them guidance. Today they face the necessity of submitting to foreign rule or of fighting for their homes, families and freedom. Their property is being taken from them and destroyed. They are driven from their homes. Their women are raped and their children killed. Apparently, there is nothing for China to do but fight for her life, and if I were a Chinaman in China today, I would probably be in the army although my own soul revolts against war just like the soul of a good Chinaman and a good Christian does.

If I were a Chinaman in China today, I would carry disappointment in my heart but would seek to do it bravely. China is young among the nations that cooperate. A wall has separated her from the outside world through many centuries. The stone wall means nothing today. China became a member of the League of Nations which appeared to be a group of friendly nations allied for mutual help, understanding and friendship. In the hour of her distress, when she is attacked by one of the League members, no other League member comes to her aid. China must be disappointed in the League of Nations. Christianity has gone to China and many have accepted it as the way of life and have given allegiance to its leader as the Prince of Peace. Today the Prince of Peace appears to be the Courageous Christ who like Jesus in the temple, defends that which is right. Most of the mission churches have been blown to pieces by the guns and bombs of the Japanese. China has appealed to the Christian world for help, and up to the present the Christian world has done but little to rebuild the churches, to feed the hungry and to care for the dying. If I were a Chinaman in China today, I would

carry disappointment in my heart, but I would be assured that the Courageous Christ would care for His own.

OUR EASTER OFFERING.

For several years the Christian churches in the Southern Convention have made it a habit to give an offering at Easter for missions. This year the custom will continue. Congregational churches within the convention area will likely join in with the Christian churches. This offering will be sent to the Mission Board to be divided between home and foreign missionary work. The offering will count on the conference quota and the local church budget.

Easter is a fitting time for an offering that calls for sacrifice. It is then that we remember not only the death of Jesus but the glorious resurrection. Out of Easter springs the Christian hope. Without it there would be no Christianity. At Easter, if ever, it is right to lay on the altar a sacrifice—a gift that calls for self-denial, that is larger than the usual. This offering of sacrifice should be the gift from every man, women and child who loves the Lord Jesus. The amount in the budget matters but little, but the sacrifice of the soul expressed in money means much.

The amount of the offering should be governed by the needs of the world and the individual's ability to contribute. There can be no question as to the needs of the world. If every nation would instantly scrap its war program and put into the missionary cause the money being spent for wars, there would not be enough to do the work of the Kingdom which needs to be done. The ability to contribute is far greater than most people think. It is entirely possible that all of our city churches on Easter Sunday will spend more for flowers than they contribute to world-wide Christianity. One dares not think of the cost of the extra and beautiful clothing which will be paraded on our city streets and gathered in our churches, both city and rural, and compare that total with the meager contribution to our missionary enterprise. It is very important that members of the church of the Lord Jesus consider their Easter contribution to missions carefully and prepare as faithfully as the most fastidious prepare for their Easter clothing. If this can happen, the Mission Board can respond to the call of China and to the call of other countries around the earth in a far larger measure than our boards have ever yet dreamed possible.

F. C. L.

GREAT MASTER, TOUCH US.

Great Master, touch us with Thy skillful hands;
Let not the music that is in us die:
Great Sculptor, hew and polish us, nor let,
Hidden and lost, Thy form within us lie.

Spare not the stroke; do with us what Thou wilt;
Let there be naught unfinished, broken, marred;
Complete Thy purpose that we may become
Thy perfect image—Thou our God and Lord.

—Horatius Bonar.

The victory of success is half won when one gains the habit of work.—Sarah A. Bolton.

CHINA NEEDS OUR HELP

THE EASTER OFFERING IS NEEDED.

Answering Americans who fear the sending of relief to civilian war sufferers in China will antagonise Japan, Dr. A. L. Warnshuis, American Secretary of the International Missionary Council, in a statement issued recently, says that the Japanese Christians, appalled by the need are raising funds to send a medical unit to one of the war-stricken areas in China to minister to Chinese refugees whose homes and farms have been devastated. Word of this effort of Japanese Christians for Chinese sufferers comes from Dr. William Axling, of Omaha, Nebraska, a Baptist missionary to Japan and the author of several books on that country.

"Japanese Christian women, Dr. Axling states, have undertaken to raise the money needed," said Dr. Warnshuis. "They already have one-third of the amount.

"The unit will consist of a Christian physician and three nurses. It will be sent as soon as its personnel can be chosen. Its area of-work has not yet been fixed.

"A few Americans have expressed the fear that aid for civilian war sufferers in China might antagonize Japan. With Japanese Christians setting the example in relief work this fear is completely set at rest."

Harrowing details of conditions in China, showing the need for immediate relief from an objective and dispassionate observer who could be counted on to "lean backward" in an attempt to be fair to the Japanese, have been received at the office of the Committee on Relief in China of the Foreign Missions Conference and the Federal Council of the Churches of Christ in America, from one of the best known correspondents in the Far East. Because of censorship and conditions in China he requested that his name should not be used. A grim picture of war as it has been waged by the Japanese, not only in Nanking, but in many parts of China as well, is given by a man who set down "in pain and anguish facts which he felt it his duty to record," as follows:

"After my return to Shanghai an exceptionally well-informed Japanese told me that in their present mood the Japanese army would insist upon retaining 80% of their gains. 'Of course,' he added, 'they may modify that attitude after the war has been kept going a few months longer and the army has begun to get tired of it.'

"Much as they would like to see hostilities brought to an end, most foreign observers of my acquaintance feel that China's best policy is to keep on resisting to the utmost of her ability in the hope of wearing down the Japanese to a point where either the Japanese nation will crack up under the strain or will become exhausted that the other powers will be able to step in and more or less dictate terms of peace. No such dictation or suggestion seems possible at present, however, and therefore I fear we must look forward to, at least, six months of hostilities."

Quoting from an eye witness for whom he vouches, the veteran correspondent continues, "More than ten thousand unarmed persons have been killed in cold blood. Most of my trusted friends would put the figure much higher. These were Chinese soldiers who threw down their arms or surrendered after being trapped; and civilians recklessly shot and bayoneted, often without

even the pretext that they were soldiers, including not a few women and children.

"Able German colleagues put the cases of rape at 20,000. I should say not less than 8,000 and it might be anywhere above that. On Nanking University property alone, including some staff families and the houses of Americans now occupied by Americans, I have details of more than 100 cases and assurance of some 300.

"You can scarcely imagine the anguish and terror. Girls as low as eleven and women as old as fifty-three have been raped on University property alone. On the Seminary Compound seventeen soldiers raped one woman successively in broad daylight. In fact, about one-third of the cases are in the daytime.

"Practically every building in the city has been robbed repeatedly by soldiers, including the American, British, and German Embassies or Ambassadors' residences, and a high percentage of all foreign property. Vehicles of all sorts, food, clothing, bedding, money, watches, some rugs and pictures, miscellaneous valuables, are the main things sought. This still goes on, especially outside the Zone. There is not a store in Nanking, save the International Committee's rice shop and a military store. Most of the shops, after free-for-all breaking and pilfering, were systematically stripped by gangs of soldiers working with trucks, often under the observed directions of officers, and then burned. We still have several fires a day. Many sections of houses have also been burned deliberately. We have several samples of the chemical strips used by the soldiers for this purpose, and have inspected all phases of the process.

"Most of the refugees were robbed of their money, and, at least, part of their scanty clothing and bedding and food. That was an utterly heartless performance, resulting in despair on every face for the first week or ten days. You can imagine the outlook for work and life in this city with shops and tools gone, no banks or communications as yet, some important blocks of houses burned down, everything else plundered and now open to cold and starving people.

Some 250,000 persons are here, almost all in the Safety Zone and fully 100,000 entirely dependent on the International Committee for food and shelter. Others are scraping along on tiny holdovers of rice and the proceeds of direct or indirect looting. Japanese supply departments are beginning to let out, for monetary and political reasons, a little of the rice confiscated from considerable Chinese Government supplies, though the soldiers burned not small reserves. But what next? When I asked Japanese officials about post and telegraph services, they said, 'There is no plan.'

—Committee on Relief in China of the Foreign Missions Conference of North America and Federal Council of Churches of Christ in America.

A more glorious victory cannot be gained over another than this, that when the injury began on his part, the kindness should begin on ours.

—John Tillotson.

CONTRIBUTIONS

SUFFOLK LETTER.

I have not been able to sit up one minute for the past two weeks. I am comfortable and the Doctors say my general condition is improving. Our present plans are to leave Lakeview Hospital as soon as the Doctors think it is safe to do so and go from Lakeview to Florida Sanitarium, Orlando, Florida, for a period of several weeks.

I have learned what the Psalmist meant when he said: "He maketh me to lie down in green pastures." Man is so busy (preachers included) that he is quite certain that he must be going here and there. A busy man cannot take time "to lie down." God sometimes makes a man lie down, not only for rest, but to get a different perspective of life. When a man is on his feet he spends the most of his time looking down or looking out, but when he lies down, he cannot very easily look down, and it is more normal for him in this position to look up. In a room, the ceilings and light fixtures include nearly all he sees in the upward look, but if he would tear away the ceiling and the roof above him, or lie down on some beautiful lawn, his upward look goes into infinity.

There may be more material values for man's present purposes, in the ground beneath him, or in the fields and forests that surround him, but God only knows what values there are for man, in the starry heavens above him. Man has not yet measured the distance into which his vision peers with the natural eye and the telescope. Man does not yet know the spiritual treasures looked up for him who can take time to lie down and look up.

Lying down on a sick bed has its trials and disappointments, but looking up brings to one's attention green pastures for body, mind, and spirit. Real rest comes by lying down and when neighbors and friends send so many messages of good will and prayers for recovery, beautiful flowers to cheer the sick room, and so many kind deeds to make the burden lighter, the period of lying down becomes a joy and a blessing. Unable to write myself, I have asked my wife to jot down these thoughts for me, hoping that this little message from one who is "lying down" may comfort some others who are passing through a similar experience.

Dr. N. G. Newman is supplying my pulpits, at this time, and I am hoping to be well again in a few months.

L. W. JOHNSON.

—By Mrs. I. W. Johnson.

CONVENTION PROBLEMS.

Adjustments.

We like to think of our Convention as a household, a family, working together for the advancement of the cause that is ours. In order to do the Kingdom effectively, we have separated ourselves into different groups assigned to different tasks. We call one group missionary, another group education, another group Christian Education, another group Superannuation, another group the Christian Orphanage, and another group the Board of Publications. We take these groups, organize them, instruct them, provide them with a program, and turn them loose to support themselves and the interest they represent. But the confliction arises in the fact that they are all turned loose with their many demands upon the one and same constituency. The one that has the best organization, the most appealing cause, and the best judgment as to how and when to make that appeal, succeeds best and congratulates itself on its wisdom and business acumen and feels that if the other departments had been as wise and efficient as they, that they, too, would have succeeded, when as a matter of fact, it may be that that particular interest got to the constituency first and at the most opportune season. It may simply mean that "the early bird gets the worm," or we may be face to face with the heathen doctrine of the "survival of the fittest." One thing is certain—we do have a constituency that is appealed to constantly and continuously by the various interests of the church—no criticism whatsoever of these different interests who are making their appeals. Circumstances compel them to make their appeals and to make them earnestly. Our present organization and procedure admits of no other course. If our organization is to remain as it is, then we are certainly face to face with the problem of adjustment.

There should be a Christian's agreement among the different interests of the church—an agreement that would be binding. We must first face the fact that it is impossible for our church to go forward in the path of

one or two of our interests only. If the church as a whole is to advance, and as a whole it must advance, these different interests of the church must adjust themselves as to programs, budgets, and appeals. No one department has any Christian right to make demands in excess of the proportionate demands of the other departments, regardless of its own personal needs. The church in her program must practice unselfishness, or it ceases to be a Christian organization. Christian organizations do not admit of selfishness.

Suppose we look at our problems like this. We, as a church, are charged with the responsibility of espousing the cause of missions, of advancing the cause of education for children within the churches and adults in the college, of challenging the cause of benevolences to see that the orphans of our church and the broken ministry of our Convention are properly cared for, of providing for publications necessary to keep our constituency informed as to the progress of the church and requirements of the Convention. These and perhaps others are certainly our responsibility. It is our church, and every individual in that church is responsible to the extent of his ability for the intelligent and effective advancement of every interest of that church. We cannot break up our constituency into a multiplicity of groups that are interested in specific things without a universal interest in the whole. The individual on one board should be vitally concerned as to the efficiency and effectiveness of every other board. We are constituent parts of a whole and are responsible for the achievements of the whole church. If we could realize this universal responsibility, the problem of adjustment would be simplified, but so long as we have these different boards without adequate knowledge and apparent sympathy for what each other is doing, we must have a competitive constituency. I do not object to competition so long as the competitors are for the advancement of each other's interest without detriment to any, but I am opposed to a competitive interest that will advance one cause of the church at the cost of other departments.

It is the hope of the writer that in the approaching Convention we may be able to see our common task, to be conscious of the responsibilities of the church, and realize once and for all that every individual member is responsible for the advancement of the whole church of which he is a part.

L. E. SMITH.

DUKE UNIVERSITY SCHOOL OF RELIGION.

By action of the Southern Convention of Congregational and Christian Churches, taken at Burlington, 1936, Duke University School of Religion is now the Convention's "official center" for theological education. Reasons given for this choice were as follows:

"The bulk of the Church east of the Mississippi lies in Florida, Georgia, North Carolina, and Virginia. The largest number of young men entering the ministry come out of this territory. To locate our center of higher educational service at the edge of this region rather than at its center, is contrary to the strategy of any other section of Congregational and Christian Churches. Duke University, by action of the Board of Trustees, offers, through its School of Religion, equal educational opportunities to prospective ministers of all denominations. Its faculty is drawn from the leading denominations of the nation, and increasingly young men of all communions seek training here. Duke University's resources, both financial and cultural, warrant your Committee in feeling that this institution has a future unsurpassed by any other university of the South. Already its student-body, including all fields of learning, is drawn in about equal proportions from all parts of the United States, thus providing a student fellowship that tends to modify provincialism of every section in terms of a constructive outlook. In this atmosphere our young ministerial students will be stimulated to genuinely creative thinking, and be thereby better equipped for Christian leadership."

Although only eleven years old, the School of Religion has become widely recognized. Its student-body for the year 1935-36 came from forty-seven colleges and universities, seventeen states, and nine denominations. Several successful young pastors of our Church have already taken work at Duke.

In addition to work for the degree of Bachelor of Divinity, the University offers graduate courses in religion, leading to the degrees of Master of Arts and Doctor of Philosophy.

Duke University is within easy distance of a large number of churches, thus making it possible for students to hold pastorates and earn their way through the School of Religion. It also gives the advantage of combining study with actual pastoral experience.

In addition to the activities of the regular school year, Duke provides short-term summer institutes and conferences, including the North Caro-

lina Pastors' School, The Rural Church Institute, and The Institute of International Relations. In these a group of Congregational and Christian ministers have regularly enrolled.

The Southern Convention considers itself exceptionally fortunate in having Duke University School of Religion situated at the center of its church constituency. The Convention feels that no minister need go out untrained under these unusual opportunities for theological education. With the laity becoming better educated, the minister cannot hope to sustain an intelligent following unless he also seeks more adequate preparation. As President of the Convention, I heartily urge young men to take advantage of the splendid resources of Duke University.

STANLEY C. HARRELL.

SPRINGTIME IN THE MOUNTAINS.

"Gee, haw Buck, git up Buck!" echoes over the hills, for spring is coming to the mountains. The sun has warmed up the earth, and the plow boy is plowing his mountain field for corn. A mist has floated up from the lowlands and clings to the mountain side like a soft white veil. The romance of springtime in the mountains is almost ready to cast a spell over our hills. And then what? Well, the people fall into a dreamy trance, walk among the clouds, and call it wonderful! If a stranger who doesn't know the tricks of the hills happens along the trail and sees a broom stick with a piece of red calico tied around it, he turns Romeo, takes off his hat, makes a deep bow, and tells her then and there that she is the "most wonderful one." Of course, with the mountain fog in his eyes and Rhododendrons all around him he thinks he is telling her the truth. However, he is always glad when the fog lifts and he finds his lady fair is only a broomstick. For not many people really want to be tied to these rugged peaks forever. This is the ideal place for writers, artists, lovers, and even married couples who need to make up their quarrels, but it is not just the place for home-makers. There are just a few little things here that hinder, rather than help, in home-making. But since our dear old hills are so great for romance and beauty, we can excuse them for not being an ideal place to live "ever after."

Seriously, people get funny ideas of hills. One visitor was shocked once when I spoke of this being a tough place to live the year 'round. She said, "Oh, I thought by your letters

you loved the hills." People don't think deeply. It's like this. If you had a lovely wife and she took some dangerous disease, you would either have to send her to some place to get well, or you would take the disease—but you would love her just the same. If you stayed with her, you'd have to pay the price by giving up health, but if you stay or go, you will still love the wife. Well, I still love the hills, but they are hard to live in. And I'll admit that many times it has cost me a lot just to stay here, more than it will ever be worth perhaps, but I don't blame the hills. When the north wind saws around a mountain cabin and the chimney smokes, I had much rather admire hills from a distance. But this is my lot, and the hills can't help it. Surely, I love hills. I love hills when they are pure and white under a winter snow; I love a hillside covered with wild Iris and Azalea; I love hills when the wind blows a hole in the fog and the sun peeps through to kiss away the dew from the violets. Oh, I would be true to the hills. I even have a "sure enough" sweetheart way out where the trail winds its way along the crest of mountains. Oh yes, all good folks ought to know "my" Clinton Marshall. It wouldn't be right for Victoria of the Hills not to have a sweetheart when spring comes in the mountains. He is wonderful, too. He can't walk, but I couldn't keep up with him if he could. I like 'em when they can't walk. He lives out where they have "painted houses," and he isn't any heathen. I first found him when he wrote the story of his life for the county paper here. It is an inspiration indeed to know the bright spirit we call Clinton Marshall. He had infantile paralysis when very young so he has been in bed almost all his life. He took a course in art, finished, and got a job, and just then lost the use of his right arm. But he did not give up. He learned to write with his left hand, and while he cannot sit up or move very much by himself, he writes, reads, and loves to live. This boy who has lived through "everything" and come out with a smile is worth knowing. One of my dreams is to see Clinton Marshall have a chance to make some of his dreams come true. I think of the sunshine and joy this world needs, and the cheer Clinton could give to all if he had a chance. He has educated himself until all who come his way find him interesting to talk with. Many a program goes out over the radio daily and does not do half the good, nor bring half the joy to human hearts, that Clinton could bring.

(Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE EASTER ENVELOPES AND OFFERING.

The envelopes for the annual (Easter) offering were sent either to the secretaries, or the pastors, of all our churches in the Southern Convention last week. The task and the privilege are now with the pastor. He is the key man; his responsibility; his the opportunity. He may shirk the task and side-step the whole matter. He may shoulder the responsibility and embrace the opportunity. Somehow we feel that many, if not all, will prefer to embrace the opportunity rather than shirk the task and invite its consequences.

As stated before, the sole aim and object of the offering is to deepen the spiritual life of pastor and people as together they obey the command of their Lord. Somehow Christ bound up life itself, especially the more abundant life, in a bundle with obedience to His command and the most emphatic command He ever gave, being His final command with a promise was, "Go preach my gospel to every creature, and lo! I am with you even unto the end." All His followers have the opportunity of obeying this command for those who cannot go in person can go in purse; by and through self-denial. Our Lord's great gift was that of Himself on the Cross and only through that way and by that means did He come to a glorious Resurrection. By self-denial we come to newness of life in and through Him. This we have the opportunity of doing in a measure as we distribute the envelopes to all members and friends of congregations, and invite them to make a contribution in the name of their Lord that they may share His life with others. Let us hope that every pastor, every church secretary, every interested layman, will embrace this opportunity as a real privilege in sharing the more abundant life with others.

J. O. ATKINSON,
Mission Secretary.

THE AWAKENING.

All who read THE CHRISTIAN SUN, especially the last few issues, and those who read other church papers, have discovered a sense of alarm, of discontent, and, in some instances, of fright on the part of pastors and other leaders. This sense of alarm is at least encouraging. It shows that pastors and other burden bearers in the kingdom are taking notice, and are not asleep on the job, and in fact

are not indifferent to prevailing problems and conditions. One wonders if Dr. E. Stanley Jones, in his book recently from the press has not put his finger on the real difficulty. In his "Introduction," Dr. Jones says: "The Christian has had a rude awakening. For a long time he has lived in a smug world. It seemed so uninvadable, so secure, so eternal. But his smug world has broken down. This smug and compartmentalized world of his has been invaded, his securities have been shaken, and he wonders about the eternity of that which can be so profoundly shaken in time. It has left him confused—and, more, alarmed.

"First, the smug world of the spiritual. He thought he could draw a line about that spiritual and keep it intact. It became his special province. He specialized in the spiritual. But he finds the spiritual cannot be enclosed and encased. All life runs into it and it runs into all of life. Life is much more a piece than he thought it was. A gland may make a difference in one's moral and spiritual state, and one's moral and spiritual state may make a difference in a gland, in fact, in the whole of the physical tissues.

Moreover, he finds that the spiritual is deeply and fundamentally affected by the economic basis of life. The economic presses upon and invades the spiritual at every point. More, it actually changes the spiritual. Russia has taught us that the individual can be changed by the changing of the economic order. We may not like the lesson, but it is there. The other truth is also there, namely, that the spiritual and the moral affect the economic.

"But the point is that the spiritual can no longer be isolated. This actually means one of two things: either we cannot be spiritual at all—the material and the economic must rule the whole of life—or we must be spiritual in larger terms; the spiritual must use the material and the economic, and direct them toward spiritual ends. The smug world of the isolated spiritual is now a thing of the past."

There has been a jolt and a rather rude awakening along another line. We Christians have made a distinction between "the personal" and "the social" gospel. There is no such distinction, for the simple reason that no individual is wholly personal, or wholly social. Christ taught in His

day and Dr. Jones emphasizes that teaching by saying: "You cannot tell where the personal ends and the social begins, or where the social ends and the personal begins. For the social is personal." We must bear in mind that Paul through revelation taught that the church is the body of which Christ is the Head, and, moreover, that the body has many members, each serving its purpose and appointed place, but each a part of the body. The hand is quite a different organ and performs quite a different function from the eye, or the foot, but both are members of the same body. "A cell in the body is both individual and social and you cannot tell where one begins and one ends." One who believes the teachings of our Lord as interpreted especially by the Apostle Paul can but see the truth in the declaration: "We cannot be religious as personal beings unless we are religious as social beings, for life is one. It is vascular—cut it anywhere and it will bleed. Religion expressed in purely personal terms is simply not big enough to fit the facts of life. Hence the confusion of much of the religion of today."

This accounts for much of the chaos in the church and in the world. New times have come, new problems have arisen; new conditions obtain. We of the churches have not adjusted ourselves to the inevitable.

And so the alarm we feel may prove our awakening. We can never solve our problems until we recognize them; nor can we conquer our foes until we discover their strength.

We shall not lose hope, nor give up faith. The ship of Zion has weathered many tempestuous storms, even storms and strifes as threatening as any of our day, but said Lord Christ, "Be of good cheer; I have overcome the world." "This is the victory that overcometh the world, even our faith."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 2, 1938.

Sunday Schools.

Durham, N. C.	\$ 6.85
Dendron, Va.	5.00
Ether, N. C.	1.81
Henderson, N. C.	5.67
Youngsville, N. C.	2.00
Timber Ridge, Gore, Va.	1.58
New Lebanon, Summerfield, N. C.	8.25
Pleasant Ridge, Ramseur, N. C. .	6.40
First, Portsmouth, Va.	3.84
Berea (Norfolk), Great Bridge,	
Va.	5.00
Lebanon, Semora, N. C.	.82
Pleasant Ridge, Guilford College,	
N. C.	2.50
	\$ 49.72
Total for week	\$ 49.72
Previously acknowledged ...	9,909.98
Total since Sept. 1, 1937...	\$9,959.70

It is hoped that every Sunday school will cooperate with pastor and church in a most liberal Easter offering for the cause for which Lord Christ gave His all. The world is in need of the Gospel today and our gifts will help relieve that need. Our missionaries at home and abroad are faithful and are depending on us now. God help us not to fail them in their needs and trials.

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

The following is the report of the North Carolina Woman's Missionary Conference of the Congregational-Christian Church, for quarter ending March 31, 1938:

RECEIPTS.

Women's Societies.

Big Oaks Christian	\$ 7.50
Biscoe	2.10
Burlington	224.88
Chapel Hill	3.75
Church of Wide Fellowship	41.91
Circular Congregational ..	20.16
Durham Cong.-Christian ..	51.45
Elon Cong.-Christian	80.06
Erskine Memorial	60.00
Ether Christian Church ..	4.46
First Congregational, Asheville	5.00
Greensboro First Christian ..	75.00
Haw River	18.00
Henderson	22.16
Ingram, Va.	6.60
Liberty Vance	40.00
Lynchburg, Va.	5.75
Monticello	11.40
Mt. Zion Church	5.00
New Lebanon	5.60
Palm Street, Greensboro ..	15.00
Park's Cross Roads	6.00
Pleasant Hill	6.90
Pleasant Ridge	5.00
Raleigh	42.50
Ramseur	8.82
Salem Chapel	2.50
Sanford	14.00
Shallow Well	20.00
Union Church, Virgilina ..	9.80
Wake Chapel	6.95
Winston-Salem	5.00
Youngsville Christian	3.50
	\$ 836.75

Young People's Societies.

Bethlehem	\$ 7.20
Burlington	4.00
Durham	15.44
Greensboro	8.17
Ramseur	2.00
Reidsville	5.00
	\$ 41.81

Willing Workers.

Burlington	\$ 6.75
Durham	9.34
Elon College	.15
Greensboro	6.84
	\$ 23.08

Willing Workers (Juniors).

Durham	\$ 6.30
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Cradle Roll.

Durham	\$ 2.53
Greensboro	1.13
	\$ 3.66

Collection Day of Mission

Elon, 2 21 38	\$ 21.37
Total	\$ 932.97

DISBURSEMENTS.

January Bank Charges ..\$	.18
Expense day of Mission	
Elon, 2|21|38	21.37
Mrs. H. S. Harcastle,	
Treasurer	911.42
	\$ 932.97

MRS. C. H. STEPHENSON,
Treasurer.

REJOICE AND NOT BEMOAN THE CHINESE SITUATION.

By RAYMOND M. HUDSON,
Washington, D. C.

A study of the present situation in China impels one to feel that Christian people everywhere should stop wailing and bemoaning the situation there but rather should press forward with shouts of joy, rejoicing in the glorious opportunity that is now presented to win that nation to Christ by throwing into it an army of consecrated Christian workers who are willing to live or die to carry forward the cross of Christ just as it was carried to the soldiers in France during the World War.

The Chinese people are greatly moved by the steadfastness of the missionaries in China who are standing by them, although constantly in danger from bombs and shells and continually facing death. These missionaries have been hailed and praised by the Chinese press for being so faithful to their Christ and His work. We give thanks for their fine work and faith. We have now thousands of trained young men and women who are willing to go and face death—meet death—to preach the gospel and minister for Christ to the soldiers and people in the war stricken countries. Will not the Church now gladly grasp this Christ-given opportunity and provide promptly the necessary funds and send forward these workers?

Without any intention of belittling the splendid work of the missionaries in heretofore preaching the gospel in these lands, one cannot but feel that a large group of Christian workers in going there and joining these missionaries to face death for the sake of preaching the gospel and ministering to the Chinese and Japanese soldiers in the trenches can accomplish more within the next ten months in bringing these two nations to Christ than has been done within the last ten years.

That there is a great and urgent call for more Christian workers not only in the war-stricken area but throughout all of China as well as in Japan. During the World War more than two million of our boys went to France and in addition to the chaplains and missionaries and ministers who went with them the Y. M. C. A. sent approximately 13,000 Christian

workers to France to preach the gospel and minister to our soldiers. It is true they were sent to minister to our brothers but we must not forget that the Chinese and Japanese are just as much brothers of Christ.

When the call was issued in 1917 for these workers to go to France they responded gladly and the church responded promptly with the money to pay their salaries and expenses.

Can the Church justify to Christ a refusal or failure to send out another large group of Christian workers and missionaries on the ground that the soldiers and people now at war are Chinese and Japanese and not Americans or Europeans? Suppose you try it by going into your closet and in prayer tell Christ this justifies you. If you make this attempt at justification, we are sure it will be followed by your sending a check to the proper treasurer to help send forth these workers.

This is indeed a big job but for some years we have been greatly in need of and praying for a spiritual revival, which we will not receive until we willingly undertake a big job for Christ and for others.

Here is the glorious opportunity. Be thankful and give even unto death.

"And He took the cup and gave thanks. . . ."—Matt. 26:27.

DELEGATES TO CONVENTION.

At a meeting of the Woman's Board of the Virginia Valley Central Congregational-Christian Conference, the following women were appointed as delegates to the Southern Women's Missionary Convention at Portsmouth, Va., on April 28, 1938: Mrs. A. W. Andes, Mrs. E. Lena Rothgeb, Mrs. K. H. Sale, Mrs. John E. Bryant, Mrs. R. L. Williamson, Mrs. Roy D. Coulter, Misses Verdine Showalter and Minnie Dofflemeyer. MRS. B. F. FRANK.

RESOLUTION PASSED BY NORTH CAROLINA COUNCIL OF CHURCHES.

RALEIGH, N. C.

JANUARY 18, 1938.

WHEREAS, it has come to the attention of the North Carolina Council of Churches that an effort is being made to introduce Junior Units of the R. O. T. C. into the public high schools of North Carolina; and

WHEREAS, the purpose of Junior Units is admittedly not for military training as such, but primarily to militarize the mind of youth; and

WHEREAS, such physical education as might result through the operation of Junior Units can be more constructive

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave., Winter Park, Fla.

HOLY WEEK.

We are sure that many young people throughout the Southeast have been discovering a new, or rediscovering an old, way of life during this Lenten season—that of following the Christ. The climax of this period will come, of course, at Easter, with its age-old message of hope for all mankind.

Next week, immediately preceding Easter, is known as Holy Week. Many churches hold services each day during this week, commemorating the last week of Christ's life. We hope that the young people of our churches will cooperate with their local church by attending these services. Not only will it enrich our lives if we do this, but it will give the older people in our churches a feeling of hope for their church in the future—and add much to their joy at Easter.

In other churches it is impossible to hold such services as those mentioned above. We hope that the young people in those churches will ask their minister to come to their meeting next Sunday night—or whenever they may have it—and explain to them the events that occurred during Holy Week and their significance for present-day living. Even if you have not planned to do so, we urge that you have some presentation of this story as you approach this week. It will add meaning and appreciation to Easter itself that can be gained in no other way. Only by reliving those events in the week preceding the first Easter can we realize the full joy that Easter brought to those early Christians—and the full joy that it may bring to us.

E. M. C.

SIXTH ANNUAL PILGRIM FELLOWSHIP SPRING CONFERENCE.

The Eastern Virginia Pilgrim Fellowship held its sixth annual Spring Conference at Suffolk Christian Church on March 26, 1938. The theme was "Pilgrim Fellowship on Trial."

The meeting was called to order by the president, W. B. Williams. We then had a social period of about fifteen minutes in which we met most people from other churches, after which we had some interesting group discussion—Christian Endeavor, Missions, and Sunday schools.

The court session was very interesting and helped the young people to understand the meaning of Pilgrim

Fellowship. The case was "Public Opinion Versus Pilgrim Fellowship."

The witnesses on the side of Pilgrim Fellowship brought out the following points:

The idea of Pilgrim Fellowship is to unite youth with all churches. The reason for Pilgrim Fellowship is to have a central organization for the churches and for them to work for a definite goal.

This organization was the first of its kind in the Congregational-Christian Church.

The verdict was "Pilgrim Fellowship is not guilty." After the Fellowship Supper, Rev. Marna S. Poulson, D. D., gave a very inspiring address on "We are Pilgrims."

In the evening session a very impressive "Upper Room Service" was conducted by Miss Louise Baker.

EMILY HARRELL,
Reporter.

THE QUEST FOR GOD THROUGH PRAYER.

[A worship service led by Miss Mildred Schramm at the Pilgrim Fellowship meeting in Suffolk, Virginia, March 26, 1938.]

Piano Solo—"Meditation" (Morrison).

Call to Worship—O Thou that hearest prayer, unto Thee shall all flesh come. Be not afraid to pray; to pray is right.

Hymn—"Just for Today."

Scripture—Matthew 6:5-15. Jesus teaches the disciples to pray.

Prayer—Our Father, each day is a little life, each night a tiny death; help us to live with faith and hope and love. Lift our duty above drudgery; let not our strength fail, or the vision fade. In the heat and burden of the day. O God, make us patient and sympathetic one with another in the fret and jar of life, remembering that each fights a hard fight and walks a lonely way. Forgive, O God, if we hurt our fellow-souls. Sustain us when we face sorrow; give us courage for the day and hope for the morrow. *Amen.*

Solo—"Beautiful Garden of Prayer."

Poem—

"THE LARGER PRAYER."

At first I prayed for Light:
Could I but see the way
How gladly, swiftly would I walk
To ever-lasting day.

And next I prayed for strength:
That I might tread the road
With firm unflinching feet and win
The heaven's serene abode.

(Continued on page 15.)

VICTORY OUT OF DEFEAT.

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 17, 1938.

(Easter Sunday.)

SCRIPTURE: Mark 10:45.

Luke 9:22, 51; 24:38-47.

Daily Readings—

Monday—One Who Would Not Down—
Ps. 37:23, 24.

Tuesday—Peter Victorious—Acts 5:
29-32.

Wednesday—Why Victory Is Sure—
Rom. 8:28-31.

Thursday—Faith Wins Victory—I Jno.
5:4.

Friday—Joshua, Defeated, Wins—
Josh. 8:1.

Saturday—Slaves Win the Victory—
Exod. 1:8; 12:29-32.

Since this is Easter, it would be fine for each Christian Endeavor society to hold a sunrise service, the idea devoted to worship more than to the exchanging of views.

The Son of Man who was also the Son of God had been put to death. He was made to suffer the death of the cross. The marred body was laid away as if no future existed. But the tomb could not hold the Christ. He arose to show to His comrades and to all the world that He was not to be found among the dead things of the world, but always among the living.

Christianity has been a religion of victorious life and power ever since the Easter miracle of long ago. It has caused its devotees to turn defeats into victories, tragedies into triumphs, calamities into crownings.

To Think About—

Is a person defeated just because the world rejects him? Did Bunyan admit defeat when he was thrust into Bedford jail? No, he wrote "Pilgrim Progress." How about Luther when he was imprisoned? How can Christian youth today turn defeat into victory? Jesus lived victoriously because He put "first things first." Jesus lived victoriously because He was steadfast and true to the end. Jesus lived victoriously because He ran risks and accepted the consequence of following His ideals.

Suggested Hymns—

"Fairest Lord Jesus."

"More Love to Thee, O Christ."

"Low in the Grave He Lay."

S. E. M.

It is with narrow-souled people as with narrow-necked bottles—the less they have in them the more noise they make in pouring it out.—*Pope.*

Sunday School

REV. H. S. HARDCASTLE, D. D.

FINDING OURSELVES IN SERVICE.

LESSON II—APRIL 10, 1938.

GOLDEN TEXT: *What doth it profit a man, to gain the whole world, and forfeit his life.*—Mark 8:36.

LESSON: Mark 8:27-38.

Who Is He?

"Who do men say that I am?" asked Jesus. It was no idle question; it was asked with a purpose. He himself knew full well by this time who he was—He knew long ere this that he was the Christ. But he wanted to know what impression the men of his day were forming of him, and what was more to the point, what his disciples themselves thought of him. Was he simply a wholesome companion, an interesting and inspiring teacher, simply another of the prophets, or were they gradually getting an understanding of his spiritual mission? "Who do men say that I am?"

Their answers were varied and illuminating. "John the Baptist, Elijah, One of the prophets"—there was the general impression that he was a great man, a man of insight, and one who was worthy to stand in the continuing fellowship of his many-sidedness as they looked at him from different angles. But evidently they had not yet seen in him the fulfilment of their Messianic Hope, they did not understand his Christly office in the sense of being the Lord's Anointed, the Christ, the Saviour of the world.

And today there are many answers to the question: "Who is He?" Most folks admit he was a great man, indeed a unique man, a teacher of remarkable skill and power, even a prophet—the Mohammedans admit that—a most worthy example. But when men have said this they have not said all that is to be said about this man Jesus. He is the Son of God, he is the Christ, he is the One-Who-Should-Come. Only thus can the miracle of his ministry, and the power of his personality be accounted for. Furthermore he is the Saviour and Redeemer. He did something, mysterious to be sure and hard to be explained, that has redeeming and renewing power. It is to be noted that the divisions or denominations which have made Jesus anything less than the Divine Son of God in a unique way, have never been characterized by growth or power.

He Is the Christ.

"Thou art the Christ," replied Simon Peter, with insight that according to Jesus came not from mere

human understanding—the heavenly Father has revealed it unto him. God has in Jesus spoken His last word so far as the highest revelation of himself is concerned. We need not look for another. Christ is the fulfillment of prophecy and the final answer to man's need. He is the Alpha and the Omega, the first and the last. He is the express image of the invisible God, it pleased the Father that in Him should all the fulness of the Godhead dwell bodily, he was full of grace and truth, he is indeed the Saviour of the world.

The Christ and the Cross.

"And he began to teach them, that the Son of Man must suffer many things, and be rejected by the elders, and the chief priests, and be killed, and after three days rise again." He knew full well what was involved in being the Messiah or the Christ. He knew already what the scribes and priests mockingly threw at him on the Cross, that if he saved others he could not save himself. A Cross lay at the center of his Messiahship, his saving ministry. He was to give his life a ransom for many. No cross, no crown.

It all sounded so strange to them. The idea of the Messiah, God's Anointed, suffering and what was worse dying at the hands of the scribes and Pharisees, hypocrites was unthinkable and Peter promptly told him as much. Alas how little Peter understood the meaning of Saviourhood, of the divine plan of saving by suffering for others. Like us he did not know that only thus can there be salvation. Jesus tactfully told Peter that he was talking the language of earth when he rebuked him. He was minding "the things of men, not the things of God." Men still think that it was not necessary for Christ to die on the cross. But it was necessary. It was not, however, merely incidental. The Cross was simply a historic fact which revealed an eternal process. It was an expression in time of an eternal fact. Take the Cross out of Christianity and you do not have Christianity at all.

The Cross and Discipleship.

"If any man will come after me, let him deny himself, and take up his cross (Luke says "daily") and follow me." The disciple is not above his Master. As the principle of self-denial was at the heart of Christ's saving mission, just so is it at the heart of Christ's saving mission, just so is at the heart of Christian discipleship. It is to be noted that Jesus did not say that a man was simply to deny things to himself—the thing goes deeper and further than that. A

man is to deny himself, he is to say no to himself, he is to cease making self the center of his interest and efforts, he is to turn from self to Christ. A man may deny many things to himself and still not deny himself in Christ's use of the term. The fact of the matter is a cross was the sign that a man's life was forfeit, his life did no longer belong to himself. Just so in the highest sense, we are not our own. True discipleship means complete surrender of our selves to Christ. A Christian in the finest sense of the word is one who has put Christ at the center of his life, and keeps Christ there. This is the true meaning of denying one's self.

Saving and Losing, Losing and Saving.

For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it." This is not a pious platitude, it is the finest kind of realism. One who is intent on saving his life, who thinks of self, loses his life, never finds the real meaning of life at all. On the other hand the man who identifies himself with something big outside of himself, who thinks and works and sacrifices in terms of Christ and his gospel, finds that a miracle has taken place, he finds life more abundant, life with new meaning, new power, new joy. "All self seeking is condemned as self-destruction. All true self-sacrifice is approved as self-preservation."

Ashamed of Christ.

"Whosoever shall be ashamed of me and my words . . . the Son of man also shall be ashamed of him when he cometh in the glory of his Father with the holy angels." It is not a matter of spite, of getting even; it is the working out of an inexorable law. He who is ashamed of Christ and his gospel has in him a spirit that ultimately will bring him to ruin and destruction. That sin, when it hath run its course will bring forth a result that will make the Master ashamed of the man who comes to such a tragic end.

Rev. A. R. Flowers writes: "I am living a very busy life in South Carolina. Poor money crops and low prices, for the last four years, make it hard for one to collect enough funds to carry on, but I know no section in any of the many states in which I have been, where a Christian worker who is sincere in the work of Christian righteousness will be shown more Christian courtesy than can be found here in South Carolina."



MONDAY.

MY DAILY MOTTO.

I have a little inner shrine
Where I take me every day,
There from a living fount I draw
Of deep and boundless love
And come away refreshed,
And filled with thought from God above.
—Doris Wood.

TUESDAY.

OUTSIDE THE CHURCH.

"Upon the first day of the week, very early in the morning."—Luke 24:1.

One of the most popular Easter customs of our American life is the sunrise Easter service upon the top of some mountain. So popular has this become we are told that one was attended by over a hundred thousand persons. About twenty thousand usually attend the service held on Mt. Helix near San Diego.

Thousands of these worshippers are not members of any church. Nevertheless they cannot resist the impulse to reveal their deepest instincts. It is fundamental irrepressible reverence for Jesus. Further, we believe it to be an outspoken conviction by the masses that the basic truth of our life is the resurrection of Jesus.

Prayer—We thank Thee, O Lord, for this world's obeisance to Thee. Lead us this week in every thought that will make this expression one of fulness toward Thee. Amen.

WEDNESDAY.

DOERS AND NOT HEARERS ONLY.

"Be ye doers of the word and not hearers only."—Jas. 1:22.

When Jesus announced His betrayal it seems that the disciples doubted themselves. Each had to ask, "Is it I."

After all, living the best we can, we may be to blame for many things that seem to be wrong. If everybody else were only half as selfish as we are the world would be worse. If everybody

else were as cold as I am, perhaps the church would not be near so effective as it is.

I must do my best because others will catch the spirit, and maybe the whole community will catch the spirit, and both the church and the community will be lifted to God.

Prayer—O Lord, we need dissatisfaction with ourselves. Make this week a searching in the light of the sacrifice of Jesus that we may be and do our best to be guiltless against Him. Amen.

THURSDAY.

THE WORD'S BEGINNING.

"He that sat upon the throne said, behold I make all things new."—Rev. 21:5.

This is the week of the making of all things new. It is like beholding the orchards of the Shenandoah in a blaze of glory with peach blossoms, or the cherry blossoms of Washington, and exclaiming, "Spring is come." It had been coming before but we had not noticed it.

Christ's kingdom had been coming for sometime but now it was crystalizing in visible form. Time turned over and started afresh. A new moral and spiritual climate was breathed upon the earth. A new freedom and a new valuation of personality dawned upon the face of the earth and changed the world.

Prayer—O God, we thank Thee for Jesus Christ and for the freshness and beauty of the Christian life. May we enter this week into the spirit of this new world of His. Amen.

FRIDAY.

WHO IS THIS MAN.

"Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from top throughout."—Jno. 19:23.

Jesus has always been the object of speculation, but never has He been divisible. Though men reject Him, yet they cannot leave Him alone. The world is still asking, "Who is this man?" And the wonders of this man are so great that the same world is crying, "Surely this is the Son of God." And so we find Jesus fitting every one of us, and He is the universal adjustment of all things. He forgives and accepts all, and He belongs to all, even you and me.

Prayer—Our Father, we would know Jesus. May we find Him and know Him as the apostles of old. May we follow Him as dear children. Make this our heart's desire all the way. Amen.

SATURDAY.

JESUS A MEMORY.

"He is not here, for He is risen."—Matt. 28:6.

There is a faith common to all believers. When one stands in the presence of the little mounds that are kept neat and clean and fresh with flowers in the old church yard cemetery, one thought throbs his consciousness, "They are not there." Only what might be the visible remains are there. Graves hold nothing of the real.

The fact that the souls that once lived in these bodies now abides in the great bosom of God and His eternity makes the heart strong and serene in the consciousness of a true life that cannot be limited by any power of this world. The memory of Jesus fills us with the fellowship of love and joy; and we know that He awaits us who have not seen Him, yet still love Him.

Prayer—In the solemn memory of the day of our Lord's death, O Lord, inspire us to live every day in the light of His resurrected glory. Amen.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

SOMETHING FOR JESUS.

By REV. JOHN G. TRUITT, D. D.

"And He saith unto them, Follow me."—Matt. 4:19.

In pastor's classes, prayer meeting addresses, and morning sermons we have been considering for the past few weeks "What Jesus has done for us." Let us now take the other side of the matter and consider "What We may do for Jesus." I have been talking to you about His living, serving, suffering, sacrificing, healing, blessing, forgiving, dieing, and rising again from the dead: these things He did for us. What can we do for Jesus?

I. *"Follow me,"* He says. In the days of Jesus and a few centuries before, especially among the Greeks, there had grown up the custom of teaching which gathered a band of youth about the teacher, and together they went about learning from their leader. It was a very practical sort of school. The knowledge of the teacher was given the further boon of being imparted in friendship and comradeship. The teacher knew and loved his pupils, and the pupils knew and loved the teacher. It is easy to see how such a school would have some very great advantages. Nor was it handicapped for lack of clothing, shelter, or food, as such a school would be in our day. Those things did not hold the high place that they hold today. A crust here, and a cup of cold water there could possibly make up a meal. And sometimes sleep came before the shelter was found, and the stars watched over their slumber.

So when Jesus said, "Follow me," it was a paramount to saying, Join my school. Become my disciple, learner, pupil. "Learn of me." We have overlooked the first and primary call of the Christ, by taking a superficial view of his call to "Follow me." Learn first. Be trained. Get the mentality of the Christ. Use your minds. Develop your reasoning powers. And develop them with Jesus as the teacher. What can we do for Jesus? We can join His school. Accept His instruction, or rather accept Him as our Instructor. One cannot finish His learning of Jesus in a day. It is a schooling that must last across the years. Even Jesus found the disciples who were taught by His example and His own words, with all the advantage there was of being with

Him in person—even Jesus, I say, found His disciples conspicuously ignorant at the close of the long sessions of discipleship. What can we do for Jesus? We can sit at His feet as our Teacher daily, and across the years constantly. How important this is! And how the world needs to learn of Him today!

II. *"Believe me,"* says Jesus. Let me have your confidence, your trust, your faith—is what He is wanting. "Without faith it is impossible to please God." "Believe and thou shalt be saved." We have not tried Jesus' doctrines, and teachings, as we should. We have not trusted Him to bring us through the tangle of our times. We stand back in doubt and fear too frequently. We are timid about taking Him at His word. What can we do for Jesus? We can learn at His feet of His doctrines, and with our hearts we can take Him as our confidential Friend and trust His teachings to lead our lives, and our lands aright.

If we would but really join His school, and make the grade, and trust our Teacher with all our hearts, laying our hands, our lives, in His keeping and directing, He would be a Dictator whose dictations would be worth laying down our lives for! There is still more uniqueness in doing what Jesus challenges than in doing what any dictator on earth demands, because theirs have in a measure been tried before—His has never been really tried in any total way. The best we know would have a chance to become better, and better. Freedom of the finest kind, liberty that is bound only by goodness, and mercy, and justice—all that our hearts hope and more—would be arriving in our civilization. What can we do for Jesus? Begin—begin in our own lives to listen to His will, His word, His teaching; and begin to do all we can to bring His Kingdom on earth in our own lives and actions, and in others.

III. *"Love me,"* says Jesus. No, not in just those two words, but oh so anxiously, eagerly does He plead for it in His farewell talk with His disciples! Perhaps He was too self-respecting, too delicately sensitive to blandly say, "Love me"; but He pleads in a more forceful manner for our love. Listen to His words: "If ye love me, keep my commandments. . . . He that hath my commandments and keepeth them, he it is that

loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. . . . If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

To one of His disciples in the presence of others of them, after His resurrection, he says: "Lovest thou me?" Three times He asked him that question. It was something His heart yearned for! And even at that how unselfish He was! He desired Peter's love that the apostle might be a real shepherd of his sheep—that others might be blessed with Peter's love for his Lord!

Let me take up His cry, and place it upon the ears of my own heart, and upon yours. Let me suggest His pleading, and yearning for our love. What can we do for Jesus? Love Him!

Ah! but actions speak louder than words! "If ye love me (Feel the heart-agonizing hope of those words) if ye love me, keep my commandments." Let your actions tell! That brings me to my concluding word.

IV. *"Witness for me,"* says Jesus. That continues Christ across the centuries. If Christ has not done for our civilization in the past nineteen centuries what we should like, the fault lies not in our Lord, but in ourselves, and our predecessors. Too often we have talked to others before we have been told by Him; too often we have professed with our lips what we have not fully accepted in our hearts; too often we have by our actions belied our love; and too often we have been silent witnesses, which is to witness on the other side. The world is not to be won like that!

"And He saith unto them, Follow me." Let us do it, by His help.

RESOLUTIONS.

(Continued from page 9.)

tively provided as an integral part of civil high school administration; and

WHEREAS, the educational process in a democracy is, unlike that of Fascism and Communism, fundamentally alien to the technique and spirit of militarism; and

WHEREAS, the high schools should concern themselves with those interests, values, and processes that make for constructive citizenship and moral goodwill among men;

The Council earnestly protests any move to introduce militaristic propaganda into the high schools of North Carolina, and it urges the forces of peace and righteousness in every local community to resist this effort of the War Department to instill the military spirit in the mind of youth.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

In this week's financial report it shows that we have reached and passed the fifth rung in our financial ladder for this year. The Duke Endowment made it possible by giving us a very liberal contribution which gave us a real lift.

In checking over the list of churches in the several conferences, we are sorry to say that we find the following facts, as to the number of churches that have not sent an offering this year up to April 1st:

N. C. & Va. Conference	23
Eastern N. C. Conference	25
Western N. C. Conference	18
Eastern Va. Conference	18
Valley Va. Central Conference	8

Total number of churches that have not made an offering 92

What if all these churches had sent us an offering this year! We could have easily been above another rung in our financial ladder.

It may be that as this is the end of the first quarter most of them will mail in a quarterly offering, which will be fine.

If the orphanage ever did need your love and support it needs it now. It seems that needs pile up on us. In the early part of the year the boiler in the old building gave out and it was necessary to replace it. But after investigation we found by using a stoker we could continue to use the old boiler. We could buy the stoker cheaper so we took the cheaper way out.

To still add to our troubles our well failed and we had no water supply sufficient to take care of our situation. It became necessary to drill a new well. We find that people who drill wells don't work for love only but it takes money to keep their machinery running.

I want to say to the Sunday schools not on our list that we will be very grateful to you and will be very appreciative of you if you will mail us an offering to help us at this time. I know you want to do your part in helping support your orphanage. Remember your offerings count on your Conference Apportionments as to the orphanage; but we need the money monthly or quarterly to meet our bills. For twenty-one years the Christian Orphanage has met its bills monthly. We don't want to break that record.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 7, 1938.

Amount brought forward \$2,789.80

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Bethlehem	\$ 4.28
New Lebanon	8.25
Burlington: D. E. Sellers,	
pledge	150.00
Greensboro, Palm Street .	8.19
Pleasant Ridge	2.50
	\$ 173.22

Eastern N. C. Conference:	
Henderson	\$ 5.75
Pleasant Union	8.00
Liberty, Vance	5.47
	\$ 19.22

Western N. C. Conference:	
Union Grove	\$ 3.00
Smithwood	1.08
	\$ 4.08

Eastern Va. Conference:	
Berea, Norfolk	\$ 10.00
Old Zion	5.00
Mt. Carmel	21.69
First, Portsmouth	4.32
Dendron, 1st Q'ter	4.95
Holland	6.39
	\$ 52.35

Valley Va. Central Conference:	
Mayland	\$ 1.00
Linville	5.80
	\$ 6.80

Special Offerings.

Cash, Charles D. Johnston	\$ 6.95
Mrs. Lasher, support of	
child	20.00
	\$ 26.95

Endowments.

The Duke Endowment	\$2,241.74
Total for week	\$2,524.36
Grand total	\$5,314.16

ASK, AND RECEIVE.

During the D. L. Moody Centenary year, just ended, training for earnest Christian men and women for winning souls to Christ was provided through free grants of the booklet, "Lessons in Soul-Winning," by Dr. Will H. Houghton, president of the Moody Bible Institute. These booklets were provided without cost to pastors and group leaders who requested them "in reasonable quantities," to use "in teaching, or preaching, on Personal Work." More than 142,000 were thus used during the year.

Eastertide approaches. Many pastors and churches are looking toward special meetings or visitation for winning souls to Christ. An additional printing of twenty-thousand of the booklets is now available on the same terms as during last year—free for pastors and leaders of personal work groups, who will write and indicate how many of the booklets they will need for personal work instruction. Address requests to the Centenary office, 153 Institute Place, Chicago.

Nothing great was ever achieved without enthusiasm.—Emerson.

SPRINGTIME IN THE MOUNTAINS.

(Continued from page 7.)

Surely, I have proven now that I love our hills and feel that hills have something to offer the rest of the world. Yes, I believe yet that these rugged peaks can make a real contribution to the world. They have something more than Rhododendrons to offer.

So now when the plow boy of the hills waves his straw hat and yells: "Gee, haw, Buck, git up Buck!" I will draw some real joy from his carefree spirit. I will also draw inspiration from the way the mountain boy always "begins again." Each summer he sees his cabbage sell as low as 25c per hundred pounds but each spring he starts again with the same happy spirit. He never says "quit." When the Blue Bird comes, new hopes are born in the heart of a mountain boy, and Rev. B. J. Earp says there is real fineness—true greatness, in our hills. Oh hills, we must not disappoint this man.

VICTORIA OF THE HILLS.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

REVIVED.

"As in Adam all die, so also in Christ shall all be made alive."—I Cor. 15: 20-28.

This is the day of days. The resurrection of Jesus Christ. And we are glad that fifty-two days of each year we can celebrate in memory of that fact.

Resurrection. "What a word! We all realize that evil is forever trying to pull us down, that disease is forever trying to destroy this body; and that our existence is forever trying to fight for physical and spiritual health. But when we realize that the risen Christ means victory over all the forces of death, that predominating truth makes us full of exultant joy. Take heart, dear soul, and conquer in Jesus.

Prayer—O God, may we know nothing of the grave. In that life we now live and in that which is to come, may we breathe the glad air of our immortality with Thee. Amen.

We can be thankful to a friend for a few acres, or a little money; and yet for the freedom and command of the whole earth, and for the great benefits of our being, our life, health, and reason, we look upon ourselves as under no obligation.

—Seneca.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

QUEST FOR GOD THROUGH PRAYER.

(Continued from page 10.)

And then I asked for Faith:
Could I but trust my God,
I'd live enfolded in His peace,
Though foes were all abroad.

But now I pray for love:
Deep love to God and man,
A living love that will not fail,
However hard his plan.

And Light and Strength and Faith
Are opening everywhere:
God only waited for me, till
I prayed the larger prayer.

Not for myself I make this prayer,
But for this race of mine,
That stretches forth from shadowed places
Dark hands for bread and wine.

For me, my heart is pagan mad,
My feet are never still,
But give them hearts to keep them warm
In homes high on the hill.

Talk on Theme—What is prayer? Is it "the soul's sincere desire uttered or unexpressed?" The trouble with this all too-popular modern defini-

tion of prayer is its vagueness, for the soul's desire may be for almost anything—a sandwich and a cup of coffee, an increase in salary, social recognition, political office, love, marriage, happiness, the moon. Far more meaningful is a definition of prayer which was given in the fourth century by Saint Basil, who said that prayer is the elevation of the mind to God. To be sure prayer may sometimes take the form of petition, a crying out for help in an hour of need. As a matter of fact, you can no more keep distressed humans from crying out for help to what they conceive to be a higher power than you can keep a flower from turning to the sun unless you crush the flower. But bearing in mind the religious experience of the saints and seers of the race, surely we are compelled to believe that the heart of prayer is an "elevation of the mind to God" with earnest purpose not to bend his will to one's own desires but rather to make one's own desires conform to His will.

But how can one elevate his mind to God if he is far from sure that there is a God. He can at least make it a daily practice to lift up his mind to what he conceives to be highest and best, and then make an honest, earnest attempt to come into union with that, to square his whole life with that. If he does, he will make certain discoveries. He will discover that he is becoming increasingly able to do, and to find delight in doing what he ought to do. He will find in himself a peace which surpasses all his dreams, the peace of a self which has ceased to be wretchedly divided. He will likewise find in himself a growing insight into the meaning of light, a growing appreciation of whatsoever things are true and beautiful and good, a greater capacity for happiness, and a far greater courage with which to face occasional disappointments and sorrows. And presently, in experiences such as these, he will become aware of a power, akin to, yet greater than himself, that is making for good. He will lift up his mind to the highest and best that he knows and feel able to use the word "God."

More things are wrought by prayer
Than this world dreams of. Wherefore
let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer

Both for themselves and those who call
them friend
For so the whole round earth is every
way
Bound by gold chains about the feet of
God.

—Tennyson.

Hymn—"My Faith Looks Up to Thee." (Played through once for silent prayer—then sing all three stanzas.)

Reading—"WHY DO WE PRAY?"

"I pray because I can't help it. Everyone prays in some fashion or other in life's crises."

"I pray because when I am consciously at my best I want to pray, and I pray when I am at my best."

"The more I pray the more certain I am of the value of prayer."

"All those whom I know best, who have achieved in the realm of the spirit, are, without exception, men and women of prayer."

"I pray because of my Lord's example and teaching, which in this as in all else is final."

Be not afraid to pray; to pray is right.
Pray if thou canst with hope, but ever pray.

Though hope be weak—or sick with long delay.

Pray in the darkness if there be no light.
Far is the time, remote from human sight,
When war and discord on the earth shall cease;

Yet every prayer for universal peace
Avails the blessed time to expedite.

What'er is good to wish, ask that of heaven,

Though it be what thou canst not hope to see;

Pray to be perfect, though material heaven

Forbid the spirit so on earth to be;
But if for any wish thou canst not pray,
Then pray to God to cast that wish away.

But when ye pray, say our, not mine or thine;

Our debts, our debtors, and our daily bread,

Before the thronged cathedral's gracious shrine,

Or in thy closet's solitude instead,
Who'er thou art, where'er thou liftest prayer,

However humble or however great thou be,

Say our, thy brother man including there,
And more and more it may be thou shalt see

Upon life's loom how thread to thread is bound;

None for himself, but man and fellow-man,

Or near or far, meet on one common ground,

Sons of one Father since the world began,

So shall God's Kingdom come in might and power,

When all can pray, not mine, or thine, but our.

Hymn—"Sweet Hour of Prayer."
Benediction.

PATHES TO HEAVEN

By A COUNTRYMAN.

"Path to Heavens in Chicago Alley," reads a newspaper headline. Two policemen entered a dark alley to investigate complaints that a man lurked in the shadows. Spying a figure moving in the shadows, they commanded him to surrender, and to their surprise found an amateur astronomer with his home-made apparatus making some heavenly observations where the street lights would not interfere with the lights from the stars.

All of which reminds us that there are various pathways to Heaven; not with a telescope, of course. We have the feeling that if Heaven is reached by man, it will be, in many instances, by some unconventional route—that many will find the way even though they do not journey along the beaten path.

Many a mother toils endlessly for the comfort and well-being of her family, that they may be prepared to fill positions of trust and honor in the world, even though she may be unknown. Her pathway is through the home, even the kitchen.

Likewise, many a father gives himself unselfishly to the comfort, support and rearing of his family. Although in the world he is unknown and unsung; yet if he does his work well, he will not lose his reward.

Each has his work to do, each has his place to fill. If one will be led by the Holy Spirit, he can make his work a partnership with the Divine. Work well done, whether it be in the home, on the farm, in the school room, in the pulpit, or any of the many avenues of life where service to mankind is rendered, may be the alley through which one may find a pathway to Heaven, and a reward for faithfulness.

The CHRISTIAN SUN

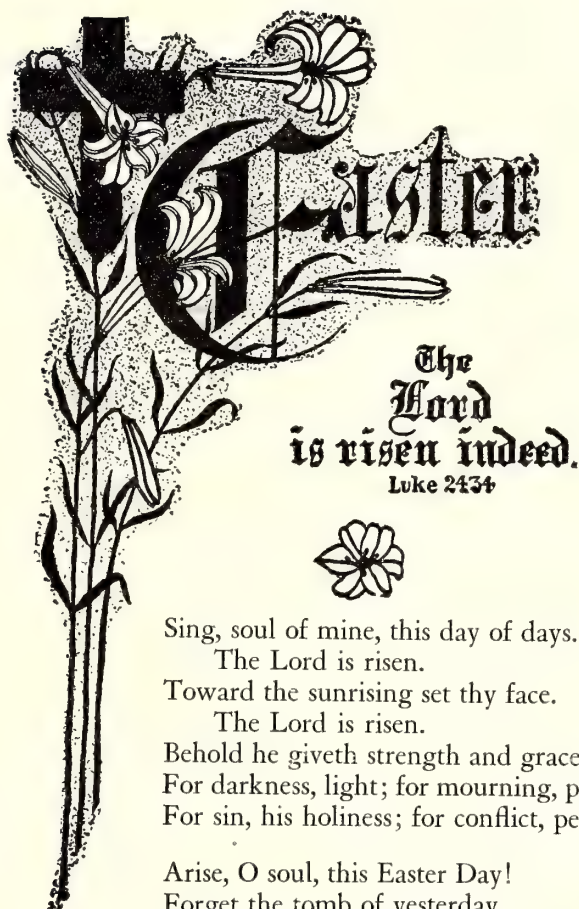
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, APRIL 14, 1938.

NUMBER 15.



Sing, soul of mine, this day of days.

The Lord is risen.

Toward the sunrising set thy face.

The Lord is risen.

Behold he giveth strength and grace;
For darkness, light; for mourning, praise;
For sin, his holiness; for conflict, peace.

Arise, O soul, this Easter Day!
Forget the tomb of yesterday,
For thou from bondage art set free;
Thou sharest in his victory
And life eternal is for thee,
Because the Lord is risen.

—Author Unknown.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

THE CHRISTIAN SUN wishes for each of you a very Happy Easter Season.

The Mission Rallies in Eastern Virginia last week were of high order and well attended.

It is good to welcome Dr. J. O. Atkinson back to North Carolina. His stay in Florida seems to have given him a new lease on life, for which all are grateful.

The Eastern Virginia Minister's Association will meet on Tuesday, April 19th, rather than on Easter Monday. Dr. J. R. Clinton will be the speaker. Full attendance is expected.

A Preaching Mission is to be held at Ivor (Va.) the week of April 18th, from Monday through Friday with services each evening at 8 o'clock. Dr. J. R. Clinton is to be the guest speaker.

The Board of Christian Education, at 514 South Main Street, Norfolk, Va., has on hand some Mother's Day material which will be loaned gladly to those interested in a program for this special occasion.

In the article from Winston-Salem, N. C., in this paper for March 31st, a statement was made that 88c was contributed to superannuation. This should have been \$4.88, which is the quota assigned that church for conference apportionment.

Reports to be made to the Southern Convention which meets in Portsmouth, Va., April 26-29, should be sent at once to President L. E. Smith at Elon College, N. C., so they can be mimeographed and put in form ready for distribution when the convention meets.

Pre-Easter services are being held at the First Christian churches in Portsmouth and Norfolk this week. Dr. J. R. Clinton is the speaker at Portsmouth. He speaks at the Gates Theatre each day at noon and in the Christian Church in the evening. The pastor, Rev. F. C. Lester, is doing the preaching at First Church, Norfolk.

Those who wish entertainment during the Southern Convention should notify the pastor of the entertaining

church, Rev. Robert Lee House, at the Arlington Apts., Portsmouth, Va. The ladies would like to know how many they are to feed and certainly the church will need to know the number who wish entertainment over night.

A card from Dr. Roy C. Helfenstein, who has been a patient in a Washington, D. C., hospital for some time, says that his condition is much improved now and that he believes he is going to feel better than he has for years. He expected to return to his work in Dover, Del., this week. THE CHRISTIAN SUN is glad to receive such good news.

A young business man called at THE CHRISTIAN SUN office in Norfolk, last week and discussed the circulation of the paper. He says there should be 5,000 paid subscribers and that they can be secured within the next year. How's that for thinking in terms of progress? Who knows but what he is right and that we have been loafing on the job?

The Suffolk Christian Church in quarterly conference recently voted unanimously in favor of establishing a memorial to the late Rev. W. W. Staley, D. D., in the form of a bronze tablet placed in church, and a fund to establish a scholarship at Elon College, of which college Dr. Staley was president for eleven years and a loyal supporter and trustee as long as he lived.

Members of the various boards of the Southern Convention met in Henderson, last week to consider the future of the Convention. After lengthy discussions, they voted in favor of united promotion for the various boards. The Convention will face real problems when it meets in Portsmouth, and every delegate and many other members of our churches should be present to consider these problems and seek the best methods of doing aggressive work.

ROSEMONT APPRECIATES MORRISON.

Mr. H. R. Morrison, superintendent of the Sunday school of the Rosemont Christian Church, had a birthday Sunday, March 27th. The school took knowledge of the occasion to sing to him "Happy Birthday to You."

Mr. Morrison has been a faithful worker in the Rosemont Sunday school for twenty-nine years. He has been teacher and superintendent and

served in other capacities for these years.

The Rosemont Sunday school is proud of the work of this faithful servant, and appreciates him most sincerely. He is the son of J. R. Morrison, Sr., whose family has been such a great help in the work of the Rosemont Church all these years.

We need more such families, and especially more such men as H. R. Morrison.

LIBERTY, VIRGINIA.

This church is located twelve miles north of Halifax, Va., two miles northeast of the Durham-Lynchburg Highway. It was organized in November, 1910, with 16 members. The building was erected in 1911 at a cost of \$1,500.00. The present membership is 200. About ten years ago it was planned to add Sunday school classrooms. The depression prevented this. Eight classes recite in one room. Recently the work of building these rooms was begun. Logs have been cut and money raised to pay for hauling them and sawing the lumber. The building committee, with Brother Burnette Bray as chairman, will carry the work on to completion. This church has a Christian Endeavor society that was organized soon after the church and a missionary society that is doing good work.

This is a pleasant people to serve and they frequently assist the pastor and his family in special gifts.

C. E. NEWMAN.

SHALLOW FORD.

The first of February, 1938, a foundation was laid for a twelve-foot extension to the front of Shallow Ford Congregational-Christian Church. This new structure provides two new Sunday school rooms with an eight foot hallway entrance to the main auditorium, also a belfry built on top, thereby adding to the appearance of the building. Fifteen days after the work was started, the new addition was practically complete with a new coat of paint. Other improvements have been done, planting flowers and shrubbery to beautify the place of worship. The house of the Lord should be an attractive and inviting place to go.

Since this extra project was undertaken, a noted increase in Sunday school and church attendance has been noted.

Brother R. B. Hensley is chairman of the Building Committee and Wayman Moore, treasurer. Subscriptions have been made and mostly paid to cover cost of the new addition.

There is a very live Christian En-

deavor society here, which meets every Sunday night. At present there is a membership of 52 with attendance as high as 45 at many meetings. Mr. Samuel Barber is the wide awake president.

This is a very interesting church group to serve, and may the Lord bless them with means to continue the good work. We are thankful to the Lord for all the blessings experienced.

L. L. WYRICK,
Pastor.

THEY MUST BE REMINDED.

"Christian Stewardship is the concrete expression of a living faith in God and of a sanctified obedience to His will."

"The Christian is the steward of the mental, spiritual, and material resources given to him by Almighty God, and is accountable to the Almighty for those resources."

"Stewardship of material resources is best taken care of by a regular program of Tithing."

These and other profound truths were discussed at the recent Philadelphia Meeting of the United Stewardship Council. Yet it was deplored that after generations of preaching these truths church congregations, by and large, do not fully understand them or at least do not give concrete evidence that they do.

It seems that the minister and his official family must continually use every means to remind church-goers of these profound and fundamental truths. And preaching alone will not do it.

Experience of hundreds of churches indicate that the most effective way to teach this lesson is by means of the systematic and tactful distribution of literature. One series of this literature is varied as to literary style. Some tracts in the series are inspirational, some are Biblical, some are narrative, and others testimonial.

In some churches a small committee entirely independent of the official relationship takes over the distribution of the pamphlets.

Sometimes the program lasts three months, sometimes for three years. A vast accumulation of evidence testifies to the effectiveness of this program.

The series referred to is sponsored by The Layman Company, 730 Rush Street, Chicago, a non-profit organization engaged in publication and distribution of literature on Tithing and Stewardship. This company will send to any address a complete set of 32 complete bulletins, postpaid, for 10c in stamps.

PREPARATION FOR EVANGELISM.

The thirty-second Founder's Week Conference at the Moody Institute, Chicago, came to a close Sunday night, February 6th. More than 51,000 auditors attended the various sessions, and during the seven days forty-one separate speakers brought inspiration and instruction, supporting effectively the conference slogan, "Preparation for Evangelism." Fortunately this wealth of instruction for soul-winning efficiency was made available to the largest student body ever enrolled at the Institute for the winter term, a total of 1,966 for the Day and Evening schools.

With favorable weather prevailing, registered guests were present from thirty-five states of the Union, Alaska, three Canadian provinces, and seven foreign countries. The Institute Auditorium was inadequate to care for various day-time sessions, and overflow services were provided. All evening sessions were in the Moody Memorial Church, one mile distant,

AN EASTER WISH.

May the glad dawn
Of Easter morn
Bring joy to thee.

May the calm eve
Of Easter leave
A peace divine with thee.

May Easter night
On thine heart write,
O Christ, I live for thee!
Author Unknown.

where on three of the seven evenings the Sankey Auditorium under the main auditorium was required to care for many hundreds who heard the regular program through the public address system.

A number of the evening services held semblance to the old-time revival service, so deeply spiritual and urgent were the messages, and scores of souls repaired to the inquiry room for guidance and prayer.

Among the more widely known speakers who came at the invitation of Dr. Will H. Houghton, President of the Institute, were: Drs. R. G. Lee, Memphis, Tenn.; Albert S. Johnson, Charlotte, N. C.; Herbert Lockyer, Liverpool, England; H. A. Ironside, Chicago, Ill.; and such effective laymen as Erling C. Olsen, New York, N. Y.; R. G. LeTourneau, Peoria; and H. E. Eavey, of Xenia, Ohio. Appraisals are difficult of rendering; however, many voices declared the 1938 conference to have been a summit of excellence in a spiritual power, and especially in the evidence of revival interest and fruitage.

W. M. RUNYAN,

SUNDAY IN OLD VIRGINIA.

Ah! Here we are again, Sunday morning bright and early in the Shenandoah Valley of Virginia with its scenic grandeur spread before us in all directions. No wonder we are thrilled to remember:

This is my Father's world:
I rest me in the thought
Of rocks and trees,
Of skies and seas—
His hand the wonders wrought.

This writer has viewed this panorama marvel at times when a blanket of snow lay like a mantle as far as eye could reach, when torrential rains drove against every obstacle, and vivid flashes of lightening continuously reminded one of the surcharged atmosphere; yet its wondrous beauty was not lost to our admiration.

We are riding with Rev. W. J. Andes on his way to fill his appointments, as did his late father, Rev. A. W. Andes, year in and year out through all weather and road conditions, bending himself to his task of ministering to his people, uncomplaining and unceasing in his labor of love, the very personification of Brown-ing's:

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids—nor sit,
Nor stand but go.

'Til God called him to rest, leaving this fine young counterpart to take up the torch and carry on.

Here we are at Newport Church, splendid church and people, find Bible study class under the able leadership of Brother Louderback. Then with the morning message clear and distinct, accompanied with such a quiet dignity and forcefulness one could but be impressed with the sincerity of this true son of him who went on before.

And just so with Leakesville in the afternoon and Mt. Olivet (G) for the evening service, "Billie" Andes goes preaching, teaching and singing his way into the hearts of these folk. To see these good people jam the isles after the service, a babel of friendly greetings and felicitations, is a most inspiring sight.

Last, but not least, of this day of joyful experiences was the before bedtime period of fellowship at the home of Brother L. E. Morris, at Dyke. Space, limited vocabulary, and ignorance in the use of superlatives prevent adequate description of these good people.

May God bless Rev. W. J. Andes, Christian minister, and the loyal people whom he so ably serves.

R. B. WOOD,
Norfolk, Va.

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THIS IS HOLY WEEK.

Catholic and Episcopal Churches have made much of Holy Week, but our Church, and other free churches have swung far from anything that smacked of ceremonial observance of days and seasons. But there is no good reason for us to be so unfriendly towards remembering with deep devotion and appreciation the last week of the earthly life of our Master. It is not right for one to live a very gay life for all the year until a certain season and then go into rigid self-denial of frivolous and insignificant things with the hope of making up for lost time. But surely it is right for those who love the Lord Jesus in sincerity to meet every day of a certain week each year to review what Jesus said and did on that day of his last week, and to seek to find in a finer way the fullness of the spiritual presence of the Saviour. Of course, there is no difference so far as the days are concerned: there is nothing to make one day more holy than another. But there are associations gathered about certain days that can stir the emotions and bring to light helpful truths so that life becomes a bit sweeter. This is true concerning the last week of the life of Jesus.

On Sunday Jesus rode into Jerusalem while people sang his praise and waved palm branches. Monday and Tuesday he taught in and about the temple. Wednesday there is no record of what he did. He probably was with his friends in Bethany. Thursday, the day of the Passover, he ate with the disciples in an upper room of some friend's home (probably the home of John Mark), and instituted what we know as the Lord's Supper. It was on this night that he washed the disciples' feet, and talked for so long with the disciples (read the record in John 14-17), and then went out in the garden of Gethsemane and prayed. From there he was taken to court, condemned, beaten, and prepared for crucifixion. The most appropriate time of the year to have communion is on Thursday night before Easter. It was then that Jesus started it.

The Crucifixion.

The meanest thing ever done in this world was to crucify Jesus. He was Love, Divine and human, clad in human flesh. To crucify love is violently wicked. Love is crucified only by hatred. Hatred is no better now than when it was in the heart of the ancient Jews who begged for the death of Jesus of Nazareth. Only the Romans could drive the nails, but the Jews made the plans and had the hate. Crucifixion was the worst and most disgraceful form of punishment. The Jews wanted Jesus to have it, and the Romans took some delight in getting

rid of another disturber. At nine in the morning they hung Jesus up to die while they reviled him and gambled for his clothes. They were not prepared for a storm nor an earthquake, but they got both. They did not expect him to forgive a companion in death nor to pray for them. They thought he would writhe in agony, probably for days, but by three o'clock in the afternoon he said a bed-time prayer and closed his eyes in the sleep of death. The crucifixion of Jesus was very surprising to those who were there, and has been the magnet of Love for nearly two thousand years.

When Easter Comes.

Fearful disciples and weeping women turned from the cross and the tomb in the garden to quiet and self-pity. They were sure they had come to the end. Disappointment gripped their souls. The leader was dead. The treasurer committed suicide. The spokesman had denied the Master. All had forsaken him, save a few who stood in the distance. Surely final darkness had settled down upon them. All they could do was to slip back to the grave in the early morning and anoint his dead body with sweet spices, remain to shed some tears, and then return to the old fishing nets and former walks of life. They had not learned the lesson concerning a grain of what dying in the soil and springing up with new life. They expected a gardener to move the body, but had no idea that God could or would. They knew not the Master with whom they walked. He was filled with Life. Drawing the blood from his veins did not take away his Life. It rather freed him of limitations. The dawn of Easter morn liberated his spirit so he could live with those he loved. When Easter came he walked in the garden in the cool of the day and found there a weeping woman. When Easter came he called together again those whom he loved. When Easter came the scattered disciples came to dine with the resurrected Christ, and went out to make a new world. When Easter comes to you, new life will flow through your soul, and you will seek to serve the world for which Jesus died and rose again.

EASTER AND US.

The beautiful new spring clothes which are so evident in our church services at Easter are supposed to be symbolic of the new life which is flourishing in the church. A far better evidence, however, that we have learned the meaning of sacrifice as practiced by Jesus on Calvary is the offering which we present to His church for missionary work around the world. Lovely songs and services may tickle our fancy and even help us to be happy in our hearts, but the truth of the Easter story has its best chance to live in our own souls when we bring an offering that calls for real sacrifice and place it upon the altar of the church for the spread of the gospel, which is the good news that life is eternal when lived in the presence of Jesus. It is not strange, therefore, that some of your friends will be interested in the size of the offering you put into the plate on Easter day, for it will be a token of your own love, like the sweet spices were of the love of the women who went early to the grave. Their gift was costly and fine. The Master is worthy of the best. Easter for us will mean most if we have learned the spirit of sacrifice, of loyalty and devotion, and express it in gifts for our Missions.

THE CHURCH IN CHINA UNDER FIRE

But the Missionaries Carry On.

With six bombing planes wheeling overhead dropping bombs near the railroad station and a temple, what better use can I make of my time than writing about what is happening as it happens?" So wrote Rev. Harry S. Martin, a native of Spring Valley, Wisconsin, and brother of Charles R. Martin, Wisconsin, who is working under the American Board of Foreign Missions in Gunghsien, North China, and lived through the nerve-racking days of the bombing and eventual taking of that city by Japanese troops.

"The planes circle around over the city and then over our houses and then out toward the station," Mr. Martin wrote. "As they fly lower they turn on their sides and drop bombs. We hear the explosions and the process is repeated. It is 10:45 in the morning. They have been flying over us for about half an hour. It has been a bomby morning, if one can make such an adjective. It began to rain a little about four o'clock and I got up to see whether I had my rug on the veranda.

"Before I got to sleep again there were cannon reports from the city wall. The firing persisted so it seemed best to get up and see what was happening. . . .

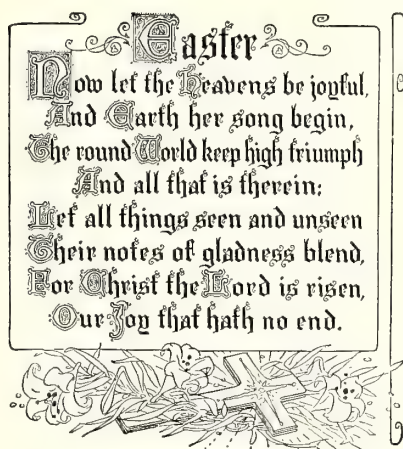
"People have been coming into the compound all morning and now our back yard is swarming with them. The little temple is crowded and overflowing on to the lawn. . . . The firing seems to come from the city wall, machine guns, cannon and rifles sweeping everything before them. The house shakes and the windows rattle as though an earthquake had struck the place. We can hear the swish not only of bullets but of cannon balls. Jim (Rev. James H. Hunter, of Peoria, Ill.) has just come in to say that a refugee woman has been wounded in the leg. It doesn't seem safe to be wandering too freely over the compound so I am taking to writing again.

"Three days since I have written and unless I get at this I shall not have my account straight. There have been so many things happening that the days already seem confused in my mind. Just now we are living as it were on an island with no word going out and none coming in. We do not have electricity so it is hard to get anything over the radio and there is no train, mail, telegraph or telephone connection. . . ."

One morning Mr. Martin and Mr. Hunter were met by a city policeman

who said that he had some Japanese women who were surrounded by a great crowd. The Americans brought the mother and her daughter, a girl of about 12, into their home for protection. At first the Chinese helper did not want to prepare food or drink for these two. But Mr. Martin asked him how he would feel if this woman was Ruth (Mr. Martin's 17-year-old daughter of whom the Chinese helper was very fond) and she were separated from her people and in fear of being shot down at any moment. This argument worked and the Chinese prepared tea and settled the two women safely in a back study.

"Toward evening word was brought me that another Japanese woman was on the place. She was very fearful at first, but when I came back she was installed with the other woman and



her daughter. She had two very darling children with her and a babe in arms. . . ."

The condition of Tunghsien following the bombs and terror of refugees, was pitiful. When a missionary from another station managed to make a visit not long after the city had been taken, he said that it indeed reminded him of the Old Testament phrase, "waste places."

But when he went back again around Christmas time he found that work had been picked up and that Mr. Martin and Mr. Hunter had conducted their annual farmers' class in the Rural Service Center with a membership of very high caliber. A new feature was the use of large Chinese water pails for hatching chickens.

Several hundred eggs are placed in one of these pails and heat is provided by charcoal heaters. The two Chinese experts who were running the experiment showed the farmers how they could tell whether the eggs were fertile or not at the end of the fifth day

by holding the egg in a small hole in the wall where the sunshine could pass through. On the tenth day the eggs were taken out and put on paper covered shelves made of kaoliang stalks.

An interesting feature of the method used was that they did not have any thermometer. They used a portion of their skin exposed to the air to tell by the feeling whether the temperature was the right degree. For testing the temperature inside the pails a man takes an egg out and holds it to his eyelid. "I could see that one advantage of that kind of thermometer is that it is not easily dropped," observed one of the missionaries.

The Tunghsien Women's Bible School was running and Jefferson Academy had about 150 students. The Girls' School had about two-thirds as many students as last year.

The church which had been damaged some, had been partially repaired and a Chinese layman had given a fine altar table on which were placed two new brass candle sticks holding seven lighted candles. Between them stood a fine cross. Everyone sang during the Christmas services from the kindergarten tots to the double male quartet from Jefferson Academy.

"Tunghsien was the first of our North China mission stations to suffer in the present calamity," writes Rev. Harold W. Robinson, after visiting the people there. "The shock that it received was terrific. But its comeback has been phenomenal."

To the friends of Harry Martin and James Hunter and to all Christians in America who grasp the significance of Christian work today in China the following comment from an American who is in the very midst of the war zone in North China, will be of deep interest:

"It became clearer and clearer," writes he, "that the missionary is in a position of such responsibility and leadership as has not been his for decades. This is partly because of his neutral position and the confidence which he commands in more or less degree from both parties in this Oriental war making him the sole mediator between them. The great exodus of trained and high class Chinese and the risks of leadership to those remaining, mean that the missionary must play the pivotal part everywhere and take again the positions for many years ably filled by Chinese. Meanwhile the need is greater than ever."

CONTRIBUTIONS

SUFFOLK LETTER.

The door to my room in the hospital has two signs on it. The one on the outside, "No Visitors," and on the inside, "The Board or Actual Hospital Expenses must be paid before the Patient leaves the hospital." These signs suggest that no visitors can enter the room and the patient cannot leave his room until he has paid his bill. The patient cannot sit up neither can he feed himself, nor write a check. The Doctors have not yet prohibited the patient from thinking, or looking out through the window. Apparently, I can safely think, and look out through the window, provided, I rest while this is going on.

Looking out through the window, one thinks of the contrast between being confined to a room, and having the privilege of going freely, as one wishes, in the great wide open spaces outside.

For the time being, it seems more expedient for this patient to remain on the inside of this room. But there is on the outside of the window, a challenge for the future.

Personally, I am thinking of nearly a thousand members and friends of three churches of my charge who are kindly wishing to help me back to health, and expressing their interest by letters, cards, friendly messages, flowers, and other expressions of friendship and good will. And there are many others who are helping to lighten the burden, and lift the cloud in these trying days.

Looking out the window brings many happy memories of days and opportunities of the past. These memories cannot be shut up in a room and kept under lock and key. They defy the limitations of any building. They remain with us wherever we go.

And then outside that window an April storm has been raging, and trying its strength upon the trees and shrubbery. Rain has been falling in torrents, but the clear sky has appeared through the clouds, and these beautiful trees stand secure in the midst of the storm. The storm will soon pass, and these trees will again be clothed in their usual spring and summer garb.

Sometimes, there is a storm on the outside, and then, there is calm.

There is a Divine Power directing life on the inside of a room and providing many blessings on the outside,

for those who trust in Him. Have faith in the present, and faith for the future.

I. W. JOHNSON,

—By Mrs. I. W. Johnson.

CONVENTION PROBLEMS.

Expansion and Finance.

The Church is the body of Christ, a living organization. If life continues, it must grow. If it ceases to grow, life ceases or becomes more or less inactive. Stationary bodies are not cumulative. The church is the Kingdom of God, operative in human society. Its mission is to seek and to save that which is lost, and such as are saved are to be added to the church. The church needs to become more concerned about its mission and less anxious about its permanency. The only salvation of the church is the salvation of the world through the church itself. The church that does

CHRIST'S GIVING.

The spirit of self-sacrifice
Stays not to count the price.

Christ did not of His mere abundance cast
Into the empty treasury of man's store:

The First and Last

Gave until even He could give no more;

His very living,

Such was Christ's giving.

—Anna E. Hamilton.

not advance has no right to be called a church. The church advances by the practical application of the gospel to the complex problems of society. The gospel is for man and not man for gospel. So long as there are individuals in the world without Christ and without the gospel, so long the church is face to face with the command of the Christ, "Go and teach all nations." Our forefathers were conscious of the command to seek and to save that which was lost. They gave themselves in great fervor to an enthusiastic and inclusive program of evangelism. Great numbers confessed faith in Christ, and churches were organized rapidly.

For the past decade we have been rather slow to plant churches in new fields. We have not been very enthusiastic in forming new organizations. We have been supposed to be conducting a program of conservation, trying to save the churches that we have already planted. A program to save ourselves is not likely to succeed. About the only way to save ourselves is to start out to save the world. About the only way to streng-

then our church is to increase the number of churches.

When we think of a program of expansion, the problem of finance is involved. It takes money to build churches and nurture them. It is much more expensive to build churches today than fifty years ago. There is a great deal more money in the world today than there was fifty years ago. We, as people, are more able to give to our church than we were a half-century ago. If we were blessed with a spirit of liberality that possessed at least a part of our people, when our church would expand, we today could expand more rapidly than they. Our liberality has failed to match our prosperity. It would be good for us as a people if we were prospered in this world's goods only to the extent that we were prospered spiritually.

The problem of expansion not only involves finance but involves leadership as well. It is not a part of wisdom to organize a church and not provide for the new organization an inspired and adequate leadership that they may not be discouraged but that always they may be filled with hope and glorious expectation. It would be easier for us today to provide funds for an expanded program of our church than to provide competent and adequate leadership. We have now come to the day when we as a church should become much concerned for ministers for our pulpits and consecrated laymen for our local churches. It would be well for the Convention in its approaching session to lay this matter upon the heart of the church that among other things they might pray definitely, first, that our people may become liberal to the extent that they are prospered, and second, that they would pray the Lord of the harvest to send forth laborers unto His vineyard. We are not producing ministers sufficient to take the places of those who either retire or are called from labor. There are a great many fine young people in our churches who are blessed with talents whom the Lord could use wonderfully in His service. Perhaps by prayer their minds might be opened to the opportunity that they might be enabled to hear the call of God, that the need of the church and of the world might be met through them.

Let us be much concerned that the Portsmouth Convention shall be free of petty contentions and that we may have with us and among us a definite spirit of cooperation and peace so that together we may face the task of supporting the churches that we now have and of formulating plans to organize new churches where they are needed.

L. E. SMITH.

UNITED PROMOTION FOR THE SOUTHERN CONVENTION.

At the call of President Stanley C. Harrell, members of the various boards of the Southern Convention met in Henderson last week to consider the matter of unifying our convention work. From 10:30 in the morning until 5:00 in the afternoon these representatives of the Church considered our problems and sought to find the best possible solution. It was difficult to agree, but before the day was done a resolution passed expressing the opinion of the group that the convention should have united promotion for all of its boards, asking President Harrell to appoint a committee, or committees, to study details and to be ready to make recommendations to the convention which meets in Portsmouth two weeks hence.

There are several ways in which this can be worked out. The one in which this writer believes is somewhat like this. Keep all boards intact as they are, for the present, at least. Elect a convention secretary or superintendent who will be an executive and field agent for all of the boards and the convention itself. Make this convention official the responsible head for all promotional activities, perhaps including the editing of THE CHRISTIAN SUN. Set up a central office with adequate help. By combining the several different offices into one and thereby eliminating some salaries and expense accounts, it is quite possible to do more effective service with the money now being spent for expenses.

The convention may not be inclined to follow this line of reasoning. If it does not, then some other plan must be discovered so that our work may not only continue, but grow. It is certainly not wise for one person to edit THE CHRISTIAN SUN, direct the work of the Board of Christian Education, and pastor a city church. THE CHRISTIAN SUN itself needs full time service, and so do the other two jobs. The convention should face squarely these problems and seek for the best solution without regard to who may now hold office. Office holders are eager that the convention shall do exactly this, and they will abide by the decision of their fellow workers, and do it gladly.

F. C. L.

"The chief function of religion," said Dr. Edgar Sheffield Brightman, "is to realize in feeling, in thought, and in action, a due sense of the worth of personality, individual and social, human and divine.

LIFE'S BEAUTIFUL TREASURES.

The other day I looked at a memory book—of "Storms"—and I was wondering . . . why don't you and I make memory books, too? There is so much strength in looking at lovely things, and all about us there is beauty for a look—life's beautiful treasures. "We must own what we own not—

The sunset light upon the sea,
A passing strain of melody
Are ours beyond recall.

What would you put in your memory book? Storms? War? Failures? I'd like to put a rainbow in mine and under it those beautiful words of Gipsy Smith's: "God walked through the fields one day and took the colors of all the flowers and wove

THERE IS A MAN ON THE CROSS.

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the Cross—
The first time I heard it,
I went out and searched—
And found a man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of his feet.
But he said, "Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down."
And I said, "But I cannot hear you cry.
What can I do?"
And he said, "Go about the world—
Tell everyone that you meet—
There is a man on the Cross."
—Elizabeth Cheney.

them into a beautiful mantle and wrapped it around the shoulders of a shivering storm." I'd like to keep in my memory book the beauty of a reverent face at worship, the loveliness of a lovely soul, the nobility of Christ-like character, or "like a candle white in a hallowed place, the sacred light of an aged face." I'd like to imprison in my memory book the "sachet of blue-bottled wind," the "thunder of the swallows in the chimney," and "the sound of the green grass growing."

Others have treasured them—these beautiful "unconscious hoardings of a soul"; one saved "clear shining after rain," one "the water courses of Reuben," one "the willows" by the rivers of Babylon. One treasured a garden in Arimathaea, one the fragrance of an alabaster box, one the memory of a Supper Table with its

beautiful "after dinner speech," one an Upper Room, and One a Cross!

GOD HAS HIS MEMORY BOOK, TOO.

With gentle hand and loving look
God must have made His memory Book;
And there He keeps undimmed by age
Some precious saying on each page,
While from the leaves so oft tear-marred
The fragrance of the spikenard
Still tells in poignant gain and loss
Of Love that suffered on a Cross.
Within these pages' sweet possession
We note His "Word of Intercession;"
Or where a thief's heart doth unhardened
We mark His "Word of Kingly Pardon."
And here with tenderness that's rare
Abides His "Word of Filial Care."
The loneliness, the human need
Are treasured here for all to read.
I trace them all; it is for me
That Word of Final Victory" . . .
While His last "Word of Perfect Trust"
Subdues the fearful "dust to dust."
Thank Thee, God, that we may look
At such a precious Memory Book.

Such treasures are priceless. They can never be stolen from us. Such memory books will never get dog-eared, nor out-worn. Such keepsakes will never have to be thrown away for lack of storage room, nor left behind when we take our journey to that Treasure City whose very gates are pearls, whose foundations are made of jewels.

Some treasures come from without. All memory books are made of treasures like that. They become dearer as they are shared with others. Some treasures are mined from within—treasures of character. They become dearest when they are shared with Him. Treasures!

How dear they are—that silken knot of blue,
That yellowed page, that withered rose,
Each true heart knows.

Such trifling things, of little worth are they,
Yet love-gifts—and above our gold
These things we hold.

It may be God has precious keepsakes, too:
The two small mites that one let fall
When 'twas her all.

The spices sweet on which the tear drops fell,
That by those tender hands were borne
On Easter morn.

The fragments of an alabaster box,
Once broken, that a heart its store
Of love might pour.

Small things—yet priceless love-gifts.
Can it be,
That among God's keepsakes there is aught
My love hath brought?

LOUISE INGLES HYDE.

Undoubtedly Christ would have his moments of invective for our modern sinfulness, but it is far more true that, having denounced sin, he would then go back to his main business of demonstrating in personal contacts the contagion of righteousness, because of his very great love for humanity.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE EASTER OFFERING.

"This do in remembrance of me," so said our Lord as he gave to the disciples the emblems of His own sacrifice. His body is yet bruised and broken. His heart is still in anguish for a world that is unregenerate. We, too, may give of our self and substance in remembrance of Him. This, we will do on Easter as we lay our dimes, dollars, tokens of our services and self on His altar to be used in sharing His love and His life with others. Every pastor in all our churches of the Southern Convention have been asked, not by the Mission Secretary only, but by the Convention itself, to give all their congregations and all the peoples of their congregations the privilege of making an offering at Easter, that we may share the fact of His Resurrection with those who suffer in ignorance of that fact, whether at home or abroad. We are called upon now, not to show our respect to a Board, or a Secretary, but to show our willingness to share with others the best that has ever come into our own lives, namely, the life of Him, Who said, "I am the Resurrection and the life; no man cometh unto the Father but me." It is because we want to invite men and women, boys and girls, to come unto the Father through and by the power of the Spirit of God as revealed in His Son that we ask all our churches to take the Easter offering for missions. Letters have gone to every pastor for the offering. The case is now in the hands of pastor, the secretary and the congregation in every church. May God in infinite wisdom and love guide each and all, and give to each and all the joy of a glorious Easter.

J. O. ATKINSON,
Mission Secretary.

CHRIST IS ARISEN INDEED.

One cannot go through this week without missing something quite wonderful, if one does not read the accounts given by the four gospel writers of the Crucifixion and Resurrection of our Lord. Try the experiment. It will please and help very decidedly. If one wants an hour, or less, of real enjoyment, just let one read without prejudice and without haste the last chapter of Matthew, Mark, Luke and John. Talk about chaste, language, engaging narrative, and the "king's English," to the delight of mind and heart, here you

have it. If I did not believe the Bible an inspired Book on any other account I would be forced to believe it solely on the ground of its superb and unparalleled style, sentence construction, gripping narrative. Jesus Christ has arisen indeed. No one person, and certainly no four persons, could write of Him and His Resurrection as the writers, Matthew, Mark, Luke and John have done, unless there was absolute truth, reality, fact, in their narrative. They were not trying to deceive folks; under an influence natural to the point of being supernatural; they were just telling the plain, straight-forward, unvarnished truth. They portray the weakness as well as the strength of the situation they are describing. Some doubted the reality of the Resurrection and



OUR LYNCHBURG CHURCH
One of the Churches Being Helped by
the Mission Board.

these writers tell you so. They didn't try to make one think that all were agreed; they state the facts and hand the case to the jury—that public and those individuals, who were on the jury then and all on the jury yet, deciding in each case for one's self.

And so we come now, whether on the exact day of the year, or not, we come to the event in the world's history, that most important of all events, the Crucifixion and Resurrection of our Lord. As has been so often pointed out the world honors and magnifies other names because of the lives they lived. We worship Jesus Christ because of the death He died. He compelled the men of His time to crucify Him when He was only thirty-three. I say compelled because He would not relinquish the world vision He had of the fatherhood of God and the brotherhood of all mankind, even in the face of the most cruel and shameful death. By modifying His ideas, by compromise, He might have lived on the earth to have been fifty, or sixty, or seventy.

But there was no compromise. He came to establish the kingdom of God on earth and this He could do by giving Himself, all that He had and was, even in an ignominious death. Here is the world's supreme sacrifice. And He invites all men everywhere to enter in to that sacrifice with Him, and through self-denial for His sake, come to be heirs and joint heirs with Him, in making this a better world, in establishing here on earth the kingdom of heaven. This is that for which He gave Himself on Calvary, and that to which He invites all of us to give ourselves, that He through us and that we through Him, may make a warless world; a world of peace and plenty; a world of justice and mercy; a world of love and brotherhood. This was His task and is today His task through us who are willing to deny ourselves in His name and for His sake.

This is the Resurrection message, the missionary message, ultimate victory through Him who said: "All power in Heaven and on earth hath been given unto me. Go ye therefore."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 9, 1938.

Sunday Schools.

Fuller's Chapel, Henderson, N. C.	\$ 5.00
Bethlehem (Nans.), Suffolk, Va.	2.05
Mt. Herman, Garner, N. C.	4.00
Biscoe, N. C.	2.15
Sanford, N. C.	2.00
Mt. Bethel, Stokesdale, N. C. ...	1.82
Wakefield, Va.	2.15
New Lebanon, Elberon, Va.	3.00
Holy Neck, Holland, Va.	7.80
Winchester, Va.	33.70
Holland, Va.	5.86
First, Norfolk, Va.	2.00
Auburn, Raleigh, N. C.	2.27
Newport, Shenandoah, Va.	2.91
Union Ridge, Burlington, N. C. .	6.00
Suffolk, Va.	25.00
Park's Cross Roads, Ramseur, N. C.	4.00
Isle of Wight, Va.	2.00
Linville, Va.	6.26
Wake Chapel, Fuquay Springs, N. C.	4.00
Total	\$ 123.97

Specials.

E. J. Cheatham, Franklinton, N. C.	\$ 19.00
Total for week	\$ 142.97
Previously acknowledged ...	9,959.70
Total since Sept. 1, 1937...	\$10,102.67

As our Convention has voted and arranged, we sincerely trust every church and Sunday school will take the Easter Missionary offering. Thanking everyone who helps in the name of our Arisen Lord.

J. O. ATKINSON,
Mission Secretary.

GUILFORD DISTRICT RALLY.

Women of the Guilford District of the North Carolina Woman's Missionary Conference met in annual session with Palm Street Congregational-Christian Church, Tuesday, March 30, 1938.

The meeting was called to order by the district superintendent, Mrs. A. B. McFarland, of Guilford College. The program was based on "The Supreme Challenge of the Church," with scripture reading from Isaiah 61:1. Appropriate words of welcome were given by Rev. M. A. Pollard, pastor of the entertaining church.

The roll call showed delegates as follows: Greensboro, First, 20; Greensboro, Palm Street, 16; Monticello, 8; New Lebanon, 3; Reidsville, 3; Pleasant Ridge, 1; Hines Chapel, 8; Winston-Salem, 4. Ministers present were: Revs. B. J. Earp, W. E. Wisseman, J. L. Foster, M. A. Pollard, J. L. Neese, C. L. Moody, Jr., G. C. Crutchfield, and W. M. Jay. Rev. Crutchfield introduced the ministers and visitors to the rally. It was very gratifying to have such a goodly number present; we feel that the pastors of our various churches are behind the missionary societies.

The superintendent's message was most inspiring. Her topic, "The Church and the Missionary Societies," tended to show the necessary relationship and harmony that must exist between the two if we are to help bring God's Kingdom on earth. The Church is dependent on the auxiliary bodies in order to function as God would have it to.

The rally was fortunate to have Mrs. R. J. Sykes as soloist. "My Task," and "I'll Go Where You Want Me to Go," were beautifully rendered.

The morning address was delivered by our own Miss Pattie Lee Coghill, an Elon Alumna and North Carolinian, now field worker for the Congregational-Christian Churches of the South. No one could have delivered such an inspiring message and given it in that way of Miss Coghill's. She truly has individuality and personality. Her address, "Saved to Serve," contained, briefly, the following points: (1) The church should have one big organization arranged to include every woman of the church; (2) Each of us should face the existing problems of today—war, race, industry, society, tenants, etc.; (3) Church women should be world-minded—interested in and attempt to understand the problems of the world and attempt to bring about peace; (4) The church should undergird her responsibilities with Christian living.

The morning worship service, in

charge of Mrs. W. E. Wisseman, was most challenging and uplifting. The noon meal was bountiful and indeed well prepared by members of Palm Street Missionary Society. The afternoon address by Dr. J. O. Atkinson was read by Mrs. Mattie Cox Parker. Dr. Atkinson was unable to attend the rally in person, but he was there in spirit. His subject, "Good Tidings," showed us that we must minister to those who need us and that we must share with others. The glad tidings become "Good Tidings" when we do this. Our foreign missionaries do not leave when danger confronts them. This takes courage. With Christ as our example, we will strive to attain our goal.

"Our Mountain Work" was delivered in minute detail by Rev. B. J.

AN EASTER PRAYER.

Lord, now that spring is in the world,
And every tulip is a cup
Filled with the wine of Thy great love,
Lift Thou me up.

Raise Thou my heart as flowers arise
To greet the glory of Thy day,
With soul as clean as lilies are,
And white as they.

Let me not fear the darkness now,
Since Life and Light break through Thy tomb;
Teach me that doubts no more oppress,
No more consume.

Show me that Thou art April, Lord,
And Thou the flowers and the grass;
Then, when awake the soft spring winds,
I'll hear Thee pass!
—Charles Hanson Towne.

Earp, home missionary in Carroll County, Va. There are many difficulties, obstacles, etc., that must be overcome before the mountain people will be won to Christ. The Mission Board wisely chose the present representative, he is alert, interested, and truly a man of God.

The following officers were elected: Superintendent, Mrs. Viola Cockman, Greensboro; Assistant, Mrs. D. E. Mitchell, Reidsville; Secretary, Vera Geringer, Brown Summit; Assistant Secretary, Mrs. Fred Rudd, Greensboro.

Heretofore, Winston-Salem Church has not been on record in this district. It is now on the rally record and should be placed on State roll. There is an active society there. Dr. W. M. Jay is pastor, and the Guilford District Rally is to meet there next spring.

It was moved and carried that henceforth all delegates to this rally are to pay 25c per plate for lunch to the entertaining church.

This was one of the best rallies this district has held. More than seventy registered delegates and visitors were present.

VERA GERRINGER, *Sec'y*,
Brown Summit, N. C.

ALAMANCE MISSIONARY RALLY.

Under the splendid leadership of Miss Sadie Fonville, president of the Alamance District of the North Carolina Woman's Missionary Conference, the district rally was held at Union Christian church, Union Ridge, North Carolina, March 29th, with very good attendance.

The meeting opened with devotionals led by Rev. Millard Stevens, pastor of the host church, and the program: "The Supreme Challenge of the Church," carried the theme, "To Give a Garland Instead of Ashes," throughout the day.

The following ministers were present: Dr. J. H. Lightbourne, Rev. B. J. Earp, G. C. Crutchfield. State officers present were: Mrs. J. H. Lightbourne, president of Woman's Board of the Conference, Burlington; Mrs. H. D. Lambeth, secretary, Elon College; Mrs. W. R. Sellars, superintendent of Spiritual Life, Burlington; Mrs. W. M. Hook, superintendent of the Cradle Roll department, Elon College.

The superintendent's message was splendid. Miss Fonville has made during her chairmanship of the district, a most faithful worker. She chose for her subject, "The Church and the Missionary Societies."

Miss Patty Lee Coghill, Jacksonville, Fla., was at her best when she spoke interestingly on "Saved to Serve."

The ladies of the Union church served a nice dinner in the hut near the church and at 1:30 they gathered again in the church for the afternoon session, which opened with devotional by Dr. J. H. Lightbourne, Burlington. Dr. J. O. Atkinson's message, "Good Tidings," was heartily enjoyed by all. Rev. B. J. Earp gave an interesting account of "Our Mountain Work."

Miss Tora Rudd was elected president of the District the coming year, and Mrs. Mattie Parker, assistant, with Mrs. L. L. Hooper, secretary. By invitation the meeting next year is to be with Bethlehem church.

MRS. H. D. LAMBETH,
Sec'y, W. M. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

NORTH CAROLINA-VIRGINIA PILGRIM FELLOWSHIP ANNUAL SPRING RALLY.

FIRST CONGREGATIONAL-CHRISTIAN CHURCH, BURLINGTON, N. C.
APRIL 23, 1938.

THEME: *"Religious Living Today."*

- 2:00 Registration.
- 2:15 Devotional—Rev. W. E. Wiseman, Greensboro, N. C.
- 2:30 Business Meeting—Walter Cooper, President, presiding.
- 3:00 Address—Dr. L. E. Smith, President of Elon College.
"Personal Religion in a Modern World."
- 3:45 Discussion Groups:
"Religion and the Development of One's Personality"—Miss Frances Foster.
"What Personal Religion Means to an Individual"—Rev. Millard Stevens.
"What Personal Religion Means for Society"—Rev. W. E. Wiseman.
"Personal Religion Expressed in Service and Sharing"—Dr. J. H. Lightbourne.
- 4:30 Recreation—Misses Elberta Murray and Dorothy Truitt.
- 4:45 Reports from Discussion Groups.
- 6:00 Banquet—Dr. Merton French, Professor of Religion, Elon College, Toastmaster.
- 7:15 Installation of Officers—Rev. Millard Stevens.
- 7:30 Candlelight Communion Service—Dr. J. H. Lightbourne.
- 8:00 Adjournment.
Registration fee—10c.
Fellowship Supper—25c.

All those who come from a distance too great to go back home that night will be provided homes to spend the night in Burlington. They should write to Walter Cooper, 214 Ruffin St., Burlington, N. C.

BANQUET FOR YOUNG PEOPLE.

There will be a banquet for young people at the Southern Convention meeting in Portsmouth, Va., on Thursday evening, April 28th, from 6:15 to 7:45 o'clock. The Eastern Virginia Pilgrim Fellowship is planning this banquet program. The prospects are good for a very profitable and pleasant evening. Rev. Leonard M. Outerbridge, executive secretary of our denominational boards, will be the speaker for the convention that

evening. It is hoped that every young person who can do so will be present for the banquet and the evening session.

AN EASTER MEDITATION.

By DOROTHY FRENCH,

Superintendent of Devotional Life,
Southeast Pilgrim Fellowship.

Throughout the dim and misty ages of all time men have been seeking God; as this Easter-tide draws near, we are even more aware that, despite all the materialism of our times, men are still seeking God. Youth is a part of those who are involved in this great search. When, in fact, have young people ever been more genuine in their search for the eternal truths of the universe? Some may argue that it isn't God that is being sought always but merely food and clothes, shelter and rest; nevertheless there is something that urges men on, something that will not let them stop. This has been true since the world began, throughout all ages, among all the races and nations of the earth.

"For this is life. . . . To know. . . . God."

"Our hearts are restless till they find their rest in Thee."

There is a book, a library no less, of stories and songs, history and biography, sermon and drama, that presents a moving-picture from the lives of people of all ages long ago, of their adventures along the way as they found God and of what he has to do with everyday life. At first God seemed far away and unwilling to be known, but this was because their knowledge was limited and only increased gradually as their interests became broader and they learned to be fair, friendly and unselfish with other people. At last came One who tried to make everyone see that God is not a thing to be afraid of, but a Father full of loving kindness; unselfish and concerned only for the well-

(Continued on page 15.)

WILL THE TEACHINGS OF JESUS WORK TODAY?

CHRISTIAN ENDEAVOR TOPIC
FOR APRIL 24, 1938.

SCRIPTURE: Matt. 5: 9, 38-48; 7: 12.

Daily Readings—

Monday—Jesus' Hard Sayings—John 6: 57-59.

Tuesday—Jesus' Sayings on Preparing for the Future—Matt. 6: 24-34.

Wednesday—Do Jesus' Sayings On Prayer Work?—Matt. 7: 7-12.

Thursday—Is Divine Healing Practical?—Mark 16: 17-20.

Friday—Are Men "Born Again" Today?—John 3: 1-13.

Saturday—Dare We Practice All the Sermon On the Mount?—Matt. 7: 24-29.

E. Stanley Jones says: "Everybody is breaking up. Everything will have to be made new. After what image? That is for the younger generation throughout the world to say." Amid the crash of empires and change of things, there are those who say, "Let us maintain the state of things as they are." There are others who say, "Let us have a better day in which the right of life and the pursuit of happiness shall be more equally guaranteed." These two types of persons "Call each other names." The one is called a conservative. The other is called a liberal or radical.

In the Sermon on the Mount, Jesus uses "salt" and "light"—(Matt. 5: 13-16). "Salt" saves, or keeps. That would be conservative. "Light" shows the way by enlightening the mind and heart. Is it possible to be both "conservative" and "enlightened." Read I Thess. 5: 21.

For Consideration—

1. How do I know Jesus is interested in my personal religious life?
2. What new attitudes should I develop?
3. What teachings did Jesus give on evangelism?
4. Why do I believe Jesus believed in peace?
5. When does pleasure become a danger, and fun become sin?
6. How did Jesus feel toward Samaritans in His day?
7. Who should take the first step, and how to eliminate prejudice?
8. How do we know that Jesus believed in the Church?
9. How can I be more loyal to other Christians and to the Church?
10. How should we prepare ourselves to get the most from Church worship?

Suggested Hymns—

"This Is My Father's World."

"Lord, Speak To Me, That I May Speak."

"Work For the Night Is Coming."
S. E. M.

Be sure that a delegate from your Youth Fellowship is going to Rockford, Ill., for the biennial meeting in June.

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE VICTORIOUS SERVANT. (Easter.)

LESSON III—APRIL 17, 1938.

GOLDEN TEXT: *This Jesus did God raise up, whereof we all are witnesses.*—Acts 2:32.

SCRIPTURE LESSON: Acts 2:22-36.

Before discussing in general outline the lesson for today, it might be well to call attention to the fact that the sermon from which it was taken—Peter's sermon at Pentecost—a sermon that is so sound, so simple, so scriptural, and so spiritual that it is a pattern or example for preaching at its best even today, and a sermon that brought five thousand to Christ, was preached by one who at one time was a rough, and apparently an uncultured, certainly an untrained man, a fisherman. When Jesus first saw him He saw all too clearly the man's limitations, his lack of self-control, his instability, his impetuosity, his rough and ready self-confidence. But He also saw just as clearly his finer possibilities and his potential strength. "Thou art Simon; thou shalt be Peter (A Rock)" said Jesus. And Jesus with Peter's help, and Peter with Jesus' help made the thing come true. As Peter came under the influence of Jesus' teaching and influence, and as he responded to it and yielded to it, he became a new man. Here at the beginning of this lesson we find an illustration of newness of life through Christ, of which the Easter story is the prophecy and the pledge. We have no idea of what we could become and what we could do if only we would completely and consistently surrender our lives to Christ, and respond to His call.

The Man Christ Jesus.

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God unto you by mighty works and wonders and signs which God did by Him in the midst of you, even as ye yourselves know." Peter began with the historic Jesus, the Son of Man. Christianity begins there. It is rooted in a historic person, the Man Christ Jesus. God had given abundant evidence that His spirit was in Him and His approval upon Him. Mighty works evidenced supernatural power at work through Him, amazement and wonder accompanied these mighty works, and signs were given that God was well pleased in His Son. These listeners of Peter knew this, these things had been done in their very midst. Jesus cannot be ex-

plained away. He presents a stubborn historic fact. It may be difficult to explain Jesus; it is impossible to explain Him away.

The Crucified Jesus.

"Him being delivered up by the determinate counsel and foreknowledge of God, ye by the hand of lawless men did crucify and slay." These men had crucified Jesus of Nazareth. He had come unto his own and his own had received him not. But his death on the Cross had not been an accident or even an incident. God had sent His Son into the world to be the Saviour of the world, and the Cross of Christ was an essential factor in that salvation. Furthermore

FOR ME.

Under an Eastern sky,
Amid a rabble cry,
A man went forth to die,
For me!

Thorn-crowned his blessed head,
Blood-stained his every tread,
Cross-laden on he sped,
For me!

Pierced glow his hands and feet,
Thru hours o'er him did beat
Fierce rays of noon-tide heat,
For me!

Thus went thou made all mine,
Lord make me wholly thine,
Give grace and strength divine,
To me!

In thought and word and deed,
They will to do; ah! lead my feet
E'en though they bleed,
To thee!

Author Unknown.

Christ was not an unwilling sacrifice. They had crucified Him with His consent. He had power to lay down His life and the Father had given Him power to take it again. Christ gave himself for our sins. By the obedience of one man were many made righteous. It took courage for Peter to charge those men with crucifying his Master. The Spirit had changed Peter from a fearful, weak, disheartened disciple into a courageous, strong, victorious apostle. The Spirit of God gives power to witness for Christ.

The Risen Christ.

"Whom God raised up, having loosed the pangs of death; because it was not possible that He should be holden of it." The resurrection of Christ is a historic fact. It was the absolute consciousness and conviction of this fact that so completely transformed the disciples and sent them out to conquer the world. The history of the Christian Church is a con-

tinuing witness to this fact. There may be some mystery as to the "how" of the resurrection; there can be no question as to the "fact" of the resurrection. As Peter says "it was not possible that he should be holden of it (death). The universe would be a hollow and a blasphemous mockery if such a one as Christ should die. It would be contrary to all common sense if the universe did not conserve human and personal values. Peter marshalled a list of scriptures to prove to his hearers that Christ should rise from the dead. But the most vital thing he said was that they were all "witnesses" of that fact. After all the resurrection is not so much a thing to be explained, as something to be experienced. "This Jesus did God raise up," said Peter, "whereof we all are witness." The true Christian can witness to the fact that Christ lives and is alive forever more.

The Spirit of the Living Christ.

"Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath poured forth this, which ye see and hear." After He rose from the dead He appeared to His disciples often enough and over long enough a period to convince them that He actually was alive for evermore. Then He withdrew His visible appearance from them—He ascended up into heaven, He became a part of the spiritual and unseen order. But He did not withdraw His spiritual presence and help. At Pentecost He manifested Himself with power through the coming of the Holy Spirit. Hereafter the disciples had Him as a continuing presence. The Holy Spirit is the Spirit of the Father who was manifested in the historic Jesus mediating the spirit of the eternal Christ in the common experiences of men. Jesus has not left us comfortless, or alone, or orphans, as one rendering makes it. Through the Holy Spirit He is at work in the hearts of His followers and in the world. He has promised to give His power to those who undertake His work. "Ye shall receive power after that the Holy Spirit is come upon you."

The Lord and Christ.

"Let all the house of Israel therefore know assuredly that God hath made Him both Lord and Christ, this Jesus whom ye crucified." The stone which had been rejected by the builders had become the cornerstone of a new and eternal spiritual order. That meek man whom they had crucified and as they thought put to death on

(Continued on page 14.)



MONDAY.

THE QUIET HOUR.

I have a little inner shrine
Where I take me every day,
To hide away for just awhile
From life and work and play.

There, from a living fount I draw
Of deep and boundless love,
To come away refreshed and filled
With strength from God above.
—Doris Wood.

TUESDAY.

SWEET FOR THE BITTER.

"The water that I shall give him shall be in him a well of water springing up into everlasting life."—John 3:5-15.

We are told that in the Mediterranean beyond Syria there is a spring of sweet water springing up with such force that it pushes aside the salty sea water and it may be dipped up and drunk. This spring, they say, is fed by the Lebanon Mountains.

This freshwater spring in a salty sea is a picture of the springs of eternal life in the Christian soul. However alien or hostile might be the surroundings, the Christian soul is fed from the hills of heaven and are kept sweet—midst all life's bitter surroundings.

Prayer—Our Father in Heaven, be Thou the refreshing of our souls midst the worldliness of this life with all its bitterness. Feed Thou our souls by the all-powerful refreshing of Thy spirit. *Amen.*

WEDNESDAY.

AS A LITTLE CHILD.

"Jesus called a little child unto Him, and set him in the midst of them"—(Matt. 18:1-6, 10-14), and said,

"Except ye be converted and become as little children, ye shall in no wise enter into the kingdom of heaven."—Luke 22:32.

Jesus was always a friend to little children. It is assumed also that little children knew this for they were

often with Him. So true was the spirit of the child that He identified Himself with their lot, and when the older ones objected He told them that of such is the kingdom of God, and that they must become like them.

Prayer—Teach us the lessons of simple trust and happiness. *Amen.*

THURSDAY.

ARE PARENTS ALWAYS RIGHT?

"Children, obey your parents in the Lord, for this is right."—Eph. 6:1-8.

Our minds often hark back to our parents and their early homes, habits and customs. We recall the family altar, the church-going habit, and the simple family pleasures. They never knew a night-club, a cock-tail party, or a motion picture, and many other things so well known to life today. Their conversation was not always "smart," but they believed that walking with God was the secret of success and somehow they seemed to have laid upon the springs of happiness.

We feel sure that many modern parents are not always right, but the text places obligation "in the Lord." As fine as the present generation may be, we long to see them inclined to the faith of our fathers and to seek Him who is the fulness of life. Parents can be right only in obedience to their Heavenly Father.

Prayer—Our Father, we know that the dizzy modern world does not satisfy. We pray to Thee to give us the simple faith of our fathers and a trust in their devoted spirits. *Amen.*

FRIDAY.

THE SOUL'S SOLE ESSENTIAL.

"We look . . . at the things which are not seen: for the things . . . which are not seen are eternal."—II Cor. 4:18.

We are impelled to look at life from the spiritual viewpoint or lose its value entirely. Life is just what we do every day, and it is filled with

hundreds of modern inventions that demand our time—radios and automobiles, etc. . . . But we are certain that heaven does not look at life through these things; if so there are hosts of the ages past who never saw such things and therefore lost.

In a word, mere things are not essential to life. All great qualities of character are possible without modern luxuries. The soul is the sole essential of the worthy life.

Prayer—Our Father, help us to live by the wooings of Thy Spirit as it is in Jesus Christ. We like things. Thou hast given them to us. But forbid that we shall cling to them. Make us rich in soul for Jesus' sake. *Amen.*

SATURDAY.

A BEAUTIFUL NAME.

"Holy and reverend is His name."—Psalms 111.

We are told that the Moslem has ninety names for their God, and all their devotees know them.

How many names for God have you? How many beautiful characteristics of God do you know? He is a God of love, peace, mercy. He is Father, Wonderful Counselor, Mighty, etc. . . .

It is feared that we are not trained to meditate upon God's names and the characteristics by which He is known. It is a good exercise to read the Bible looking for His names. As you proceed, make a list of what you find.

Prayer—O Lord, teach our hearts to extol Thy infinite qualities, and to meditate upon Thy name both day and night. *Amen.*

SUNDAY.

CHRISTIANITY IN THE SUBCONSCIOUS SELF.

"Every man's work shall be made manifest."—I Cor. 3:9-15.

We have read a story of one Col. Robins, who during a campaign was
(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THIS WATCH.

By REV. JOHN G. TRUITT, D. D.

"He made everything beautiful."—Ecc. 3:11.

This morning I am going to talk to you boys and girls about this beautiful watch. My text found in God's Word is: "He made everything beautiful." But let me tell you in the out-start that you are far more beautiful than this beautiful watch. God's children are the most beautiful things God ever made. But let us talk about this watch.

First—It has a chain. That is to keep it from getting lost, or being dropped and broken. You are bound to your God with chords of love for the very same reason. Do not break that chain by bad habits of neglect, or indulgence, or wrong-doing. Strengthen that chain by attending Sunday school and church every Sunday morning; and by remembering to pray every day.

Second—It has a message. In fact that is what this watch is for, to tell its message. Its message is the time of day. Let me ask it what time is it, O beautiful watch, and it replies at the present moment, six minutes past eleven. And this watch is always ready with its message. I have some engagement to keep, some time to make, some work to do; and this watch is faithful to proclaim its message to me to help me. Boys and girls, you, too, have a message. For your message the world is waiting, friends, and fellow citizens will be needing, and are even now needing your message. Be faithful in proclaiming it.

Third—It has work to do. Its work and its message go hand in hand, or its work is to move its hands constantly, steadily toward fulfillment of its duty. It could not give forth its message unless the labor went on within. There is something within, alive, ticking, working, moving, that keeps it in constant preparation to tell its message. Its work is announcing the time of day and night. It is what goes on within that makes the hands give their signals. You are here now thinking about God, and religion, and Jesus' noble life, and his work of love for us, and his challenge of duty to us; you are here to talk to God in spirit, to close your eyes in worship, and open your hearts in love, to sing—ah! all these things are helping that *something within* in prepara-

tion for the *work without* which is yours to do.

Fourth—It has power. There is strength within this watch—a power plant is in there which we call a mainspring. That mainspring is so fashioned that its power serves both to pull, and to hold-back! If it pulled too fast it would cause the hands to tell a falsehood. We go too fast and our lives are warped out of their right place. But in this watch there is that which holds back. This makes the watch tick off its time just like the stars move in their orbits. This watch and the stars walk side by side! You may walk side by side, boys and girls, with the stars of the universe if you do not go too fast, nor loiter along the way. Or let me say this if we keep our lives "chained" to God, through Jesus, we shall walk with the eternal God; and be somebody in the world.

Let me call your attention to the simple, but very important fact that this mainspring must be tightened regularly. That is called winding the watch. If that is not done the watch does not, cannot, do its work! You may in very truth tell a neighbor tomorrow that yesterday morning you were winding your spiritual watch when you attended church. You wind your spiritual watch when you talk to God in the morning and evening in prayer, and you wind your spiritual watch when you listen to him in Bible reading, or quiet thoughtfulness. Do you want power? Pray! Worship God in his holy places, commune with him, for in that there is strength.

You need power to hold back from temptation to do wrong, or to failure to do right; to refrain speaking an ugly word, or making an unkind wish, or doing a bad deed. Power to pull forward courageously is found in this watch. That power came from "winding the mainspring regularly," and you will have power if you do neglect your spiritual needs.

Fifth—It is valuable. This watch cost a lot of money. It has solid gold about it, twenty-one jewels in it, high grade brass, and very fine steel within it—and only think of all it took to go deep into several different mines of the earth, and about the world to get the metals found herein. Even this beautiful, thin crystal, was once mere sand and other such things. This watch cost more than money. Hard work, great skill, inventive genius,

rich personality lies back of it in the watchmakers that made it, and the honesty and integrity of the men who merchandised it, all these things are back of it to make it cost a great deal. *You cost far more.* God's word says, "You are bought with a price." And that is a very real price. You are infinitely valuable.

Sixth—It is a result. Back of this watch is the mind that made it, that designed it, and decided its purpose and destiny. This watch did not just happen. It is the result of thought. Thinking is back of this watch. Back of this world, as true in its moments, is God who thought about it, and each of you.

Seventh—It is a gift. A surprise, for it was given to me! At Christmas time somebody thought about it, and others were told about it, and they all thought of the joy it would give me, and the help it would be in my work—help me not to preach too long sermons, I suspect—and help me not to start my services too soon, for I have always been tempted to begin a service before the time had arrived. I like to be on time. And so the first church I had after seminary days gave me this beautiful watch, or the money, and I had the pleasure of purchasing it. And I like it! It is a gift! A good and noble gift! You are God's gift to your parents and the world, and God has given you the greatest of all gifts.

"God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." How lovely Jesus is! And He is a Gift!

God made everything beautiful.

FAMILY ALTAR.

(Continued from page 12.)

worn to the breaking point and lost control of his actions. However, we are told that this loss of control did not get him into trouble, for he had a subconscious self which through the habits of years functioned properly.

After all, the character of any individual is that which reveals itself when he is free from surveillance or restraint. A man's character is what he is when nobody is looking; it is what he is in the dark.

Prayer—Our Father, we pray for the integrity and the truth of Jesus Christ in our inward self. Wherever we go, whatever we do, and whatever befalls us, we pray that we may always be found true. *Amen.*

"Whenever we think of the actions of our fellow-men it is the part of love to be slow in judging their motives."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our little children are looking forward to the school closing which is just one more month. They are having their school plays and quite a number of our little folks are in the plays. Oh! how happy they are to be in the plays and how they do enjoy the privilege of having a part. Parents enjoy seeing their children act their parts well. When the plays are given whether it is raining or not, the parents are there.

The writer makes it a point to attend the school plays because we always have a number of children in the plays. We like to encourage them by going to see them act and we, too, get lots of joy out of it. The orphanage has two to graduate this year. A boy and a girl. The girl will enter college next fall. The boy will seek work where he can earn his own living.

It is just as heart-breaking to the children here to leave when their time comes to go, as it is in our own home.

It has been home to them. It is their only home now. The writer will remember the day he left home to establish his own home and make his success or failure without parental care. His eyes filled with tears and a lump in his throat that almost choked him. Several years ago we had a girl who had finished her high school course and had taken the business course at Elon College. She had secured a splendid position. The day came for her to go. She went up stairs and got her suit case and came down. When she started to tell us good-bye she broke down and wept as if her heart would break. She said: "I did not know it would be so heart-breaking to leave the orphanage." She has made good and is now educating her younger brother out of her savings.

The orphanage has three girls and one boy who will finish their business course the last of May and they, too, will have the same experience.

It touches one's heart when a child comes in the institution and as it grows and develops into a young man or woman, as the case may be, they grow into your heart as your own and then when the time comes for them to go out it often brings a heart-ache and a silent tear. It is great that children who have been left homeless and helpless in the world to have a home that the church has established, to which they can go. It gives them

an opportunity to make good and be useful citizens of our great country.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 14, 1938.

Amount brought forward \$5,314.16

Sunday School Monthly Offerings.

N. C. & Va. Conference:	
Durham	\$30.40
Union Ridge	5.00
Burlington	36.27
Reidsville: February	6.98
March	7.85
Mt. Bethel	2.03
Lebanon	.87
Concord	1.25
Berea	8.00
	\$ 98.65

Eastern N. C. Conference:	
Fuller's Chapel	\$ 5.00
Shallow Well	7.50
Oak Level	1.00
Sanford	2.00
Catawba Springs	17.25
Christian Chapel	.83
	\$ 33.58

Western N. C. Conference:	
Hank's Chapel	\$ 3.78
Pleasant Cross	2.00
Biscoe	1.12
Pleasant Hill	4.58
Big Oak	3.46
Biscoe	1.10
Biscoe	1.41
Flint Hill (M)	.32
Needham's Grove	1.19
Park's Cross Roads	5.00
	\$ 23.96

Eastern Va. Conference:	
Suffolk	\$25.00
Bethlehem	4.74
First, Norfolk	2.00
Holy Neck	7.20
New Lebanon	3.00
Berea, Nausemond	5.00
Rosemont	12.17
	\$ 59.11

Valley Va. Central Conference:	
Special Collection at Conference	\$21.31
Winchester	5.56
Mt. Olivet (G)	3.11
	\$ 29.98

Geo. & Ala. Conference:	
Vanceville	\$ 1.50

Special Offerings.

Mr. & Mrs. Harold Barney	\$ 5.00
Interest on Phillips Loan	75.00
Interest on Nachman Loan	45.00
M. B. Smith, Jr., Guardian for Whitten children ..	23.00
A Friend	5.00
W. P. Perry	10.00
For harrowing land	10.00
Sale of seed	4.50
Mr. May, support of children	5.00
Men's Bible Class, Rosemont Congregational-Christian Church, support of Robert Curriu	12.50
	\$ 195.00

Easter Offerings.

Mrs. Ben T. Holden, Louisville, N. C.	\$ 5.00
Young People's Society of Eure Cong.-Christian Church	2.00
	\$ 7.00

Total for week \$ 448.78

Grand total \$5,762.94

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

the Cross was God's Anointed One, the Christ who should come. And because He had been obedient unto death, even the death of the Cross, God had highly exalted Him and given Him a name that is above every name. Jesus the Christ is also Lord. He shall rule forever and ever and of His kingdom there shall be no end. Our modern world needs this message. It looks sometimes as if things had gone to the dogs. But the future belongs to Him. With inspired insight and foresight John saw that the time would come when the kingdoms of this world would become the kingdoms of our Lord and of His Christ. The question is, "Is He my Lord?" "Do I acknowledge Him as my King?"

A COUNTRYMAN SAYS:

March 21st—the first day of spring, so the almanac says. The farmer's New Year. It was Solomon sang:

For lo, the winter is past,
The rain is over and gone;
The flowers appear upon the earth,
And the time of the singing of birds is come.

A time of resurrection of nature, hope, aspiration, energy, and endeavor. And so, with all this newness of life about him, the farmer goes about his task of preparation and sowing of the seed which may bring forth a harvest that will sustain and bless humanity.

As nature's New Year begins, and we farmers begin our new year's work, if our work ever begins or ends, we feel that no other calling or profession requires more planning and more patience than ours. The world wants results, and wants them now, and can hardly wait to sow the seed and wait until the harvest. The farmer through necessity, if not otherwise, cooperates with his Maker in his dependence upon the forces of nature even from the germination of the seed until the time of reaping.

In this work courage, faith, patience, and industry are necessary for success. Can every farmer be a success? A man is a success if he is a good man. The prophet described Jehovah's tests of a good man: "And what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?" Three simple tests indeed, but tests upon which many of us sadly fail. Tests which are not out of our reach, and may be passed by him who would cherish the comradeship of the Divine Partner.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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AN EASTER MEDITATION.

(Continued from page 10.)

fare of His children; whose love is not confined to a chosen few but gathers in all people. The Bible presents for us the most thrilling book of real life ever written. It is very much alive, but one has to enter it himself with his imagination on tip-toe, to find the aliveness in it. Within its pages we can sing the songs of the Psalmist as he stands under the night skies, or as he, with others, makes a pilgrimage to Jerusalem to worship in the temple there; listen to the Words of the prophets of old, which are still so applicable in our times; sorrow with those who are in exile, and rejoice with those who are triumphant; sit down by the lakeside or upon the mountain to join the crowds who listen to the stories Jesus tells; it may be in the market place or along the road to church that the story is told, but wherever it may be, we can wholeheartedly enter into the spirit, the movement of it all and be

dazzled by the greatness it unfolds. In this way the "Book" can truly come alive.

Slowly the Bible of the race is writ,
And not on paper leaves nor leaves of stone;
Each age, each kindred, adds to it
Texts of despair, or hope, or joy, or moan.
While swings the sea, while mists the mountain shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophets' feet the nations sit.

Why, when there are so many places where people can find God will they continue to say, "Where is God that we may find Him?" There are some who believe He exists primarily among the planets and stars, in the great out-of-doors, in the infinite forms of nature everywhere. They think of looking for Him only in what is beautiful; but He equally exists in all the tragic forms of life—in fact, wherever a human being breathes, there is God. Wherever there is life of any kind, there, at the heart of it, is God at work. And just as all men have a restless longing to reach out to a Power greater than themselves so does God Himself have a deep longing to speak in some way with each other of us. In the solitary wilderness there burst upon Moses the inexplicable beauty of the "burning bush." Quietly he stood before the beauty of it and clearly heard God speak. And thus vividly he realized that he stood on holy ground.

How vast today, even as in Moses' time, are the possibilities for us to know God and dedicate our lives to His work. We can sing praises that we have been privileged to look up into His face and find that He is loving; in the wonder of the hills, the waters, the sky, we have found that God is infinite; in the people of the world we have seen His works; in the city we have heard Him calling us. And now, at this Easter season, we can rededicate ourselves to the need of those who have not seen Him here. In the chill of their indifference, in the fire of their mockings, in the shadowland of their unbelief, we can pray that our spirits may be kept broad awake. In a land where democracies are on the decrease, where men are led only by a desire for selfish gain, where nations are preparing for a warfare more destructive than ever before in the history of man, youth must needs realize their task is great—that it will demand courage and foresight, a relentless energy and untiring labor, and a fine spiritual stamina.

May it not be true that the times are so difficult as to seem hopelessly confused, and that we may be com-

pletely overwhelmed by the task required of us? Must we not often feel with Jeanne D'Orge:

I wish there were Someone
Who would hear my confession.
Not a priest—I do not want to be told of my sins;
Not a mother—I do not want to give sorrow;
Not a friend—he would not know enough;
Not a lover—he would be too partial;
Not God—He is far away;
But Someone who would be a friend, lover, mother, priest, God, all in one
And a stranger besides—who would not condemn or interfere;
Who when everything is said from beginning to end,
Would show the reason of it all
And tell you to go ahead
And work it out your own way.

After all isn't this what prayer means? God is not far away. "Closer is He than breathing; nearer than hands or feet." And in the end we will have to work it out for ourselves with God's help. In that Book which has withstood all the ravages of time and all the criticisms of non-believers God has given us the solutions to all problems—in living examples of His own can we work out the destiny of the world. But only through concentrated and devoted study can this have any hopes of accomplishment. Daily can we devote a portion of our time to the study of His word and receive in return an inspiration for the spiritual way of life, that will make our opportunities for good boundless as the rim of the world. The building of the spiritual life is a steady and gradual process.

Many of us have been putting forth a special effort toward this daily devotion to the word of God during these days of Lent. Realizing its greatness and the beauty and strength it adds to our lives, let us continue it through all the days of all the years.

Thus by a few working together can the whole universe be drawn into a great spiritual way of life that will break down all the barriers of strife and war, selfishness and ruthless dealings with others, pain and all the useless sufferings of humanity.

Let us then labour for an inward stillness,
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only.

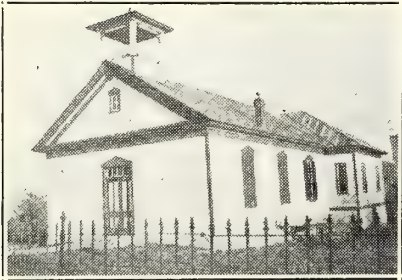
Irony and satire are powerful whips, but a whip is the most useless thing conceivable in the quest of truth and a good understanding.

The Call of the World's Need

Comes to Members of the Churches In the
Southern Convention

I. AMERICA NEEDS

Struggling churches, pastorates, and neglected areas need our help.



MT. OLIVET (R), IN VALLEY
OF VIRGINIA.

II. CHINA AND JAPAN CALL

Torn by war, hungry, homeless, deeply grieved, they need our Christ and our loving aid. Farms, factories, schools, homes and friendships must be rebuilt.

III. TURKEY AWAITS

A new nation, new Turkey depends upon our Church for the message of Christ.

IV. INDIA PLEADS

Masses in India turn to the Church, 7,000 per month. Will we receive them?



CHILDREN OF INDIA.



CHINESE AT TUNGHSIEN, LEARNING
SEED SELECTION.

V. OTHERS ARE ANXIOUS

Africa, Syria, Philippines, and other parts of the world await anxiously our answer to the need for spreading the message of Christ.

THE EASTER OFFERING WILL
BE OUR ANSWER

THE PRESENT DISTRESS IS AN OPEN DOOR TO THE HEART OF THE WORLD THROUGH WHICH THE CHURCH CAN ENTER WITH THE MESSAGE OF CHRIST.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, APRIL 21, 1938.

NUMBER 16.

Mrs B F Frank 12-1-38



FIRST CHRISTIAN CHURCH,
Portsmouth, Virginia.

The Southern Convention of Congregational and Christian Churches will meet here for its biennial session next week. The Rev. Robert Lee House is the pastor.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

A partial report to the Secretary of Evangelism of the Eastern Virginia Conference shows that on Easter Sunday those churches reporting added a total of 78 to their membership. It is hoped that churches which have not yet reported will do so before the convening of the Southern Convention.

Rev. J. Everette Neese sent a good letter to his people just before Easter on a beautiful letterhead which carried a picture of the cross and the Christ with a statement "Christ Is Risen." The letter announced services for Holy Week and Easter Sunday. Such letters have real value in church work.

All young people who can possibly do so should plan to be present for the young people's banquet at First Christ Church, Portsmouth, from 6:15 to 7:45 Thursday evening. There will be a fine program and those who attend will want to hear Rev. Leonard M. Outerbridge at the evening hour. The banquet ticket is 40c.

Men of the Southern Convention will be interested in the banquet for men at 6 o'clock Wednesday evening during the convention next week at Portsmouth. The banquet will be held at the Shelton Congregational Church, and the price is 50c. The principle speaker will be Mr. Donald Adams, who is doing work among men for our denomination.

Rev. James R. Clinton, D. D., of Philadelphia, Pa., is to give the commencement address at Thorsby Institute this year on Monday morning, May 30th. Dr. Clinton was born and educated in Ireland and began his preaching there. Later he came to the United States because of his wife's health and was pastor for several years of the Central Congregational Church in Philadelphia.

The 20th International Convention of Christian Education, under the auspices of the International Council of Religious Education, will meet at Columbus, Ohio, June 28 to July 3, next. A fine program is in the making. Any who may be interested in attending can receive further information by writing to the Board of Christian Education at 514 South Main Street, Norfolk, Va., or to the

International Council of Religious Education, 203 N. Wabash Avenue, Chicago, Ill.

Chairmen of the boards of the Southern Convention met at Norlina, on last Tuesday, to consider further the plans for united promotion in the Southern Convention. Prospects are that the convention, which meets in Portsmouth, Va., next week, will mean much for the future of our southern church. Be sure to be there at the opening on Tuesday and stay through until the close on Friday. The work of the Church is the most important we have to do.

"The Times" of Chattanooga, Tenn., for April 11th, carried the picture and a long article concerning our minister there, Rev. Milo J.



REV. S. C. HARRELL, D. D.

President of the Southern Convention of Congregational and Christian Churches and pastor of Main Street Christian Church, Durham, N. C.

Sweet. The church celebrated his second anniversary by adopting resolutions of appreciation for the service which Rev. Mr. Sweet has rendered to the church and pledging their personal loyalty to the church and its minister. Rev. Mr. Sweet held services each night during Holy Week and has evidently carried on a very constructive type of work during the past two years at Union Congregational Church. Dr. James R. Clinton has recently held services in this church, and Mr. Sweet speaks very highly of Dr. Clinton and the work he is doing.

THE FLORIDA CONFERENCE.

The fifty-fifth annual meeting of the Florida Congregational-Christian Conference is in session this week at the First Congregational Church, Tampa. THE CHRISTIAN SUN regrets

that the program did not arrive in time for publication.

The program centers around the theme, "Christ At the Heart of Life." Interesting features are "Interpreting Christ to Others," by Rev. Everette B. Lesher, of Jacksonville; "What Christ Means to Me," Rev. Victor B. Chicoine, of Winter Park; "Making the Life of the Church Christian," by Rev. Elisha A. King, of Miami Beach; "Christ's Man and a Christian Society," Rev. J. Bernard Root, Sanford; "Christ At the Heart of the World," Rev. Leonard M. Outerbridge, of New York; and conferences for men, ministers and women.

Officers of the conference are: Moderator, J. H. Winchester, St. Petersburg; Treasurer, Chas. A. Hoyt, Jacksonville; Supt. and Registrar, Dr. Edwin C. Gillette; Associate Supt., Rev. W. T. Scott; Director of Religious Education, Miss Pattie Lee Coghill; President of Board of Directors, Rev. Elisha A. King, D. D.

TO MARRY IN JUNE.

The following announcement appeared in the April 17th issue of the *Orlando Sentinel-Star* (Florida):

"Mr. and Mrs. H. B. Carleton of Winter Park, Fla., announce the engagement of their daughter, Emily, to the Rev. F. C. Lester, of Norfolk, Va., son of Mrs. Elizabeth J. Lester and the late George Thomas Lester. The wedding is to be an event of early June.

"Miss Carleton is a graduate of the Winter Park schools and of Florida State College for Women, where she was a member of Alpha Chi Omega sorority and Phi Kappa Phi, national scholastic honorary. For the past five years she has been a member of the faculty of the Winter Park High School. She is editor of the Young People's page in THE CHRISTIAN SUN, and secretary of the Southeast Pilgrim Fellowship.

"Mr. Lester is a graduate of Elon College (N. C.) and of the Divinity School of Yale University. He is the pastor of the First Christian Church of Norfolk, Va., and the editor of THE CHRISTIAN SUN."

The many friends of this couple will join with the staff of THE CHRISTIAN SUN in wishing for them a long continuance of the useful lives which they have led and a happiness that shall never fail them. J. T. K.

OUR OCEAN VIEW CHURCH.

CHRISTIAN SUN readers have not heard much from the Ocean View Church recently, not because there is nothing to write about, but simply because no one has taken the time to

write about what is actually happening here. As a matter of fact, more real progress can be noted over the past few months than in any period since we have been here. Both from the standpoint of the organization of the church for work and what is actually being done, we have a very favorable report to make.

For a long time the people here have wished that the church had furniture that would give it the appearance of a place of worship. It is difficult to produce effective services of worship in a house that does not have anything in the way of religious symbolism in its furnishings. Until recently the Ocean View Church was merely a large hall. We have secured a fine suit of light oak furniture consisting of pews and complete altar furnishings which fits into our church very nicely. The furniture adds so much to our church and we are thoroughly enjoying the use of it.

In addition to these furnishings the church has been completely screened, two Sunday school rooms have been completed, and a kitchen equipped which can also be used for a classroom.

All the improvement at the church has been done on a cash basis. All labor has been donated so that the only expense was for material used. The total cost of all improvements has amounted to over \$700.00.

While doing this work on the church we have not neglected the church debt. The mortgaged indebtedness of the church has been reduced to less than \$100.00 and we owe less than \$100.00 on the furniture. The Christian Missionary Association has stood by the church and helped in clearing up our debt.

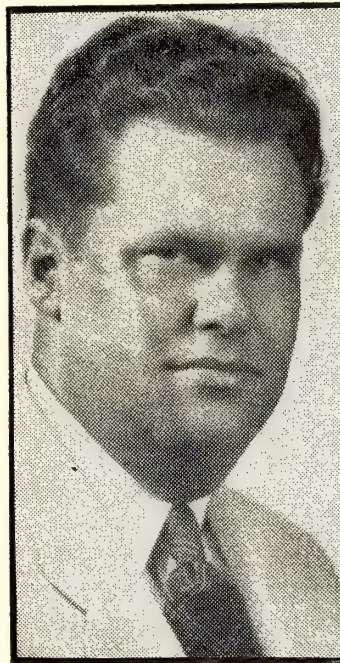
So far as the organization activities are concerned the church is very active. Under the direction of Mr. L. R. Bartholomew, the Sunday school is moving along nicely with a very loyal group of teachers. Monthly teachers and officers meetings are held. The Young People's Christian Endeavor meets on Tuesday night, and the Junior Society of Christian Endeavor meets on Sunday night. The church is sponsoring a Boy Scout troop which meets on Friday night. The Missionary society is meeting all the requirements for an honor society. The Ann French Circle is the first really active organization I have ever seen that did not have a president. The circle meets each Tuesday for a covered luncheon and each time some person is selected to preside at that session. The adult choir and the young people's choir take alternate Sunday nights in singing for church worship.

The Mission Board is making a good investment here in the young people who are growing up in the church, as well as in the regular channels of the church service.

JOE A. FRENCH,
Pastor.

DELEGATES TO THE SOUTHERN CONVENTION WOMAN'S MEETING.

The following members of the Woman's Missionary Conference of Eastern Virginia have been appointed as delegates to the Southern Convention Women's Conference which meets in Portsmouth, Va., Thursday, April 28th. The session begins at 9:00 A. M. Please be present if possible.



REV. ROBERT LEE HOUSE.

President of the Eastern Virginia Conference and pastor of First Christian Church, Portsmouth, Va., host church to the Southern Convention.

Waverly District—Mesdames W. H. Pond, J. E. Hancock, J. S. Bryant, Blanch Moffett, B. H. Watkins, P. M. Gay, E. L. Gray, Frank Eppes, G. C. White, Al Matthews, B. B. Gwaltney, E. T. Atkinson, Garland Spratley, O. M. Cockes, Bob Edwards, E. F. Huber, G. S. Huber, J. E. McCauley, Annie M. Brown, J. E. Bishop, and Misses Irene Cotten and Louise Pittman.

Nansemond-Franklin-Gates District—Mesdames W. H. Andrews, J. E. Rawls, W. V. Leathers, Annie Staley Calhoun, J. D. Luke, M. F. Hall, J. S. Morgan, E. R. Wyatt, W. H. Yates, C. A. Shoop, R. T. Bradford, Laury Daniels, C. E. Byrd, E. F. O'Berry, N. W. Byrd, Rosser Bradshaw, Wesley Rountree, J. M. Rabey, Herbert Harrell, W. E. Garrison, L. B.

Everett, A. L. Jolly, G. C. Mann, Ayler Holland, B. D. Jones, B. L. White, John Corbitt, Ernest Lane, Elisha Bradshaw, O. D. King, J. S. Johnson, E. L. Daughtrey, E. P. Jones, E. L. Beale, J. O. Davidson, B. B. Barker, Garnie Rhoades, J. A. Williams and Misses Frances Everett, Louise Eure, and Lilly Holland.

Newport News-Norfolk-Portsmouth District—Mesdames J. F. Morgan, B. F. Gibson, O. S. Mills, Oscar F. Smith, Joseph Haynes, C. A. Marwitz, Charles L. Hanbury, R. B. Wood, A. B. Jarvis, J. E. Cartwright, G. C. Manson, R. L. House, Joseph A. French, A. L. Hanbury, C. L. Dawson, L. W. Stagg, J. W. Manning, A. M. Johnson, B. G. Harrell, Hazel Pulley, W. H. Baker, C. F. Rudd, Powell, J. F. Brothers, Frank Hall, Ernest Waterfield, Laura Hall, Frank Robertson, Marjorie Humphries, Morgan (South Norfolk), Elizabeth Coffield, D. D. Johnson, and Misses Luna Ives and Caroline Gort.

Mrs. J. M. HARRIS.

ANTIOCH.

Our church, under the leadership of our beloved pastor, Rev. W. J. Andes of Harrisonburg, is moving along fine.

Last spring the balcony of the church was made into three Sunday school rooms. These are used by the Primary, Junior, and Young People's Classes. They have been a great help in many ways. Our Sunday school has only an enrollment of 75, but we have a very fine class of 21 young people. At the present time we are working on a debate with one of the churches in Harrisonburg. On February 13th, our class had charge of devotional services for Sunday school. we observed Race Relations Sunday, building our program around the theme: "The Negro."

Last fall a truck load of apples was donated and delivered to the Christian Orphanage at Elon. Mr. Moody Nisewander furnished the truck and hauled the apples.

A pageant was presented at Christmas, but due to bad weather there was a small crowd and our offering for superannuation was not what we had hoped it would be.

Recently we had the privilege of having the Linville-Edom High School Glee Club to sing for us. Several of the Glee Club are members of our Sunday school. They rendered an excellent program of sacred hymns and several Negro spirituals. Also Rev. Roy D. Coulter, of New Market, supplied our pulpit in the absence of our pastor, who was in North Carolina. Rev. Mr. Coulter brought a

(Continued on page 14.)

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE BEAUTY OF THE CROSS.

When Jesus looked forward to his cross he could see little beauty in it. To the disciples it was stark tragedy. As the women who followed him from Galilee looked at Jesus on the cross they could see no beauty. It was probably a rough log to which the Roman soldiers nailed the hands and feet of Jesus. Crucifixion was the most disgraceful method of death.

But a few hundred years later the Romans set their hands of skill to make beautiful crosses. Looking back to Calvary they saw something beautiful and made of wood and gold beautiful crosses.

A Jewish writer who had looked back on the cross of Jesus and gloried in it said there were three things that abide. When the Romans began making their beautiful crosses they planted them on a pedestal with three foundations. The bottom one was love, the middle hope, and the top one faith.

The cross of Jesus was planted in the love of God. The reason for the cross was that "God so loved." Without that love of God there would have been no cross for His Son. Out of that love grows hope—hope that overcomes difficulties, hope that looks beyond the present to the future, hope that brings heaven down to earth. Beyond the hope is faith—faith that reaches up through the cross to the heart of God, and faith that comes down from above and permeates human life. When the Romans made beautiful crosses they planted them on a pedestal of faith and hope and love, for all of these were to be found on a rugged cross of Calvary.

Beyond the dark clouds that overshadowed the earth from twelve to three o'clock on that first Good Friday, there was the radiance of God's eternal love shining. Fearful disciples and weeping women might not see that beauty because of their own self pity but the light was there all the same. To a penitent thief Jesus said, "This day shalt thou be with me in paradise." To a broken-hearted mother who watched from the distance Jesus said in effect: "Do not worry, John will take care of you." For those who jeered at him and those who gambled for his garments, Jesus said, "Father, forgive them for they know not what they do." In all of these sayings the radiance of God's love was streaming from the cross. Eyes blinded by self-pity, hatred or indifference could not see it at the same time, but the light was there, and when they looked back with clearer vision they saw that it was there. When the darkness was done, and the earthquake had ceased, and the tumult was over, Jesus calmly said his bedtime prayer—"Father

into thy hands I commend my spirit"—bowed his head and gave up his spirit.

Kind friends came and took down the old shell in which his spirit had dwelt, wrapped it in clean linen cloths and laid it in a new-made tomb, but the liberated spirit of Jesus was not placed in a tomb. It went in search of doubting disciples to give them new courage because the love of God, the hope of God and the faith of God had come to the earth with its redeeming power through the cross on Calvary.

Of course, there was tragedy, wickedness of the vilest sort, or else there would have been no cross of Jesus, but there was beauty, radiant beauty, eternal glory streaming from the cross of Calvary. Because of this beauty, this magnetic beauty, the world through all the centuries has turned to the cross with hope. Men have made their theories concerning it, theories that can never agree, but in spite of these dividing theories people still stop their business on Good Friday and look up again with tear-dimmed eyes while they sing, "In the cross of Christ I glory, towering o'er the wrecks of time; all the light of sacred story gathers round its head sublime" and find themselves being purified by some indefinable goodness which comes from the heart of God to save a sinner.

There was so much beauty in the cross of Jesus that we want to lay on our hearts some burden and have in our spirits faith, hope and love so we, too, may help to reveal God's love for His sinful world. Among other things this means that our offering for His Church and the missionary work which it undertakes must be big enough so that the sacrifice attached thereto has something of the beauty in it which the cross of Jesus had.

ATTEND THE CONVENTION.

Next week the Southern Convention will meet in Portsmouth, Virginia. There is nothing new about the Convention meeting; it does it every two years. But there certainly will be something new in the Convention when it meets.

Of course, the entertainment will be good. The hospitality of Virginia is noted far and wide. The Portsmouth Church is making ready to entertain. But the reason for the Convention is not to be entertained, to enjoy hospitality or even to find good fellowship with members of other churches.

The tragic world in which we live demands of us greater service than we are giving. China deserves more from the Southern Convention than we are giving to the entire world outside of the Convention. Japan is even more needy than China. India is trying to find the Christian message. Africa needs our help as never before. Turkey is utterly dependent upon our Church for the gospel message. Syria and the Near East await our help. The world is being made over in our generation and this Southern Convention of ours seems to be quite content to do the same kind of things in the same old way that they were done before the world changed.

It is a good thing to help struggling churches within our own borders, but President Smith of Elon, was entirely correct when he said last week that we need to do more than that. The way for churches to grow strong is to build new churches. We have a half dozen churches in our Southern Con- (Continued on page 7.)

PROGRAMME

OF THE

Southern Convention of Congregational and Christian Churches

THIRTY-THIRD BIENNIAL SESSION

FIRST CHRISTIAN CHURCH, PORTSMOUTH, VA.

APRIL 26-29, 1938.

THEME: "The Spirit Giveth Life."

FIRST DAY—AFTERNOON SESSION.

TUESDAY, APRIL 26TH.

- 2:00 Convention called to order—Dr. S. C. Harrell, President.
Hymn led by Rev. J. F. Morgan.
Worship Service—Dr. H. S. Hardcastle, Chaplain.
- 2:30 Organization and Enrollment.
Recognition of Visitors.
- 2:45 Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
- 3:00 Report of Dr. W. C. Wicker, Treasurer.
Report of Prof. L. L. Vaughan, Treasurer.
- 3:15 Report of Historian—Mr. W. E. MacClenny.
- 3:30 Report of Committee on Memoirs—Dr. W. M. Jay, Chairman.
- 3:45 Address of President: "Christ's Power for Present Day Problems"—Dr. Stanley C. Harrell.
- 4:20 Presentation of Reports of Committees.
- 4:30 Report of Entertainment Committee.
- 4:45 Adjournment.

FIRST DAY—EVENING SESSION.

- 7:45 Music by Church Choir.
Devotional—Rev. J. H. Dollar.
- 8:15 Address: "The Spirit Giveth Life"—Dr. L. E. Smith.

SECOND DAY—MORNING SESSION.

WEDNESDAY, APRIL 27TH.

- 9:30 Convention called to order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. J. Everette Neese.
- 9:45 Roll Call and Reading of Minutes.
- 9:50 Report of Board of Superannuation—Dr. J. O. Atkinson, Chairman.
- 10:10 "Our Contribution to the Christian World":
Past—Rev. F. C. Lester.
Present—Dr. J. H. Lightbourne.
Future—Rev. Robert Lee House.
General Discussion.
- 11:20 Report of Committee on Evangelism—Dr. J. G. Truitt, Chairman.
- 12:00 Period of Worship—Dr. Hardcastle, Chaplain.
- 12:30 Adjourn for lunch.

SECOND DAY—AFTERNOON SESSION.

- 2:00 Convention called to order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. F. Ervin Hyde.
- 2:10 Miscellaneous Business.
- 2:25 Report of Board of Christian Education—Rev. Joe French, Chairman.
- 3:00 Report of Board of Education—Dr. L. E. Smith, Chairman.
- 3:45 Report of Committee on Ministerial Education Loan Fund—Dr. L. E. Smith, Chairman.
- 4:00 Report of Board of Publications—Rev. R. L. House, Chairman.
- 5:00 Adjournment.

SECOND DAY—EVENING SESSION.

- 7:45 Worship in Music.
Devotional—Rev. W. E. Wiseman.
- 8:15 Address—Dr. William F. Frazier, Executive Vice-President of Home Boards.

THIRD DAY—MORNING SESSION.

TUESDAY, APRIL 28TH.

Woman's Convention Program.

Mrs. John G. Truitt, Presiding.

- 9:30 Call to Order.
Song Service.
- 9:40 Roll Call of Conferences.
Introduction of visitors.
Appointment of committees.
- 9:50 Report from Conference Presidents:
Valley Conference—Mrs. H. K. Sale.
North Carolina Conference—Mrs. J. H. Lightbourne.
Eastern Virginia Conference—Mrs. J. Monroe Harris.
- Departmental Reports:
Supt. of Spiritual Life—Mrs. W. R. Sellars.
Supt. of Cradle Roll—Mrs. B. D. Jones.
Supt. of Young People—Mrs. W. E. Wiseman.
Supt. of Life Membership and Memorials—Mrs. M. J. W. White.
Supt. of Literature—Mrs. Carl R. Key.
Convention Editor—Mrs. W. M. Jay.
- 10:50 President's Message.
Report of Committees:
Finance. Revision of Constitution.
Recommendation. Nominating.
Treasurer's report.
- 11:40 Discussion of "How to Use the Twenty-Fifth Anniversary Offering."
- 12:10 Worship Service—Mrs. R. T. Bradford.

THIRD DAY—AFTERNOON SESSION.

- 2:00 Call to Order—President Harrell.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. G. C. Crutchfield.
- 2:10 Report of Orphanage Board—C. D. Johnston, Supt.
- 2:45 Report of Nominating Committee.
- 2:55 Report of Mission Board—Col. J. E. West, Chairman.
- 3:55 Report of Woman's Board—Mrs. J. G. Truitt, Pres.
- 4:10 Report of Committee on Social Relations—Dr. H. Shelton Smith, Chairman.
- 4:40 Report of Committee on Revising Government and Principles—Dr. J. O. Atkinson, Chairman.
- 5:00 Adjournment.

THIRD DAY—EVENING SESSION.

Mrs. John G. Truitt, Presiding.

- 8:00 Devotional Service—Mrs. W. E. Wiseman.
Address—Mr. Lenard M. Outerbridge.

FOURTH DAY—MORNING SESSION.

FRIDAY, APRIL 29TH.

- 9:30 Convention Called to Order.
Hymn—Rev. J. F. Morgan, Leader.
Prayer—Rev. W. J. Andes.
- 9:40 Reading of Minutes.
- 9:50 Miscellaneous Business.
- 10:00 Report of Committee on Finance.
- 10:30 Report of Committee on Temperance—Dr. J. H. Lightbourne, Chairman.
- 10:50 Report of Resolutions Committee.
- 11:00 Reports of all other Special Committees.
Miscellaneous Business.
Reading of Minutes.
- 11:30 Worship Service, Closing with the Communion—Dr. Hardcastle, Chaplain.
Final Adjournment.

CONTRIBUTIONS

SUFFOLK LETTER.

A brief message from one who has been in bed over a month, and whose condition will not permit him to be propped up for a few minutes, must of necessity be simple and somewhat personal. My condition has improved during the past week, and the doctors think I will soon be able to sit up, and I am happy to bear testimony to the efficient service rendered me in Lakeview Hospital by the faithful physicians and nurses. They are making every effort to aid me to recover my health and strength, and their service has made this experience much easier, and they have made the dark days much brighter for me.

I expect to recover, and I wish to pay tribute to this Institution for deepening my faith and increasing my hope. I am perfectly resigned to this experience, for the Lord has blessed me with good health during my ministry, and this is the first time in my ministry, and this is the first time in my life I have been confined in bed for a month. I cannot promise to dictate or write a "Letter" every week. The doctors have advised me not to continue, but when it is possible, I shall be glad to write a message for THE CHRISTIAN SUN.

The Convention which meets in Portsmouth, next week, will be called upon to elect a Staff of Editors for the next biennium. My term ends at this session, and I wish to thank the Convention for this privilege, and hope they may find a successor who will be more efficient than this writer.

Although ill in bed, I have kept up with the discussions of Convention problems. I have missed only one session in forty-two years. I cannot be present to have a part in shaping plans for the future, but if I could be present I would counsel the Convention to be very cautious in making any radical and revolutionary changes. Usually, the people who clamor for radical changes are never satisfied unless changes are constantly made. The present structure in its broad outlines, represents very careful work of leaders who planned wisely in the past.

I. W. JOHNSON,

—By Mrs. I. W. Johnson.

CONVENTION PROBLEMS.

Spiritualization.

The fact that there are problems confronting the Convention in its approaching session is not news. This fact is known to everyone among us

who has interest and a concern for the future of our church. We do have problems in organization, expansion, and finance, but these are not our greatest problems. Our greatest problem is in making the church a church—a New Testament Church—the kind of church that will meet the spiritual requirements of our people and the people of this day. If we could find the proper solution for our spiritual problems, a solution that would cure our spiritual ills, solutions for other problems would be more easily found.

First of all, I think we have a pretty clear conception of what the church is, what it was meant to do, and what its mission is to our complex society of today. Religion is first individual, and then it is social. Society is saved not in the mass but in individual units. The church is constituted by individuals—individuals who have been saved by the grace of God. As such, it represents the kingdom of God which the Master said is like a bit of leaven hidden in three measures of meal that will continue to spread until the whole lump is leavened. The church, the organization of redeemed individuals, is meant to be the force in human society that shall ultimately save the world.

I think also to spiritualize the church, it will be necessary to take a new account of sin, recognize that there is such a thing as sin in human society, that men continue to commit sin, that sin has its penalties, and that the only way to escape the penalties of sin is to get rid of sin. The only way to get rid of sin is to be forgiven by God through Christ. The tendency on the part of the church for the past decade has been to soft-pedal sin. We have discontinued singing hymns that remind us of our sins. We do not like for our preachers to preach about sin. We do not like to be disturbed because of our personal wrongs. We like to live in individual and selfish complacency, feeling that God is in His Heaven and all is well with the world. As a result we have drifted rapidly away from the sound doctrines by which we were saved and the high ideals to which we were pointed when first we knew God. Those practices that have a tendency to keep our minds and hearts stayed upon God such as devotional reading of the scriptures, personal and private devotions, witnessing for Christ on public occasions, conversing with other Christians about the high things of the Kingdom, giving ourselves to the

business of introducing others to Christ with the hope that they may know Him as we know Him, are certainly requisites to a thoroughly spiritual life. You may rest assured that sin is prolific in its plans and purposes and that it is constantly and continually pounding away at the foundation of our very lives; and unless we are spiritually minded, we stand in danger of being swept away by the avalanche of wrong. The war between the spiritual and the carnal is still on, and unless God is our helper, the carnal will conquer.

As an effort to spiritualize the church, we should face squarely the question of what the church is expected to do. Is it the church's business to guide labor unions, to assume the responsibilities for improving economic conditions, to settle race questions, and to solve social problems; or is it the duty of the church to reveal God to the world through Christ, to make plain the way of life, to hold up Christ as the Saviour of the world and man's personal Redeemer, to see that the individual is equipped for living as a member of the church and as a part of the Kingdom of God in the world? Now I realize that it is difficult to break up the influence of a whole life into compartments, that a life is either Christian or it is not, and that if a life is Christian that life will behave as Christian in all relations. I am also aware of the fact that Christ did not die for a gospel that was unable to save the whole of life, and having saved the whole of life, ultimately to transform the whole of society. The question of spiritualizing the church is involved in the place of beginning to transform man and the society of which he is a part. Do we begin with problems that are manifestly the fruits of Christianity, or do we begin with the problems that constitute the very essence of Christianity? It is perfectly obvious that we begin with the latter, and having begun with the latter, we are bound to end with the former. It is not much use to discuss with an individual Christianizing the economic and the social orders unless he himself has been Christianized thoroughly. In other words, the light has to be lighted before it shines. One great trouble with us today is that we are trying to realize the fruits of Christianity without first discovering Christ in His entirety for ourselves. It seems to me that to spiritualize our church by spiritualizing the individual first and the local church as a unit second and the Convention as a whole third, we must begin to put the emphasis upon private and personal practices, upon the influence of per-

sonal devotions, the privilege of public worship, the responsibility of giving Christ to those who have Him not, whether such individuals be our next door neighbor or whether they live in lands far away, upon further study to acquaint ourselves with our creed which is the Bible, to know conditions and relations regarding which there is a "Thus saith the Lord," to acquaint ourselves with the weapons of eternal truth by which we may win the battle for righteousness in our own souls and the conquest for the Kingdom in the soul of society. Then I think as individuals and churches we could put ourselves and what we have on the altar for the coming of God's Kingdom in its fullness. L. E. SMITH.

A WAY OUT.

As a pastor in the Southern Convention, I, too, feel that there are some "*Things We Need*." What do we need? Dr. Lightbourne states these needs as "denominational contacts, enthusiasms, morale, fellowship, solidarity, and purpose." By this is not meant that we as a Convention have no backbone or guiding personality. The Lord Jesus Christ, the head of the Church, is both. If we are loyal to Christ and love him as we should we will be the same to the Church. By this is not meant to criticize in a destructive way. It is all meant in a constructive sense. We are seeking a way out of some of the difficulties in which we as pastors and members of the Convention find ourselves.

These few days remaining before the Convention should be utilized in studying the program and the problems that are ours as a fellowship. Each delegate should go to the Convention thoroughly acquainted with the issues involved and be prepared to express not only his own mind but the thinking of all the members whom it is his or her privilege to represent. Dr. Smith has well stated the "Problems of the Southern Convention" and two possible ways out. You may read them on page six (6) of THE CHRISTIAN SUN for March 31st. There is no greater need and no better way out than the election of an executive secretary who would promote the entire Convention program. This writer believes that the latter alignment of Convention enterprises in the form of three boards suggested by President Smith; namely, a Board of Missions, a Board of Christian Education and a Board of Christian Benevolences would be organization enough to care for our needs. This would simplify, centralize and coordinate the Convention program as a whole.

CARL R. KEY.

MRS. JOHN KING PASSES.

The Norfolk *Virginian-Pilot* of April 17th carries the announcement of the death of Mrs. John King, prominent church woman of Suffolk. The article is quoted in part:

"Funeral services for Mrs. Emma King, widow of John King, who died last night at 11 o'clock, will be conducted Monday afternoon at 4 o'clock at the Suffolk Christian Church by the Rev. John G. Truitt, D. D., pastor of the church, assisted by the Rev. A. L. Franklin, D. D., pastor of Main Street Methodist Church. Burial will be in the King lot in Cedar Hill Cemetery.

Mrs. King was the daughter of the late Ocie and Mattie Beamon Crump of Nansemond and Isle of Wight Counties. Surviving is a sister, Miss Zaidee Crump; a number of nieces and nephews by marriage, and several cousins.

"She was prominent in church, social and civic centers of the community and was an active worker in the Suffolk Christian Church. She was president of the Woman's Home and Foreign Missionary Society of the Christian Church, and district superintendent of Nansemond-Gates-Franklin Eastern Virginia Woman's Conference of the Christian-Congregational Church; she also held membership in the Ladies' Benevolent and Social Union.

"Mrs. King was president of the Suffolk Social Club, and also held membership in the Suffolk Woman's Club, and in the Silver Cross Circle of King's Daughters.

Her activities, until recent failing health, brought her in touch with many phases of community life, in which she took an active and constructive interest, and her loss will be felt in church, clubs and in charitable circles."

EDITORIAL.

(Continued from page 4.)

vention who could and ought to have a full-time missionary on their pay roll. It doesn't make sense for us who claim so much in the way of principles to simply mark time while the world moves forward. If the Bible is our rule of faith and practice, and if Jesus Christ is the Head of our Church, then we must move forward in a larger way than we have ever done. New churches must be established and our world-wide program of religious development must become vital to us and not merely an incidental thing. There are a dozen men within our church who could easily give more for foreign missions than all of our Southern Convention mem-

bers are now doing. These are facts that we need to face and facts we will face when we meet in Portsmouth next week.

Bishop Kern, of the Methodist Episcopal Church, South, has recently written a challenge to his church on behalf of the young people. He says the young people are ready for a new crusade. They are eager to do things to make the world a better place in which to live and make the message of Christ effective in human life. He calls upon his church to give the leadership needed for a crusade of youth in 1939-1940. Our church needs exactly this same thing. Unless we can reach, inspire and guide our young people, our Church is doomed to utter failure. We have been doing a little, but it is very little. The convention needs to face this situation and see what can be done.

We often lament that our people seem to have no church loyalty. If they move away from their local church they are likely to become members of some other denomination. Why do they do this? What do we give in the way of instruction that will make them loyal to the church? Is there any literature which new church members, as well as older ones, are supposed to read in order to know what it is they are loyal to in the way of a church? The answer quite largely simmers down to THE CHRISTIAN SUN. It is our one piece of literature which may give this needed information and inspiration. It goes into only about 2,200 homes—probably 2,000 in the Southern Convention where there are 30,000 people. The paper doesn't have a chance to develop loyalty on the part of our people because the most of the people never see it. For years the editorial service has been rendered by people who are busy at other jobs and who can not possibly give time to editing the paper so as to make it the loyalty-developing organ that it should be. If we want our people to be loyal to our Church then it stands to reason that we must give them the things that will make them loyal.

These are only a few of the things that are to be considered by the convention in Portsmouth next week. Others equally important will claim the serious thought of members of Congregational and Christian churches in the Carolinas and Virginia. It is exceedingly important that every delegate be in place at the opening session and stay through to the closing benediction. It is also important that other representatives from the various churches, men and young people who are interested in

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A KING AND A KINGDOM.

Jesus the Christ, the very humblest and lowliest of men, was obsessed with one idea. That idea was that the kingdom of Heaven could and must be built here on earth. He talks about this kingdom in His earthly ministry as He talked about no other one subject, mentioning it, or its equivalent, no less than a hundred times. But not merely does He talk of a kingdom, but my kingdom. Here is indeed the most unique and marvelous Person this world has ever seen. Single handed and alone without an army, state, or organization of any kind, born in a manger, brought up with no place of His own to lay His head, not knowing where the next day's food and raiment were to come from, this man sets out to build a kingdom on earth and in doing so declares that *He is to be King in that Kingdom*. When He was ready to acclaim Himself king He was not dressed in royal apparel, neither was He drawn in a coach of four or six. On the other hand daily garments were cast on an ass and while some of His followers strowed palm leaves in His path and cried out "Hosanna to the King," He knew well enough that He was marching not to be seated upon a throne in the capital of His country, but to be nailed to a tree and there die a shameful death, forsaken even by His devoted followers and forsaken, seemingly, by the God, whose He was and for whom He was giving His life. A man in the humblest sort of manner, riding through acclaiming throngs to a death on a tree and over whose head is to be inscribed in the three prevalent tongues of His day, "This is the King of the Jews." And when Pilate was besought to change the inscription he only said, "What I have written, I have written." The words still ring out in the world, "Behold your King," and somehow as the centuries pass, men and women more and more feel that here is a King, a King Who is building a kingdom. And somehow or other, those who acclaim Him thus feel that He is winning out, and by the grace of God, will win out.

From *Radio Guide* for April 23rd, we take this amazing tribute:

"More than seven hundred million volunteer soldiers of the same King, the greatest army ever mobilized by one monarch, will shout hosannas to their sovereign this week.

"And no guns will boom! No caissons will roll!

"At the foot of a gentle hill in time-weary Palestine, where Golgotha stands stark and shimmering in the biting sun, in the valley by the Mount where olives grow and palm trees troop down, bowing their heads and murmuring a soft, swishing lullaby, down the hills of a hoary, tortured land—there this paean will begin, 'Hosanna to the highest, Hosanna to the King.'

"There where an angel once told a weeping woman—'Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here, for He is risen.'

"There by the tomb the Easter story will be told again and radio will cast it around the world and the army of the King will mark time and listen. In a hundred languages it will be broadcast by a thousand tongues—the air will be filled with hosannas.

"For when the captains and the kings and the shouting and the tumult die, and the far-flung navies melt away, and all the ballyhoo of all the world shrivels and dries into such futile words, even as these, this fact is self-evident:

"The most popular radio program of all time still is the spoken word of God, and the most popular story of the air still is the story of Easter, for man does not want to forget and in his groping misery he cries out:

God of our fathers, known of old
Lord of our far-flung battle line—
Beneath whose awful hand we hold
Dominion over palm and pine—
Lord God of hosts, be with us yet,
Lest we forget—lest we forget!"

One day His followers in all the earth will join in the acclaim, Behold our King, our Redeemer, our God.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 1, 1938.
Sunday Schools.

Elon Community Bible Class,	
Elon College, N. C.	\$ 2.00
Mayland, Broadway, Va.	1.00
Union (Southampton), Franklin,	
Va.	3.22
Liberty, N. C.	5.36
Franklin, Va.	7.00
Big Oak, Eagle Springs, N. C. .	1.14
Amelia, Clayton, N. C.	1.00
	\$ 20.72

Individuals and Churches.

Winston-Salem, N. C.	\$ 19.20
Mt. Olivet (G), March, Va.	2.56
Wentworth, Raleigh, N. C.	16.95
Cary, N. C.	4.00
Mt. Auburn, Manson, N. C. ...	2.75
	\$ 45.46

Woman's Board, S. C. C.

Mrs. H. S. Hardcastle, Treas.,	
Norfolk, Va.	\$ 1,966.00

Cent-A-Meal Boxes.

Franklin, Va.	\$ 12.00
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Specials.

Bertie Johnson Bible Class, Lib-	
erty Spring S. S., Whaleyville,	
Va.	\$ 3.00

Mountain Work.

Piney Plains, Raleigh, N. C.	\$ 8.50
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Total for week	\$ 2,055.68
Previously acknowledged ...	10,102.67

Total since Sept. 1, 1937 ... \$ 12,158.35

It is hoped that no church, Sunday school, or individual will overlook, or neglect the offering requested at or near Easter. Thanks to every one who helps. Cordially,

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT OF WOMAN'S BOARD.

The following is the report of receipts and disbursements of funds of the Woman's Board of Missions, Southern Convention of Congregational-Christian Churches, for Quarter ending March 31, 1938:

Receipts.

Valley of Va. Central Conference:	
Women's Societies	\$ 47.41
Young People's Societies 14.30	
	\$ 61.71
N. C. Conference:	
Women's Societies	\$ 836.57
Young People's Societies 41.81	
Willing Workers' Societies 29.38	
Cradle Roll Societies	3.66
	\$ 911.42
Eastern Va. Conference:	
Women's Societies	\$ 972.90
Young People's Societies 250.00	
Willing Workers' Societies 83.00	
Cradle Roll Societies	8.00
	\$ 1,313.90
Total	\$ 2,287.03

Disbursements.

General Work	\$ 983.00
Foreign Missions:	
General Work	\$ 983.00
Total	\$ 1,966.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

QUARTERLY REPORT.

The following is the Quarterly Financial report of the Eastern Virginia Woman's Mission Board:

Women.

Antioch	\$ 6.25
Bethlehem	46.00
Berea (Nans.)	18.75
Berea (Norfolk)	7.50
Christian Temple	92.00
Cypress Chapel	10.00
Damascus	35.00
Dendron	19.20
Elm Avenue	8.75
Eure	5.00
First, Norfolk	18.75
First, Portsmouth	20.00
First, Richmond	10.00

Franklin	50.00
Holland	32.00
Holy Neck	37.50
Hopewell	.70
Isle of Wight	25.00
Liberty Spring	50.00
Mt. Carmel	13.00
Newport News	20.00
Oakland	12.50
Ocean View	6.50
Rosemont	38.00
Suffolk	125.00
Wakefield	14.00
Waverly	12.50
Windsor	39.14
Total	\$ 773.04

Young People.

Berea (Nans.)	\$ 11.70
Bethlehem	25.00
Burton's Grove	4.25
Christian Temple	17.00
Cypress Chapel	12.00
Eure	4.00
First, Portsmouth	4.00
Franklin	18.75
Holland (P. F.)	5.00
Holy Neck	10.00
Hopewell	.88
Liberty Spring	15.00
Mt. Carmel	7.80
Newport News	5.00
New Lebanon	6.00
Oakland	8.75
Rosemont	5.50
Suffolk	10.00
Suffolk (W. W. Staley)	73.25
Windsor	5.00
Total	\$ 248.88

Juniors.

Antioch	\$ 2.50
Berea (Nans.)	9.50
Bethlehem	6.00
Christian Temple	19.00
Cypress Chapel	1.00
Dendron	1.00
Eure	1.00
First, Portsmouth	3.17
Franklin	7.50
Holland	8.75
Holy Neck	10.00
Liberty Spring	6.25
Mt. Carmel	3.20
Oakland	1.25
Rosemont	5.00
Suffolk	22.00
Windsor	6.16
Total	\$ 113.28

Cradle Roll.

Cypress Chapel	\$.50
Eure	1.00
Liberty Spring	1.00
Newport News	3.24
Oakland	2.50
Total	\$ 8.24

Summary.

Women	\$ 773.04
Young People	248.88
Juniors	113.28
Cradle Roll	8.24
District Rallies	31.94
Offering for Miss Seabury:	
Women	23.66
Young People	15.35
Grand total	\$1,214.39

Respectfully submitted,

MRS. J. M. RABY,

Treasurer.

DR. W. E. GRIFFITH—A MISSION-
ARY I KNEW.

About three years ago, in Florida, Dr. William Elliot Griffith died. A man who had lived four years in Japan after the country had been opened to foreigners by Commodore Perry in 1854.

About eight years ago, after an absence of fifty years, he returned to Japan and in a sermon before the foreign missionaries, told what he had seen.

When he first went to Japan, he had seen the heads of a hundred men put upon poles as a warning to evil doers. He had seen a mother bring to the foreign doctor a baby whose eyes had been eaten out by smallpox. As there were no doctors in the land, smallpox and pestilence swept through the land and carried off thousands. There were no Christians and an edict in force 250 years, stated that any one who believed in the Christian religion would be put to death. But in the year 1872 the famous Iwakura Embassy visited the United States and when they saw the great number and power of the Christians in America, they knew that Japan could not carry on trade relations with the Christian nations if it put Christians to death. A telegram was sent back to Japan to this effect, and the edicts which had been posted everywhere, came down in a night.

When Dr. Griffith came back to Japan, the changes which he saw were marvels: the edict against Christians abolished; between two and three hundred thousand Christians; a constitution (1889) which allowed one to embrace any religion he pleased; great independent Christian churches (Congregational - Christian, 109); great outstanding Christian pastors; great Christian colleges and universities; from twelve to fifteen members of parliament (406 members) nine times as many as our Christian numbers might entitle us to; great Christian influence in all the departments of the country; great Christian literature; the Bible the best seller.

So Dr. Griffith said: "If some great magician had waved his magic wand of the fair land of Japan for those fifty years while he was absent from the land, the changes which had taken place could not be more wonderful.

Morrison went to China in 1809 and worked seven years before he gained a convert. When asked how many Christians there would be at the end of a hundred years, he said at the rate they were winning men to Christ there might be a thousand. But when the centennial celebration was held in 1909, 177,000 were re-

ported. And when he was asked about the future of missions, he replied: "The future of missions is as bright as the promise of God."

A. D. WOODWORTH.

(One of our former Missionaries to Japan, now past 80 and retired.)
Merom, Ind.

MISSIONARY RALLIES OF NORTH
CAROLINA WOMAN'S
CONFERENCE.

We have just returned home from the seven District Rallies of the North Carolina Woman's Conference, namely, Alamance, Guilford, Randolph, Chatham-Lee-Moore, Durham-Wake, Halifax and Vance-Warren. The main address at each rally was delivered by Miss Pattie Lee Coghill, of Jacksonville, Fla., and she improved every day as she presented her message: "The Modern Woman Saved to Serve the Present Age." Miss Pattie has a way of cheerfully getting the attention of her audience, and then with her pleasing personality, driving home the Missionary responsibility.

Most of the Rallies were well attended. The Rallies at Big Oak, and Wake Chapel were decreased in attendance as a result of funerals. The Halifax District had the largest attendance, offering and greatest number of reports, and societies represented.

The Young People at Big Oak and Liberty (Vance) seemed to be taking extra good interest and part on the program. The Rally at Liberty had the most ministers present. The pastor of the Shallow Well Church went to Canada to get married but his fine people knew just how to really make the Rally welcome. Every one of the entertaining churches was beautifully and tastefully decorated with lovely flowers, which reflects the love of the one who said "Go ye."

Should you feel a sense of doubt or discouragement, just go to some of the Rallies of the North Carolina Women; see their zeal, earnestness and devotion for the cause of Missions, and you will be strangely drawn closer to the Master of Missions. To note the enthusiasm of those good women and hear them plan their work is indeed inspiring. It appears from the Rallies, that the Conference which meets at Park's Cross Roads, in October will be favored with some splendid reports.

B. J. EARP,
Paces, Va.

A person may fail many times. But he is never a failure until he blames his failing on somebody else.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

OUR SUNDAY SCHOOL LESSONS.

From *The Pilgrim Highroad* for April, we find some very pertinent suggestions made to young people as to the best way in which to get the most we can out of our Sunday School lessons. We would like to share these suggestions with you.

1. Put the lesson in its proper setting.
2. Read the lesson carefully:
 - a. Scripture passages printed.
 - b. Scripture passages mentioned as references.
 - c. Comments on the Scripture.
 - d. Article by the lesson writer.
 - e. Additional materials bearing on lesson.
3. Meditate upon thoughts that are stimulated:
 - a. New ideas.
 - b. Organize familiar facts.
 - c. Planning to use the lesson in the future.
4. Test the effectiveness of the use you have made of the lesson materials by these questions:
 - a. Have I gained new information?
 - b. Have I been prodded into further study?
 - c. Have I formed a new purpose or a new determination to carry out an old purpose?
 - d. Can I carry out this purpose in a life activity?
5. Pray for divine guidance in line with the teaching of the study.

CHRISTIAN ENDEAVOR CONVENTION.

The Virginia Christian Endeavor Union will hold its state convention at Massanetta Springs, June 16 to 19, 1938. The registration fee for those over 17 years is \$1.00. For those under that age the registration is only 50c. Mr. C. E. Warrington, a member of First Christian Church, Norfolk, Va., is the state president. Preliminary announcements indicate that there is to be a fine convention this year.

The bread of bitterness is the food on which men grow to their fullest stature; the waters of bitterness are the debatable ford through which they reach the shores of wisdom; the ashes boldly grasped and eaten without faltering are the price that must be paid for the golden fruit of knowledge.—*Ouida*.

JOB IN A CHANGING WORLD.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 1, 1938.

SCRIPTURE: II Peter 1:2-11.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Early Occupations—Genesis 4: 3-12.

Tuesday—Ruth, a Job-Seeker—Ruth 2: 1-7.

Wednesday—Needed Craftsmen—Exodus—35: 30-35.

Thursday—A Labor Strike—Exodus 5: 1-12.

Friday—The Right Spirit in Job-Seeking—Romans 12: 9-18.

Saturday—Is the Ministry Over Supplied?—Isaiah 6: 1-8.

I have in mind a young man whom I gave a ride a few days ago. Among his first words were, "I am going to Norfolk to see if I can get a job." He was confident there were jobs, and was on the lookout for one. A job means employment or a way by which one makes money. We have cheapened our ideals for honest labor in our efforts to make money. The American mind is studying through selfish interests job-seeking. The general question is: "How much will I get out of this?" This attitude eliminates the idea of rendering service. Young people must make careers for themselves in a difficult period of change. Some of the difficulties they face may be listed as follows:

1. This is a period of uncertainty. Vocations that appear to be full of promise now may in the long run offer limited opportunities for service.
2. There is an over-supply of workers. For many young people the problem of choosing a vocation has reduced itself to the necessity of finding a job—any job.
3. This is an age of specialization. In nearly all work the demand is for workers who have become experts in specialized tasks.
4. This is a day of continued concentration upon materialistic values.

Human values are being emphasized more and more, but the great accent in the work-a-day world continues to be materialistic.

In the face of these problems it is very important to give place to Christ's guidance.

Suggested Hymns—

"To the Work."

"Work for the Night is Coming."

"He Leadeth Me."

S. E. M.

RELIGION.

Recently written books and newspaper editorials reflect a return to religion in all parts of the United States. It is reported by churchmen in the metropolitan areas that there is a sharp increase in the attendance at churches. The noonday services at Trinity for brokers in Wall Street often overflow.

There is a new personal freedom which has its gains and its temptations. Time will not permit even the beginning of a discussion, but no thoughtful observer of this after-war period can fail to see that life is being lived by a different code and with different ideals and objectives than in even a comparatively recent day.

Nor has religion, either in its institutional form or as an individual experience, passed through these years without challenge or change. That it is of all things upon earth one of the most enduring does not mean that it is necessarily one of the most unalterable. That it has changed and can change may be an occasion for gratitude as well as concern.

In the guise of realism, a lot of filth and vulgarity have in recent years, swept over the world, doing great harm to the finer values of civilization. Laws have been flouted; moral and social conventions have been cast aside; economic instability has set in, and men are much confused.

So among the many lessons the years teach, we do well to ponder and lay to heart certain ones of great importance. One of these lessons is that though the world has been changed, it is the same world. There is a continuity in human life and human history. If progress is slow, we need not be disheartened or be caused to surrender our faith. Man invariably returns to religion when he sets out earnestly to find a better technique of personal living.

The trend
Is upward still, and slow,
More slow than glaciers at the pole.
It yet goes forward.

ROY D. COULTER.

It is a noble and great thing to cover the blemishes, and to excuse the failings of a friend; to draw a curtain before his stains; and to display his perfections; to bury his weaknesses in silence, but to proclaim his virtues from the house-top.—*South*.

Sunday School

REV. H. S. HARDCASTLE, D. D.

RECEIVING VISION FOR SERVICE.

LESSON IV—APRIL 24, 1938.

GOLDEN TEXT: *This is my beloved Son; hear ye Him.*—Mark 9:7.

LESSON: Mark 9:2-10.

As Dean Brown says: "When any man undertakes to write about the transfiguration, and then holds up his sheet in the clear light which streams from the narratives in the Gospels, he is ready to apply to himself the words of criticism passed upon Peter's foolish offer, 'He wist not what to say.' The holy mount is a place to feel, to adore, to aspire, rather than to talk." But there are some things which can be said, even if one does not wield a pen in the inimitable way in which Dean Brown then proceeds to write about the Transfiguration.

A High Mountain Apart.

It is significant how again and again the gospels record how Jesus would go "apart." Again and again He tried to be still so that He might know in a fresh sense that God was. Again and again He felt the desire for a period of unhurried meditation and communion in the Father's presence. Jesus knew that religion was something more than merely going around doing good. He knew that only as the soul was fed by the springs of the Spirit could it be vigorous and vital. For too many of us moderns, the world is too much with us. We need to "go apart" so that we may deepen our acquaintance with God, and avail ourselves of spiritual resources for living vitally and victoriously spiritually. It is so much easier to be active than it is to achieve character. But great souls grow in solitude, even though they are active in good works. Every life ought to have its "Upper Room," or its "Mountain-Top," where above the levels of ordinary life, in the larger horizons of thought, in the purer air of the spirit, things might fall into their places, and where we might feel anew the touch of the Master on our lives.

The Inner Circle.

"Jesus taketh with him Peter, and James, and John." Not because he thought any more of them than of the other disciples, but because they were prepared spiritually for the experience on the Mount, at least better prepared than the other disciples. Spiritual things are spiritually discerned. There are those who have

eyes to see who see not, and ears to hear who hear not. Every person who goes to services of worship does not see the same thing or hear the same thing. We get out of church services largely what we take to them. God has many, much richer experiences for us than we can appropriate, because our hearts are hardened and our eyes are holden.

The Transfigured Christ.

"And He was transfigured before them." The word means "to be changed into another form." There is, of course, an element of mystery here. But there is at least a clue to what took place. Here was a man who from the beginning had kept his life open to God, and the life of God dwelt in him in fulness beyond anything we know. The flesh may be, and usually is somewhat of a veil of the spirit, but not always. In this case the Spirit of Jesus shone through the flesh the light broke forth from within, and something of the glory of God itself shone forth. Even his clothes caught up the wondrous purity and beauty of that inner spirit and light, and shimmered with dazzling brightness, even as of sun-smitten snow. There are men and women today whose faces glow in like manner, although of course not in like measure, when they have conscious fellowship with God, or some rich spiritual experience.

Fellowship With the Unseen World.

"And there appeared unto them Elijah with Moses; and they were talking with Jesus." It may be that these represent the law and the prophets. It may be that it was because each of them had made a miraculous exit from the world. In any event they appeared and talked with Jesus. One of the evangelists says they talked about his "exodus." Death for Jesus was not the end. It was simply an exit from this life into a new order or life.

Talking When One Has Nothing to Say.

"For he knew not how to answer." Peter as usual acted on the impulse of the moment. He felt that something ought to be said, but he did not know what it was. But he said it just the same. We must not, of course, be too harsh on the big-hearted, blundering fisherman. He did about as well as we would have done under the circumstances, and just about what we would have done. He wanted to stay up there on the mountain of spiritual privilege. Like many of us he had not learned that spiritual experiences cannot be preserved in such an inadequate way. It is a splendid

thing to go on a mountain-top. But one cannot always stay on the mountain top. Mountain-top experiences must be translated into every-day life.

A Voice Out of the Cloud.

"And there came a cloud overshadowing them, and there came a voice out of the cloud." There is an element of mystery in religion, and any sensible man recognizes it and acknowledges it. There are some things that we just cannot understand ourselves or explain to others. But there are some things that we can understand, and which we can explain. And the primary demand which religion makes on us is to act on the knowledge we do have, to follow such light as we do have, to act on the certainty we do have, rather than to stand back because of what we do not understand. Indeed as one acts on what truth he has he comes to understand more truth. Obedience is the organ of spiritual knowledge.

Hear Ye Him.

"This is my beloved Son; hear ye him." The Father set his approval on Jesus. His words are with authority because He has the Father's authorization. Jesus Christ is the final authority in all matters moral and religious. Men should listen to Him as He speaks about any issue that concerns human life. No one else speaks with the authority that He does. The wise man will hear Him and obey Him.

Jesus Only.

"And suddenly looking around about, they saw no one any more, save Jesus only with themselves." Jesus is the dominant figure in the world today. There are resurgent forces to be sure, but these systems will have their day and pass away. And increasingly Jesus will stand forth as the central figure.

THE SECRET OF SUCCESS IN MISSIONS.

Missions are the special work of the Holy Spirit. No one may expect to be filled with the Spirit if he is not willing to be used for missions. No one who wishes to work or pray for missions need fear his feebleness or poverty: the Holy Spirit is the power that can fit him to take his divinely appointed place in the work. Let every one who prays for missions and longs for more of a missionary spirit in the church, pray first and most that in every believer personally, and in the church and all its work and worship, the power of the indwelling Spirit may have full sway.—*Andrew Murray, in the Missionary Herald.*



MONDAY.

THE QUIET HOUR.

I have a little inner shrine
Where I take me every day,
To hide away for just awhile
From life and work and play.

There, from a living fount I draw
Of deep and boundless love,
To come away refreshed and filled
With strength from God above.
—Doris Wood.

TUESDAY.

“I WANT TO KNOW.”

“Then shall we know, if we follow
on to know the Lord.”—Hosea 6:1-3.

We have oft heard the Yankee expression, “I want to know.” Though this is a colloquialism and a slang, it expresses intellectual curiosity, and intellectual curiosity is the mark of a live person. That is the means of growth.

So it is with the Christian life. We shall know if we follow on. Spiritual inquisitiveness is a means of grace and a knowledge of God.

Prayer—O God, forbid that we shall say Lord, Lord, and still know not Thee. May we find Thee in our every experience. *Amen.*

WEDNESDAY.

IRRISISTIBLE SEAS.

“We went through fire and through water.”—Ps. 66:1-14.

William T. Ellis reminds us that our beaches and shore lines are being ruined by changing of currents. We all know that when the sea goes on a rampage the mightiest efforts of man are impotent. Shores have been swallowed and cities engulfed and there is but little that we can do about it.

We remember the song, “Like a mighty sea, Comes the love of God flowing over me.” The tides of God sweep as irresistibly as the sea, and they change the hearts of men and nations. Many other tides are sweeping over us and changing us. The only thing we can do about it is to

pray that the floods of God may stem these other tides, sweep over us, and change us according to His will. This is done by every one laying himself on the altar for His glory.

Prayer—Dear Heavenly Father, Ruler of all mankind, Thou who dost hold the universe together, hold Thou us together in this little world of ours. Let Thy grace engulf us, we pray. *Amen.*

THURSDAY.

A COMMON CREED.

“Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me.”—Matt. 5:31-46.

There is a vast difference in things, in people and their habits and customs. Some of them we do not like at all. But there is found to be in most people, some things common to all, and one of those things is the spirit of charity—giving to help the poor.

Our text furnishes a common platform upon which all Christians agree. However divergent may be the views of people upon other matters, they meet here and agree. After all, our differences do not matter. All that the Master required of any one was “Follow me.” All that the prophets of old required was “do justly, love mercy, and walk humbly with God.”

Prayer—Our Father tune our lives to that note of Thine—“Inasmuch.” Help us to see Thee in all things and in all people whom we meet. *Amen.*

FRIDAY.

THE WORLD’S WORN STONES.

“Who therefore ye ignorantly worship, Him declare I unto you.”—Acts 17:19-31.

One of the vivid memories of my life is my visit to Pompeii, in 1929. Pompeii is an excavated city of worn cobblestones and stairways, of broken walls and temples. Centuries of sandled-footed people and ox carts

have trodden those stones until they were worn away into a series of furrows and hollow arches. There is here a partial answer to the age-long quest of man—“How old is the world?”

In the presence of these ruins and all that they signify concerning man, shallow scepticism is a petty childish thing. There is reflected here centuries of worshippers who have trodden these stones to the temple where they worshipped their God. We wonder what marks we leave behind us that shall, in the centuries to come, be mute witnesses of the true God, to those who come on after us. There is a way. It is Christ. “In the Cross of Christ I glory.”

Prayer—Our Father, others may have worshipped an unknown God, help us to worship Thee whom we know, and may we leave behind us footprints that show others the way. *Amen.*

SATURDAY.

WHAT SORT OF GLASSES DO YOU WEAR?

“Now we see through a glass darkly.”—I Cor. 13:1-13.

As I lay on the lawn in our flower garden one day taking a sun-bath, I donned eye-shades to protect my eyes from the blazing sun. It was interesting to note the color of everything. Everything lost its natural color and took on the color of amber. Everything looked the same. And to my amazement I could look square into the sun, and as I did so it appeared to be a big ball of fire descending at terrific speed down a cylindrical shaft connecting my eyes and the sky.

Life is colored by the medium through which we look. To see life aright in all its glorious colors and values we must put away all our prejudice, fears, jealousies, selfishness, etc. . . . We must put on the clear pure glasses of Jesus Christ. Much of the world which seems wrong seems

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THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"WATCHMAN, WHAT OF THE NIGHT?"

Isaiah 21: 11, 12.

By REV. R. A. WHITTEN.

Is this the first, the second, or third watch? Will morning soon dawn? This question from the prophecy of Isaiah written in that ancient period of the world's history, when the Assyrian oppression not only afflicted the people of Judah, but all the nations around as well. The Prophet of God stands in his vision where he can view all neighboring nations, and in every direction whither he would turn his eyes he sees only deepening darkness. Eventually the silence is broken by the sound of a voice. It is the voice of an unseen inquirer coming from the depth of darkness, but its earnestness lays hold upon the heart of the Prophet. "Are there signs of morning light?"

It has ever been the duty of a watchman to sound the alarm in case of imminent danger. A Christian has ever been likened unto a watchman who has been set upon a tower where he can watch for the souls of men. We are far removed from the time this prophecy was spoken, and they tell us that the fruitful land of Edom has long since been changed into a barren wilderness, where no human voice is heard and the stillness is disturbed only by the roar of the wild beast or voice of the vulture's cry. We may never know the full meaning of the oracle, but its spiritual lesson may be applicable to our own day and need.

The Voice of the Soul.

Out of the darkness there came a sound. It was the voice of a soul in desperation crying out for deliverance from its benighted condition.

Often we Ministers have gone to the bedside of some sufferer who having lain for months, day after day, night after night, tossing, struggling with pain. Strength is almost gone, hope almost exhausted and faith at the breaking point. Physical frame tottering and ready to fall, and looking hopefully, despite the gloom, they ask us, "Is there sight of dawn," and if we have proven the promise, may say, "The morning cometh, I see a light."

Today the world is suffering and the deepening shadows of war foretell a deeper darkness than Edom ever knew during the Assyrian oppression.

No nation seems to be exempt from this impending peril which threatens the people of the world in its most enlightened period. We find ourselves in the meshes of greed, graft and selfishness which, if not checked will lead us ultimately into midnight darkness such as ancient Egypt, or Edom ever knew. If our ears are tuned to catch the message, we can hear the voice of the world, a desperately, in earnest calling, not to man-made schemes, but to God.

Godless Dictators, with selfish ambition are driving their subjects like dumb cattle to the slaughter where they sacrifice them upon a cruel military machine which neither feels, thinks, nor cares. The sacrifice they make might be pardonable if made for noble ends in defense of its own good name or the protection of its boundaries, but with a boldness more brazen than that of a burglar who goes forth under cover of night to take the substance of another and his life if need be, nations of our day have landed battleships and troops without provocation upon the soil of other nations and fought undeclared war, killing innocent women and children whose dying cries have been heard around the world. The world looks on in amazement, horrified and in distress we hear them ask with their dying breath, "Watchman, what of the night? How long?"

The answer the world seems to be making thus far is again the voice of militarism, "I will build bigger and better ships, etc." "My armies shall excell the armies of the world." Is the sword the proper implement with which to clothe a helpless and defenseless world that is seeking light in the present hour of darkness.

A Cry For Help.

The voice, if it be heard by discerning ears will be found to be a cry of distress. The high sounding phraseology of world military leaders, advocating modern weapons of destructive warfare is not the language of the common people who have no hate in their hearts or ill will toward their fellowmen. Perhaps, as never before there is heart hunger for something that will satisfy that indefinable desire which God has planted in every human heart, and which we know, in part as religion and this desire is manifest among all men everywhere of all races asking, "How long till dawn?"

The voice is heard and it comes

from the people of the world. It is not always the same in form, but always with that deeper yearning of spirit that would be free. "Watchman, what of the night?" It may come from the scholar who has built of his doubts a castle in which he dwells as a slave, or from a young man or young woman who have scoffed at religion and would further ridicule it by asking the question, but the real prompting of the query may come from a hidden motive, buried beneath the multitude of passive things to which life has been given, and which has left an aching void, and good impulse, long trampled under foot, may rise to assert itself for life's nobler ends. It may be a simple, but honest question from the heart of the world's most ignorant and unlearned nevertheless, sincere. It may come from pleasure seeking people of both young and old who would contrast the pleasure of the world with what religion has to offer, the voice of the agnostic, trying to shift responsibility for his own ignorance to an unseen and unfelt power, thus deluding himself in that unhappy state of mind. There may be heard the failing voice of tottering old age, the care-free heart of the child, the penitent groans of the sinner who has spent all and is in want, the poverty stricken soul that has fed on chaff, lifting its voice in piteous cry, all come, all ask. Some in sincerity, some to mock and jeer. Still they come. Will the followers of Jesus hear the cry? Will they be given hope? Night has settled upon their souls too deep and in some cases for articulate voice to be heard. Will the followers of Jesus hear and understand?

Those who love and belong to that group as His followers, will, I am sure, agree that our ears have not always been quick to hear, but have been too slow to understand. Yet, even the worst failure has sometimes been a great success. Stephen died and it seemed that his work was in vain, but Paul was born, and the New Testament, and the planting of the early church was the result of the failure. The greatest and most miserable failure that can come to the Christians of all lands in this day when the standard of Christ should be held high, is indifference to the call which comes. We might try to excuse ourselves, saying it is an impossible task. True it is, if we are to see it through, but His promise has not been revoked. The Assyrian oppression lay heavily upon the land of Judah, but it was more grievously lying upon the land of Edom. The gloomy outlook of Christianity which

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Easter Sunday is always a happy occasion at the Christian Orphanage, provided it is not raining. Easter Sunday this year was cloudy but warm and comfortable. The good women of many Missionary Societies, Ladies' Aid Societies, Young People's Societies, and many individuals, sent in dresses and many articles of clothing for the Children's Easter outfits. All of them have been real good to us this Easter season and of all the years, I believe this year has climaxed all former years. The dresses sent in are beautiful and of splendid material and the girls were delighted to get them. We are grateful, indeed, for the wonderful expansion of love and interest you have in the little children here.

On Thursday before Easter Sunday after all the dresses had been received they were sorted out according to ages and the children of certain ages were invited in age groups to come from all the buildings and make their own selection. When this certain group had been supplied another group was invited and so on till all ages had been fitted out in a new Easter dress—all were happy and grateful. The happy part was to see them march off to Sunday school happy as larks on Easter Sunday morning.

Of all the children, I believe none were quite so happy as Patsy. Patsy is the youngest little girl in the Johnston Hall. Some of the young people of the Holy Neck church in Virginia, gave Patsy a full Easter outfit. When it came we opened the package and showed Patsy what a beautiful Easter suit she had received. She said, "I am happy." And all through the day she would come in the office and say, "I am happy."

On Easter morning the writer happened to be in the office and Patsy came in all dolled up in her new Easter outfit. She was happy beyond expression with her face wreathed in smiles. She said, "I wanted you to see how I looked."

The writer thought if the young people who had a part in making this little child happy could have seen her on Easter Sunday morning dressed for Sunday school would have been many times repaid for any sacrifice made.

In conclusion I want to say the children had a happy Easter and we all pray that God will richly bless

all of you who had a part in making them happy on this occasion.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR APRIL 21, 1938.

Amount brought forward \$5,762.94
Sunday School Monthly Offerings.

N. C. & Va. Conference:
Happy Home\$ 4.13
Ingram 10.00
Lebanon 1.54

\$ 15.67

Eastern N. C. Conference:
Amelia\$ 1.00
Plymouth 4.34
Christian Light:
Church 2.00
Sunday School80
Bethel Church 3.32
Mt. Auburn 2.75

\$ 14.21

Western N. C. Conference:
Pleasant Ridge\$ 4.43
Liberty 5.69
Ether 2.11

\$ 12.23

Eastern Va. Conference:
Franklin\$ 5.00
Cypress Chapel 4.15
Liberty Spring 7.00
Union, Southampton 3.22

\$19.37

Valley Va. Central Conference:
Timber Ridge\$ 1.71

Ala. Conference:
Bethany\$ 1.00
Pisgah 1.05

\$ 2.05

Special Offerings.

Mr. May, support of children\$ 5.00
Mr. May, support of children 5.00
Elon Community Bible Class, 1st Quarter 2.00
Mrs. Dalton, support of child 12.50

\$ 24.50

Easter Offerings.

Ingram Church\$ 2.00
A Friend 15.00
Birdie Wilson 1.00
Alice Wilson 1.00
Nannie Wilson 1.00
Sallie Wilson 2.00
Albemarle Congregational Christian Church 6.00
Mrs. W. S. Hardecastle, Dover, Delaware 1.00
Eure Church 5.00

\$ 34.00

Total for week \$ 123.74

Grand total \$5,886.68

ANTIOCH.

(Continue from page 3.)

very stirring message. We hope to have him return again soon.

It was a great privilege for a delegation from our church to attend the Pilgrim Fellowship Banquet and hear Miss Ruth Seabury speak on "Turkey." She was indeed a wonderful speaker and we wish more could have heard her. Rev. F. C. Lester, of Norfolk, was also a visitor in the conference at the same time.

This year marks the centennial of this conference. The first session of this conference was held at Antioch,

near Harrisonburg, November 8, 1838. We feel honored to have the conference meet with us again August 10th and 11th.

A very fine revival was brought to a close last week. Wonderful spiritual messages were brought to large audiences each night by Rev. J. E. McCauley, of Richmond, Va. The song services were in charge of the pastor, Rev. W. J. Andes, and Woodrow Wampler, a student at Westminster Choir School of Princeton, New Jersey. Choruses were sung each evening by a large Junior Choir. We have had eight additions to the church in recent weeks—four by the letter of transfer and four by profession of faith. We all were delighted to have Rev. McCauley with us and feel that he did a great work among our people. We hope it will not be long before he can return to us for another visit.

Already some of our young people are making plans to attend the Leadership Training School at Elon this summer.

We ask the prayers of all our Christian friends that we may continue in the service of the Master.

ANNA LOU SHOWALTER,
Reporter.

EIGHTEENTH ANNUAL WAVERLY DISTRICT MISSIONARY RALLY.

The Waverly District Missionary Rally of Eastern Virginia Woman's Missionary Conference held its 18th annual session at Waverly Christian Church on April 7, 1938. The theme was "Steering or Drifting."

The meeting was called to order by the superintendent, Mrs. E. T. Atkinson. She addressed the Rally in a very splendid way, using as her topic, "It Is the Spirit Which Animates the Workshop."

The Rally was very fortunate in being able to present on that day two returned missionaries, Mrs. Hubert Lloyd, from Japan, and Mrs. W. G. Smith, from China, who gave very inspiring addresses.

Mrs. Manson of Christian Temple, Norfolk, Va., led a very impressive vesper service in the afternoon.

Various churches of the district rendered special music during the day, which made the program a very enjoyable one.

The officers elected for the year 1938-1939 were: Mrs. Garland Spratley, Dendron, Va., superintendent; Mrs. O. M. Coekes, Elberon, Va., assistant superintendent; Louise Pittman, Wakefield, Va., secretary.

The Rally was invited to meet next spring with New Lebanon Church, Elberon, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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EDITORIAL.

(Continued from page 7.)

the church of the living God and of our particular Southern Convention group, assemble in Portsmouth and consider the problems of our Church. Out of the combined wisdom, prayers and loyalty of those who attend the convention may grow a new church, a progressive, eager, enthusiastic church in this Southern Convention. But if only a few attend, and they do it for only part time, God may have to look elsewhere for enthusiasts to carry forward his kingdom program. Meet us in Portsmouth next week.

F. C. L.

SUN'S PULPIT.

(Continued from page 12.)

we behold today as we try to visualize a world need, and the world task, staggers our deepest imagination. Let us remember that the gloom and darkness, bringing despair has settled more heavily upon a world that is asking in all seriousness, "How long the night?"

In 60 per cent of the earth's inhabitable area we are told that life is cheap; 55 per cent of the world's two billion souls are under some form of dictatorship. Truly, the world is

filled with restlessness, uneasiness and heart hunger, while millions wait in breathless anxiety, the coming of the light of day to awaken us from the terrible night mare through which the world now passes. The Sun of righteousness has risen with healing. Jesus Christ offers the souls of earth His peace which, if possessed would cause men to live in God's world as brothers.

FAMILY ALTAR.

(Continued from page 13.)

so because of the glasses through which we look.

Prayer—O Lord, Jesus Christ, come Thou into our souls, and make us pure, clarify our vision that we may see everything aright. In all things keep our eyes fixed on Jesus the Author and Finisher of our faith. *Amen.*

SUNDAY.

THE POOR MEAN MOST.

Blessed are the poor in spirit."—Matt. 5:1-12.

Quite frequently I receive a letter written with a leadpencil and upon the cheapest paper. Once I recall finding a post script to such a letter written on a piece of used envelope.

Usually these letters are from a mother who is pouring out her soul for her boy and soliciting my interest and helpfulness in a watchcare over him. These letters usually conclude with a "God bless you."

Such glimpses into godly lives are an inspiration. They mellow and strengthen our own faith. We are assured that the Christians are found everywhere and in all walks of life. We are not to be poor in order to be God's children. Nevertheless it seems that God means most to the poor, and perhaps the poor mean most to God. It would be a calamity if there were no poor.

Prayer—Our Father, we thank Thee that the doors of Thy Kingdom are open to all people, and that those who love Thee may walk therein. Grant unto us all, poor or rich, to walk in humility of heart and fidelity of spirit. *Amen.*

THANKS TO WORKERS.

Thanks to all ministers and laymen who had a part in carrying the ball over in the recent CHRISTIAN SUN campaign.

I will not be able to see all of you to thank you personally, my brethren and good sisters, for the fine spirit and interest you manifested and the most splendid way you carried the banners of the North Carolina and Virginia Conference of the Congregational-Christian Churches to heights

of success. I am taking this method of saying to each of you that I do most certainly appreciate the response given to the interest of THE CHRISTIAN SUN. I had a great faith in you all, knowing that if you failed it would be the first time you had let us down. I am sure each of you feel much better since giving your time to securing new subscriptions.

We welcome the new subscribers of THE CHRISTIAN SUN "family" to our reading circle. We hope that the new addition to your reading matter will be both pleasant and profitable to you.

The success in this endeavor makes the writer feel encouraged, for it reveals the fact that when we together lay our hands and shoulders, as well as our hearts, to a task, things can be done.

I trust that already you have made your plans for the coming Conference year, but just let me remind you that it will be much easier for you, as a church, to keep your program up to date than to allow the year to roll by and then at the close of the year be compelled to put on a mad scramble and then, perchance, face difficulty along money lines; this procedure is neither Christian nor business-like in principle. Won't you see to it that everything is brought up to Conference next fall in full, and that we will not only give THE CHRISTIAN SUN a banner year, but every department of our church work as well?

G. C. CRUTCHFIELD, Pres.,

N. C. & Va. Conference.

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Miss HELEN C. JENKINS,
Principal

Thorsby - - - Alabama

ART IN THE CHURCH WORSHIP

By AUBREY C. TODD.

Worship is a method by which we recover our values, by identifying ourselves with God. This act of worship can be consummated in one's closet, by the sea, or on the hill; but it is the duty of those who are responsible for the church program to see that this act can best take place within the church.

All church leaders who prepare worship services should bear in mind the essential steps in a worship experience, namely, attention, adoration, confession, contemplation, and consecration. Religious services from the immemorial have followed these steps. The liturgical churches of today follow these same steps in their set patterns of worship.

The minister or leader who spends seven hours in planning an address and only thirty minutes in planning the worship service is virtually admitting that he thinks his thoughts are more important than a personal experience with God on the part of his congregation. The liturgical churches that have spent hundreds of years in building their services of worship can't be wrong. The people would not have accepted the same set pattern day after day and year after year if it did not fulfill a need.

Attention is called to worship merely by the separating of oneself from the ordinary routine of the week and going to the church. Once in the church, further aids to attention are added by the Organ or Piano Prelude, the Introit, the Call to Worship, or Opening Scripture Sentences.

Adoration or Praise is usually expressed in a hymn, litany, or psalm. The Gloria Patri and the Doxology are frequently used in churches of our denomination.

Confession always follows Praise, and should come early in a service of worship. Some churches use a standard Prayer of Confession that is repeated in unison; in others this prayer is given by the pastor. In either case, it should be brief and to the point. It should not be personal or selfish, but in it the evils of humanity at large should be recognized as due to our own failures.

Contemplation usually begins with the reading of the Scriptures and continues through the Sermon. Often the act of consecration is consummated during the preaching of the sermon. Some ministers so plan their sermons. At other times it takes place in a prayer at the close of the sermon, or in a consecration hymn sung at the close of the service.

In many of our rural churches a great many hymns are placed in the order of worship. When this is done, the words and tunes should be watched carefully, so that they might be placed in the part of the service to which they are best adapted. A simple service is more effective than an elaborate one, but at any rate, it should be well-planned.

(Sample services of worship may be secured by writing to "Art In the Church," care of "The Christian Sun," 514 So. Main Street, Norfolk, Va.)

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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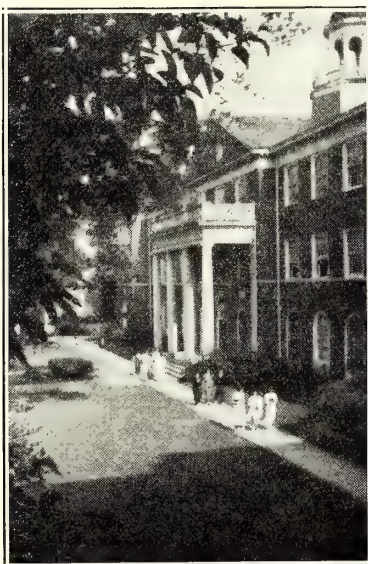
Mrs B F Frank

12-1-38

How Summer Conferences Help

By A. LANSON GRANGER, Jr.

One evening, last summer, on the shores of Lake Michigan I sat in a youth conference listening to a group of young people relate some of the most vivid impressions and experiences which had come to them after one week of



inspiring fellowship. I suppose that I shall never forget some of these spontaneous testimonies of clearer visions, of enlarged horizons, and of a sense of spiritual power which had opened up to them. One young man, I remember well, said this: "Frankly, religion has never meant anything to me, and I did not come to this conference because I wanted it to. I have been particularly repulsed by communion services, but the other evening in the communion service something happened to me, something that has made me different, and I would like to carry it with me from here." One young girl said that all the conference had given her physically was a cold, but that intellectually it had given her more insights than she had ever packed within a week, and spiritually it had enable her to have a greater understanding of life. One night,

walking across the grounds of Linwood Park, Ohio, with a boy who had come to the conference there, I asked him quite bluntly what to him was the most impressive thing about the conference. Without hesitance, he replied: "Two things. One is the course in Bible that I am taking. Really, I never believed it was such a great Book. The other thing I enjoy is a walk along the banks of the Lake in the evening." This list of experiences could be multiplied. Many similar ones have I heard from young people who have been to the Elon Leadership Training Conference.

All of these are very simple and human affirmations, but they do, I think, justify the opinion that attendance at a youth conference can be one of the most transforming experiences in the life of any young person. Indeed, after one or two weeks at a summer conference, I have heard young people say literally that those days had been the greatest of their lives.

The youth conferences which are to be held at Elon College and other places in 1938 give an opportunity for the young people of our Southeast to share in some of the most joyous fellowships and rewarding ideas that are available to them. These conferences can be one of the most enriching experiences of one's life.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Southern Convention is in session at Portsmouth, Va., this week. May much good come from this meeting, which is one of the most important ever held.

EASTER IN EASTERN VIRGINIA.

At the meeting of our Eastern Virginia ministers on Tuesday after Easter, each man present reported on the Easter program in his church. Brief penciled notes give recorded information like this:

"Antioch had the best services yet, with children and women in the program," said the pastor, H. E. Crutchfield, who also said that the service at Mt. Carmel was above the average.

Rev. B. H. Watkins said the morning service at Ivor was beautiful with excellent music, fine communion and best attendance yet. He reported a good worship service at Burton's Grove in the afternoon, with a fine pageant in the evening. The offering for missions met the quota for the year.

The Christian Temple had good music at both services and an excellent pageant at the evening hour presented by the young people. Dr. H. S. Harcastle reported that they received nineteen members and consecrated six children.

Rev. Joe A. French said that Berea (Norfolk) had a fine morning service with the communion, and that four members were received and two baptized at Ocean View in the evening.

At Dendron the Rev. J. S. Johnson conducted a pastor's class previous to Easter, held communion on Thursday evening and received three members at Easter.

The new pastor of Holy Neck, Rev. Arnold Slater, reported good services for this fine church, but could not compare it with previous occasions since he has been there only a few weeks.

Rev. Carl R. Key, of Holland, received one member on Palm Sunday, and held a union communion on Thursday evening with six Baptist deacons, the Baptist pastor and the pastor of Holy Neck sharing in the service. They gave a mystery play on Easter Sunday evening.

"Franklin had an encouraged Easter with fine music," said Pastor Elwood W. Jones, who baptized four persons and received six members at Easter.

"Waverly had a well attended sunrise service at which three members were received. The young people had

a large share in the eleven o'clock service," said Pastor T. F. Wright.

Rev. J. H. Dollar conducted a pastor's class and preached each evening during the Holy Week. Baptists shared in the communion on Thursday. The church held a sunrise service. The largest crowds since he has been pastor attended the services on Sunday. The altar was decorated in white, and ninety-two Cent-A-Meal boxes were placed on the altar. The missionary offering amounted to \$143. Seven members were received.

"Mt. Zion had one hundred and fifty-seven people present at the Easter service," said Pastor J. H. Warren, who reported that the offering was the largest in years.

At South Norfolk, Rev. O. D. Poythress received three members and consecrated four children. The missionary offering was received from the largest crowd attending services since 1929.



W. B. WILLIAMS.

Mr. Williams, of Newport News, is president of the Pilgrim Fellowship of Eastern Virginia, and is this week sponsoring the banquet for young people at the Armory, on Elm Avenue, Portsmouth, on Thursday evening at 6 o'clock.

Rev. J. E. McCauley, of Richmond, held a candle-light communion service on Thursday night and a service around the cross on Friday. Members are to be received at Pentecost.

Climaxing the week's services at Portsmouth, First Church, under the leadership of Dr. Clinton, the Elm Avenue and Shelton churches joined with First Christian in a union service Easter Sunday night. "Eleven members were received and as many more are expected," said Pastor R. L. House.

At First Church, Norfolk, the young people conducted a sunrise service and the pastor, F. C. Lester, received six members at two well attended worship services in which music played an important part.

Rev. J. G. Truitt conducted a pastor's class, held a service on Wednes-

day, with a Thursday communion and a Friday service. On Easter Sunday they received twenty-three members into the church, with more people present than could get into the house.

At Old Zion the young people conducted a sunrise service, the pastor, Rev. W. H. Garman, preached at the morning service and at the evening hour the choir rendered a cantata. The altar was beautifully decorated with flowers and the offering for the day was \$104.00.

Rosemont Church, Rev. J. F. Morgan, pastor, joined with South Norfolk for a sunrise service. Three babies were consecrated at the morning worship service. The music was a very helpful part of the services and Easter lillies helped beautify the church. Attendance during the day was unusually good.

ROCKFORD.

The Rockford program is growing every day. It is a "planning conference" a time when young people from many states come together to compare notes on their Pilgrim Fellowship achievements and to plan for the next two years. Every day at least six commissions will meet to outline suggestions for activity in states and associations. "Missionary Action," "Social Action," "Personal Religion," "State Activities," "National Organization and Program," will receive major attention. Every day also visitors will come from Beloit to share their experiences and convictions with us, so that all of us will meet many leaders of our denominations and have an opportunity to talk personally with them. There will be vespers on the lovely Rockford campus. There will be play hours. There will be impressive Sunday services, including an afternoon rally to which we are inviting Wisconsin and Illinois young people in large numbers. There will be trips to Beloit. These are just glimpses of what the program will be like. Add to this enthusiastic adults and Pilgrim Fellowship youth leaders from thirty or more states, and you will begin to have Rockford. We shall crowd much into those seven days. It will probably take us the rest of our lives to do the things we shall want to do as a result of this experience. I am hoping that every state in the Southeast will be represented at Rockford. You have so much to give, and so much to gain by coming. Less than two months now! Let's work and pray for Rockford because it will give us another opportunity to prepare to do our part in the building of a Christian world.

LUCY ELDRIDGE.

REV. WM. T. SCOTT, SUPERINTENDENT, FLORIDA CONFERENCE.

The fifty-fifth annual meeting of the Florida Congregational-Christian Conference was held at Tampa, April 19-21. At this Conference, Dr. Edwin C. Gillette resigned as Conference Superintendent, continuing however as Superintendent for the District of the Southeast for the Board of Home Missions. Rev. Wm. T. Scott was elected Conference Superintendent of Florida, filling the vacancy caused by Dr. Gillette's resignation. At the mid-winter meeting, Mr. Scott was elected Associate Superintendent by the Board of Home Missions for the District of the Southeast. Mr. Scott is also Conference Superintendent for Georgia. His election in Florida is a recognition of the effective work he has been doing in both Georgia and Florida. Members of the Conference expressed themselves as very well pleased with his election. Dr. Gillette will continue to have close relationships, serving as Superintendent of the District, but Mr. Scott will be the responsible State Superintendent. Dr. Gillette was elected Registrar of the Conference. Rev. Victor B. Chicoine, of Winter Park, was elected preacher for the next meeting of the Conference, and Rev. Everett B. Leshner, of Jacksonville, was elected moderator.

Rev. James E. Walter, Associate Secretary of the Missions Council for the New England region represented the Board and delivered two missionary addresses. Superintendent Gillette gave a survey of the churches; and while there have been losses due to the revision of church rolls, there was an increase in the number received into the membership of the churches on confession of faith and by letter. He reported three successful efforts with regard to church debts. The church at St. Petersburg, which had a debt of \$83,000, plus an indefinite amount of unpaid interest, has, during the season, reduced that indebtedness to \$40,000, which has been refinanced. During the Easter season a successful effort was made to raise \$10,000, to the joy of all.

The small church at Jupiter had a debt of \$650.00 to the Building Society. A winter resident offered \$200.00 if it was cleared off. By strenuous effort this amount was raised and this church surprised the Building Society by paying that debt before it was all due. The Jacksonville church has had a successful campaign to pledge \$2,500.00 toward their church debt to the Building Society. During the year there were ten pastoral churches in the Florida Conference, a larger number than in any one year in a number of years.

HOW TO CHOOSE A VOCATION WISELY.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 8, 1938.

SCRIPTURE: Matt. 25: 14-30.

Daily Readings—

Monday—Consider Your Aptitude—Exodus 31: 1-5.

Tuesday—Ask, Is It Christian?—Romans 14: 17-19.

Wednesday—Ask, Can God Bless It?—Romans 13: 12-14.

Thursday—Consult Your Friends—Providence 11: 13, 14.

Friday—Ask God's Guidance—Psalm 37: 1-9.

Saturday—Believe There Is a Place For You—Ephesians 1: 1-6.

We might say there are three general classification for vocations. The first includes those which deal with things as a mechanic, a carpenter, a farmer, a bricklayer, etc. The second are those which deal with ideals as a journalist, an author, an inventor, or an artist. The third class are the vocations which deal with people as a salesman, a teacher, a preacher, a social worker, etc.

Many ask this question: "How can I know what I would really like to do?" There are three common ways by which a person may discover his likes and dislikes. First, there are opportunities for tryouts during summer vacation, and at odd times. In this way we may get some idea as to what we might or might not be fitted for.

Second, interview men and women who have succeeded in certain vocations. The Christian Endeavor may invite certain persons representing typical vocations to speak to the society regarding their work.

Third, by watching people at various kinds of work may give us a bit of indication as to whether such work would be enjoyable or profitable.

Assign these five tests for "Choosing a Vocation Wisely" to different speakers that they may enlarge upon the thought as they see fit.

1. What do I like to do?
2. What am I able to do?
3. What am I trained to do?
4. What needs to be done in the world?
5. What is God's will for my life?

The first four may be made on a purely human basis, but as Christians we cannot omit the will of God for our lives. Dr. William Russell Owen says, "Favor your bent; follow the gleam; and wait for the open door."

Suggested Hymns—

- "For the Beauty of the Earth."
"O Master Workman of the Race."
"O Master, Let Me Walk With Thee."

S. E. M.

THE SOUTHERN CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

Elon College.

Nearly fifty years ago, the Southern Convention undertook to evaluate its strength, to face its problems, and to chart its future. Those who constituted the Convention then knew that certain things were necessary if the church of which they were a part was to fulfill its mission in the world. It knew that a ministry trained and equipped was positively essential, that the church with all of its enterprises was utterly dependent upon its leadership, that an inadequate and poorly trained ministry meant an inefficient and ineffective leadership, and that without proper leadership it would be impossible to achieve either at home or abroad. With an adequate and properly trained leadership, solution for her problems would be more easily found and satisfactory going in the future would be more certain. The Convention also faced the fact that if they were to have a leadership properly trained that none other but the Convention could do the training. Other denominations had their schools but they were training for their specific problems. The states touched by the membership of the Convention had their schools, but the state schools did not train in the field of religion. The minister must of necessity be a student of religion. Without fear or hesitation our church founded Elon College as her school, and through the years it has sought to support the college that its work might be efficient and its future assured.

During the past six years the college has gone through unusual experiences, has suffered serious financial reverses, and economic embarrassment. It has also experienced unprecedented growth and un hoped for economic improvement, so that today Elon College stands in the front rank of the small church colleges in this country. The present standing and influence of Elon College is a source of appreciation and gratitude on the part of the whole church. In the day of need the church began to rally to the support of that which was her own. Colleges, universities, educational associations, and accrediting agencies have spoken most complimentary of Elon's recent achievements and present position. The college stands now in sore need of Convention encouragement and assistance. The Convention at its recent session apportioned to the several conferences, with the instruction that the conferences would in turn apportion to the local churches, a total (Continued on page 15.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR THANKS.

With this issue the Southeast Pilgrim Fellowship is again attempting to use "The Christian Sun" as its medium for carrying the news, plans, and programs of its member groups to all parts of the Southeast. If this is not successful, we will have no one to blame but ourselves.

We are grateful to the editor of this paper for offering to let us use its pages once a quarter for a special edition, and for his help in actually setting up the contents of it.

We are grateful, too, to those young people and young people's leaders, who responded to our call for material and sent theirs in promptly, without any added urging on our part. You have them to thank for all the interesting reports and plans which you find in this issue. In fact, they "made" this issue, and we appreciate it.

We are also grateful to those officers and individuals who sent in orders for this special issue of "The Christian Sun," so that the members of their society might benefit by it. We hope that they remembered, this time, that the payment—and very small it is—should accompany each order.

We will be glad to have any suggestions as to ways in which we can improve the next issue of "The Christian Sun" that we help to edit. We will also appreciate the news and plans of your group from week to week, for the Pilgrim Fellowship page which is in each issue.

Emily Carleton.

"MAY I COME?"

If the summer is going to be as hot as the winter was warm, it will be very hot, especially in June, July, and August. That is the time when a person naturally tires of his job. A change of work and interest is vital to the human body, even if the change is only for a short period of time. Wouldn't it be nice to work hard and get most of the work done, so that you will be able to leave for a week and attend a Summer Conference. Then you can come back with a renewed interest in your work and a revitalized life, so that you can do your work more thoroughly and adequately.

Yes, it is time to be thinking about summer conferences. There will be quite a few of them scattered throughout the southeast which will be of interest to us. Conferences will be held in Florida, Tennessee, Georgia, Alabama and North Carolina. Elsewhere in this issue

of "The Christian Sun" you will find the exact location of each of these delightful conferences.

But wait a minute . . . if you are going to have recreation, fellowship, fun, studying, and preparation for being a better person, who can come and who is allowed at these meetings? No one can come except those who have a desire to come. You may be any age—although there are different conferences for different ages. Ministers are even supposed to come; deacons who will bring their cars loaded with old and young people; leaders of young people and interested adults; and, of course, the young people of each church are supposed to be there. And yes, by all means, bring the children of the family along; they will enjoy it as much as you will.

If your church is just dragging along, if it needs new ideas, new fellowship, new spirit, send representatives to these summer conferences. If your church is really wide awake and not one of those which is just "getting by," we will not worry about you, for you know that you must have representatives there. In other words, "Watch the church grow and do something worth while, if that church has representatives at a summer conference." That "second wind" is vital to every church, to every organization, to every person, young or old. "May I Come?" If you don't, we'll be reading of you in the obituary column soon, so far as your spiritual growth is concerned.

W. J. Andes, Supt. of Leadership Training.

WHAT DO YOU FIND AT A SUMMER CONFERENCE?

The question is often asked, "What will I find at a Summer Conference?" And, "Will it be worthwhile for me to go to a Summer Conference?" Listen to the things others have found there. What a variety of things were found! They found what they went for and what they looked for.

Some found nothing but a group of buildings or tents or cabins and some people there. They came back and reported that they were never going to waste any more money and time attending Summer Conferences. Such a pity that that individual would not come out of his selfish shell and let his soul and spirit be free and enjoy the Conference.

Some found fellowship. They didn't know that they could have such a fine time. They attended everything possible, shared experiences with others, entered into the discussions and the classroom work. They wouldn't miss the Conference next year for anything.

Some found the joy of a special friend. What would a Summer Conference be like if a few couples were not seen. The Conference at Elon is noted for its power of bringing boys and girls there, and then in a few years a new home begins with the courtship starting on the Elon campus.

Some found new visions of duty and responsibility. Visions of the possibilities of the Church and its power, visions of a new and better Christian world.

Some found incentives to action. They found a new way, a new method, and determined to use it. Their imagination was fired to a new height. They went home and put theory into practice.

Some found class training and returned from those classes better prepared to lead others into a greater knowledge of the truth. These were saddened by the fact that they could not take in all of the classes which were offered.

Some found a new lease on life, received a new and different and more wholesome outlook and inlook on life. God became more real to them as they realized that they were the Master's friends.

Some found God. In those quiet minutes alone, the lovely worship services, the companionship of others, there came a knowledge of God which permeated their souls until they were born again and anew into the fellowship of the Almighty God, our Father.

Many other things were found which were valuable and conducive to better living in this world. Will you go and see what you can find at a Summer Conference? Remember that Jesus once said, "Seek and ye shall find."

W. J. ANDES,
Supt., Leadership Training.

NORTH CAROLINA-VIRGINIA.

By the time this is printed, we, of the North Carolina-Virginia Pilgrim Fellowship will have had our spring meeting. We believe that we have a splendid program and we are looking forward to having a good time in Burlington.

As I review our work for the past year, I believe that we have done a great deal to promote fellowship and Christian living among the young people of our conference. More and more young people are becoming interested in the Pilgrim Fellowship; as evidenced by our meeting last year, and again at our State meeting in Sanford last fall. This fall we plan to have another State meeting and elect officers, thus having a stronger and more unified Pilgrim Fellowship in our state.

We plan to do much more in the North Carolina-Virginia next year than we have in the past. Some of the goals of our group for next year are:

1. An active Fellowship in every church.
2. Plans for further development of Pilgrim Fellowship in the State.
3. Caravans visiting all churches of our conference.
4. Our quota of delegates to represent us at the Rockford meeting this summer.
5. A local program in each church which will include emphasis on daily devotions, missionary and social action projects.

6. Each church represented at the Elon Training School this summer.

WALTER COOPER,
President.

VALLEY OF VIRGINIA.

Since the last Pilgrim Fellowship issue of THE CHRISTIAN SUN, we have been fortunate enough to have Miss Ruth Seabury, of the American Board of Commissioners for Foreign Missions, visit our fellowship. Miss Seabury addressed groups at Winchester, Linville, and Bethel. The young people were much impressed at her interpretation of "The Moslem World." At Bethel we had a Fellowship Banquet at which ten of our youth groups were represented. The following program was effectively carried out:

Toastmaster—Rev. R. A. Whitten, Winchester.

FROM OUR TREASURER.

According to its constitution, the Southeast Pilgrim Fellowship is to secure its funds by means of an offering taken by each local group each year, "preferably to be received the first Sunday in May." This is the only way the Southeast Fellowship has for securing any money for its actual expenses—to pay for materials sent to the local groups and for reports of meetings and conferences, which will be helpful to local groups.

For a larger and more complete program for the Southeast, we ask that you do not overlook this offering. The treasurer, Emmanuel Hedgebeth, Elon College, North Carolina, will acknowledge all contributions gratefully.

Welcome—Miss Hazel Davis, Elkton.

Response—Rev. F. C. Lester, Norfolk.

Get Acquainted Period.

Instrumental Duet—M. A. Dofflemyer and Lawrence Gentry.

A number of young people's groups discarded their own Sunrise Services and participated in the All-Valley Interdenominational Sunrise Service in Harrisonburg. This service was conducted by the Rockingham County Youth Council, of which Rev. W. J. Andes is president.

Other young people's groups took part in and helped plan many services on Easter Sunday in their own churches—Sunrise Services, pageants, worship programs for Sunday school and the preaching service. One group helped plan a Candlelight Communion Service.

Some of our societies are cooperating in a splendid way with youth groups of other denominations. They have joint meetings on Sunday evenings in different churches. They also entertain them at socials.

Several of our Christian Endeavor Societies are divided into different age groups—Juniors, Intermediates, Seniors. One society has been reorganized recently and is now "going strong." We are using *The Pilgrim Highroad* more and more as a source of help for our Sunday evening meetings and activities in general.

We are expecting to have a program or banquet in connection with the Sunday School and Christian Endeavor Convention, which meets at New Hope in June. Our next bulletin will be based on "Leadership" and we hope it will prove to be very helpful to each of our groups. We are planning to send several young people to the Elon Leadership Training School this June.

Our young people are becoming more interested and we believe we have actually begun to make some progress.

MINNIE DOFFLEMYER, Pres.,
IRENE HENSLEY, Sec.

FLORIDA.

There has been no meeting of the Florida Pilgrim Fellowship since the last Pilgrim Fellowship issue of THE CHRISTIAN SUN. However, the Florida State Conference of Congregational Churches was held in Tampa, April 19-21, and the young people had charge of the program on Tuesday evening. The president, Henry Witte, told of the plans and work of the Florida Pilgrim Fellowship and Muriel Poole, of New Port Richey, gave a report of the Holiday Conference held in Greensboro, N. C.

During the Lenten season many of the societies in Florida used "Lenten Devotions for Young People" as their daily meditation material. The West Palm Beach group studied the life of Christ during Lent and liked particularly Charles Dickens' *Life of Christ*. They also used "Lenten Devotions for Young People," and each one of their group gave up something during Lent. They served a breakfast for their young people's group at the church following the Sunrise Service on Easter. Other groups throughout the State sponsored or helped with Sunrise Services, and also presented pageants and dramas on Easter for their churches. The Winter Park young people united with the young people of the Methodist Church and gave a fine presentation of "The Cloth of Sendony" at the joint evening meeting of both churches.

The young people in Florida are looking forward to the Summer Conference. This year it is to be held in a finely equipped state forestry camp, which will be an ideal location for the group.

More About Our State Work

GEORGIA.

This year for the first time all of the Georgia young people are uniting in one group for their summer conference. Inability to secure a suitable location for the South Georgia Conference this year has made this necessary. The united conference will be held at Camp Viola, near La-Grange, in the Middle Georgia Conference, from July 4-9.

There are several advantages in having a joint conference for all the Georgia young people. In the first place, it will widen their personal acquaintanceship and give them a chance to know young people from all over the state. Then, too, the Georgia Pilgrim Fellowship is in a period when great development is possible, and such a conference with representatives from all over the state will help to unite the Fellowship in an effective way.

In order to have the delegates selected wisely, we suggest the following bases:

1. That a committee of three, made up of the pastor, an adult named by the Sunday school, and a young person named by the young people's group, appoint the number of delegates designated for your church, and an alternate for each delegate. We hope that each church will be careful to elect such young people as will make the greatest contribution to the conference and to the local church when they return.

2. Any elected delegate or alternate who finds it impossible to attend should report to the pastor not later than June 24, so that a substitute can be selected.

3. Cost: Total expenses, \$4.50. In instances where it is impossible to pay this the delegate may pay \$1.50 in cash and the equivalent of the remainder of the \$4.50 in food.

4. If the pastor is not reasonably certain that his parish quota will be filled, he should notify Miss Pattie Lee Coghill, 117 W. Forsyth St., Jacksonville, Fla., not later than June 15, so that some other church may have additional delegates.

ALABAMA.

The Christian Life Conference for the East Alabama group of churches was held at Southern Union College, Wadley, March 25-27. The largest attendance ever known at this conference testifies to the success of it. Over seventy-five guests were entertained overnight by the people in Wadley, and many others attended

the sessions. The hosts at Wadley showed a fine, hospitable, and cooperative spirit, although the large attendance taxed their capacity. Every delegation was ready with stunts, cheers, and special programs. Two effective religious plays were given: "One of the Nine" was given by Phenix City, and "At the Temple," by Lanett.

As the theme of the Conference was "The Art of Living Together," the various sessions were devoted to different phases of that difficult art: The Art of Sociability; The Art of Destroying Domestic Difficulties; The Art of Curing Campus Complexities; The Art of Being Neighborly; The Art of Building Congenial Communities; and the The Necessary Rules and Regulations for Practicing These Arts. The Sunday morning sermon brought to the conference the only way of accomplishing anything worthwhile, "The Christ Directed Life."

Inspiration and good fellowship came from the leaders: Miss Annie Campbell, of Phenix City; President Ross Ensminger, and Mrs. Harper, of Southern Union; Prof. A. R. Vancleave and Rev. Alan Jones, of Piedmont College and Demorest, Georgia; Prof. Rascoc Maddox, of Thorsby Institute; and Dr. F. P. Ensminger, of Birmingham.

Ten goals for the coming year were accepted by the group of young people. The newly elected officers are:

President, Henry Weaver, Phenix City; Vice-President, Irma Phillips, Truitt; Secretary, Lois Dollar, West Point, Ga.

Langdale was the society which has shown the greatest improvement during the past year. This record and the group's fine spirit throughout the conference won for it the award, a large picture of Christ at the well, which will be most welcome in the new class room these young people have been making more attractive.

* * *

Easter week-end Andalusia District Young People held their Christian Life Conference. This year Coldwater entertained the group. The program committee has selected as a theme: "Responsibilities of Youth to Christ and the Church." The following questions were discussed:

1. Will youth carry on for Christ?
2. Where, What, When, and Why will youth carry on for Christ?
3. Who will help youth carry on for Christ?

The young people called upon the County Welfare Worker, Mrs. Dell

O'Neil Hart, and the County Superintendent of Schools, Mr. E. B. Norton, to lead two of the discussion groups. Miss Lois Townsley, of Thorsby Institute, Dr. F. P. Ensminger, and Miss Marguerite Davison were out-of-town leaders who helped make the conference a success, while Mrs. M. A. Boyett, of Coldwater, Coach Havard, of Rose Hill, and Rev. W. H. Tillman were fine local leaders. The young people who enjoyed the good conference held at Indian Creek last Easter in spite of the freezing weather were glad that this year Easter came a month later.

* * *

Several of our Alabama Pilgrim Fellowship young people are to have responsibilities on the program of the State Christian Endeavor Convention, at which Dr. Daniel Poling is to be the chief leader. Young people from the Thorsby Society are to help direct recreation and music at the convention. Their pastor, Rev. L. L. Stanley, is adult sponsor of the Fifth District, Margaret Golson is its treasurer, Ruth Primm is Quiet Hour Superintendent, and Richard Peterson is vice-president of the state organization.

PROGRAM OF NORTH GEORGIA CHRISTIAN LIFE CONFERENCE.

MACEDONIA CHURCH, BRAZELTON,
APRIL 30-MAY 1, 1938.

THEME: "Building a Better Church."

SATURDAY MORNING—10: A. M.
Barbara Stevens, President, presiding.
Welcome—by Entertaining Church.
Worship Service—Duncan's Creek
Young People.

"The Stewardship of Our Resources"—Matt. 14:30.
Better Farming—Four-Minute Addresses:

"The Rich Resources of the South"—Collie Seymour.

"Deficiency and Waste"—Ruby Brooks.

"Diversified Agriculture"—Lloyd Fox.

"Cooperatives"—Luther Maddox.
Discussion of the Above Question—
Led by J. W. Stephenson, County Agent, Hall County.

Benediction.

SATURDAY AFTERNOON—2:00 P. M.
Worship Service—Led by Liberty
Young People.

"Interdependence of the Material and Spiritual"—I Cor. 3:4-17.

Better Education—Prof. A. R. Vancleave.

Better Homes—Miss Miriam Atkinson, County Demonstrator, Newton County.

Conferences—The young people will divide into two groups, one with Prof. VanCleave and the other with Miss Atkinson to discuss the above topics.

Recreation—Under Leadership of Demorest Group.

Vesper Service at 6:45, with Atlanta Young People.

SATURDAY NIGHT—7:30 P. M.

Song Service.

Business Session.

"A Trip to Mission Countries"—Mrs. John P. Jockinsen.

SUNDAY MORNING—9:30 A. M.

Worship Service—Led by Sardis Young People.

"Let the Church Itself Be Christian"—Ephesians 5:1-21.

Panel Discussion—The Georgia Pilgrim Fellowship and Its Goals—Chas. Dunaphant, Dorothea Percy, Rev. T. L. Leverett, Dubrie Ridgeway, Pattie Lee Coghill.

"Better Rural Churches"—Rev. A. R. VanCleave.

Benediction:

Participating Churches: Atlanta, Central; Atlanta, Center; Demorest; Duncan's Creek; Liberty; Macedonia; Sardis; County Line.

GEORGIA PILGRIM FELLOWSHIP GOALS FOR 1937-1938.

1. *Society and Church Membership*—That each young people's society increase its membership during the year, and from the membership of the society add at least one new member to the church.

2. *Improvement of Church Property*—Each society attempt to beautify in some way the church or church grounds.

3. *Missionary Giving*—Some contribution be made to the Missionary Apportionment of the church. (Send this directly to Rev. W. T. Scott, 117 West Forsyth Street, Jacksonville, Florida, and he will notify Lowell Smoot, treasurer of the Georgia Pilgrim Fellowship, the amount received so that we can tell at the end of the year just how much the young people have helped.)

4. *Programs*—A program on World Friendship to be included during the year and one on the Pilgrim Fellowship. (Mozelle Cole will furnish material for the World Friendship program and Charles Dunaphant will furnish material on the Pilgrim Fellowship.)

5. *Program Committee Meetings*—Regular meetings of the Program Committee to be held and programs planned for at least one month in advance. (Write to Pattie Lee Coghill, 117 West Forsyth Street, Jacksonville, Florida, for suggestions.)

6. *Summer Conferences*—Each

group to send at least one delegate to the Summer Conference.

7. *The Pilgrim Highroad*—At least one subscription to "The Pilgrim Highroad" in each society. (Price, \$1.25 per year. Order from The Pilgrim Press, 14 Beacon Street, Boston.

PROGRAM OF MIDDLE GEORGIA CHRISTIAN LIFE CONFERENCE.

JONES CHAPEL, WOODBURY,
MAY 7, 8, 1938.

SATURDAY MORNING—9:30 A. M.

Howard McEachern, President,
presiding.

Welcome—Lowell Smoot.

Response—Mary Bush.

Business Session.

Recognition of Delegates.

Panel Discussion—The Georgia Pilgrim Fellowship and Its Goals: Pattie Lee Coghill, Charles Dunaphant, Mozelle Cole, Lowell Smoot, and Rev. D. W. Shepherd.

Benediction.

SATURDAY AFTERNOON—1:30 P. M.

Worship Service—Richland Young People.

Discussion Groups:

(1) For those young people in churches without a young people's organization—Led by Miss Pattie Lee Coghill.

(2) World Friendship—Mrs. John P. Jockinsen.

Address—"The Christian Use of Leisure Time"—Prof. A. R. VanCleave.

(Each young person will report on his own hobby.)

Picnic Supper.

SATURDAY NIGHT—7:00 P. M.

Vesper Service—LaGrange Young People.

Song Service.

Address—"A Trip to Our Mission Countries"—Mrs. John P. Jockinsen.

Social—Conducted by Rev. Frederick Held.

SUNDAY MORNING—9:30 A. M.

Mother's Day Service—Rev. W. T. Scott.

(Built around Whistler's picture of his mother.)

Installation of new officers.

Sermon—Rev. A. R. VanCleave.

Hymn.

Benediction.

Participating churches: Bethany, Columbus—N. Highland, Columbus—United, Fredonia, Friendship, Hebron, Jones Chapel, LaGrange—Hillside, LaGrange—United, Liberty Chapel (Meansville), Meansville, Oak Grove, Pleasant Hill (Cochran), Pleasant Chapel, Richland—Christian, Walker's Chapel.

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

The program presented at the Spring Rally of the Eastern Virginia Pilgrim Fellowship held at the Suffolk Christian Church on March 26th was one of the most interesting and instructive we have ever held. The theme of the program was "The Pilgrim Fellowship on Trial." And, of course, the most interesting part of the program was "Court in Session."

There have been so many requests as to just how this part of the program was presented that we are listing the details for those who may find it interesting.

SCENES Court Room.

CASES "Pilgrim Fellowship vs. Public Opinion."

CHARACTERS: Judge, Clerk, Bailiff, Court Stenographer, Prosecution Attorney, Defense Attorney, Four Main Defense Witnesses, Two Surprise Witnesses, Jury of Twelve (this Jury was selected from the registered delegates at the Rally).

MATERIAL FOR DEFENSE: Pilgrim Fellowship Bulletin No. 58—"What Is the Pilgrim Fellowship?"

MATERIAL FOR PROSECUTION: Objection to Pilgrim Fellowship, such as: "What is the need of a Pilgrim Fellowship?" "Isn't it intended to take the place of Christian Endeavor?" "Do we not already have too many organizations?"

PROCEDURE:

Opening of Court—Paneling of of Jury.

Prosecution Attorney's Plea to the Jury.

Defense Witnesses questioned by Defense Attorney.

Witnesses cross-examined by Prosecution Attorney.

Defense Attorney's Plea to Jury.

Judge's instructions to Jury.

VERDICT OF JURY: "Not guilty as charged by Public Opinion."

We believe this "Trial" presented the purpose of the Pilgrim Fellowship in a clear and interesting manner, and that it brought out some points and information about the Pilgrim Fellowship that could not have been presented otherwise.

At this meeting Miss Edna Fulcher of Norfolk, was elected our delegate to the Rockford Conference and Miss Frances Everette, of Holland, alternate. Allen Piland, of Holy Neck, was appointed chairman of a special finance committee to raise funds to send our delegate to the Conference. Allen is asking the young people of each church in our Fellowship to contribute to this fund.

Also, at this meeting the group

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

VICTORIA OF THE HILLS PASSES.

The message arriving April 22nd, stating that Victoria Edwards (our "Victoria of the Hills") had died April 21st, and would be buried in the afternoon of April 22nd, brought a pang of grief and deep regret to the heart of your writer, the Mission Secretary. "Victoria of the Hills," feeble of frame for years, but ever strong and serene of soul, had managed to sing her song of love for her hills and, in fact, of love and life itself, we are persuaded, into the hearts of hundreds, maybe thousands, of CHRISTIAN SUN readers. Repeatedly for ten or twelve years physicians had said she couldn't live long, but her invincible courage and strength of spirit refused to succumb and in fact survived the last wasted ounce of her exhausted body! How she did love her hills! How she did love life and all that was strong and blessed and beautiful in life! One wonders if the creed of Arnold Walter had not long since become her creed, "I would be strong for there is much to suffer; I would be brave, for there is much to dare; I would be a friend to all—the foe, the friendless; I would be humble, for I know my weakness; I would look up and laugh—and love—and lift." Whatever her creed, both CHRISTIAN SUN readers, and her pastors and those who knew her best, know that her deeds were golden and the melody of her life charmed and soothed all who caught the inspiration of it through her writings and her service.

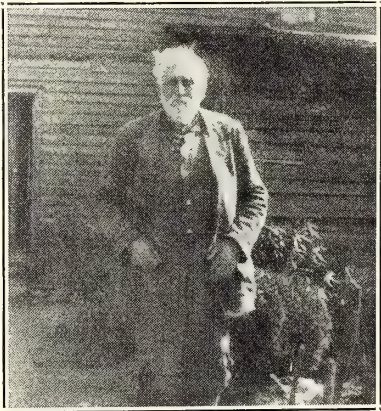
One who had been her pastor for years testifies that she was the backbone and the life of our Elk Spur church, for, though exceedingly limited in physical endurance, she was never asked to do anything for church, or Sunday school, or community betterment, and refused. Her reply always was, said her pastor, "I feel unworthy, but I will do my best."

Here, indeed, is the life and here, indeed, is the testimony that should help all who read these words, "I feel unworthy, but I will do my best."

Victoria Irene Edwards was the daughter of Deacon Washington Edwards and wife of our Elk Spur church. She was born August 19, 1903, and, as already stated, passed from the mountain peak (for she lived right on top of the Blue Ridge Mountains of Virginia) to the still higher life on April 21, 1938. The funeral was conducted by her present pastor,

Rev. B. J. Earp, and a former pastor, Rev. O. A. Elmore, assisted by two other ministers, one from Hillsville; another from the Moravian church of the hills. Despite the very cold, rainy day a large concourse attended the funeral from our Elk Spur church and the burial in the family cemetery nearby. She leaves to mourn their loss, besides her aged father and mother, four living brothers and one sister. We share with these the sorrow that is our own.

When we opened our first school in Carroll County in an abandoned storehouse at Elk Spur, in 1920, with the then Miss Iola Hedgepeth as teacher, Victoria was one of the first to register. There was no school at



Standing by the door of this little mountain home in Virginia is Wash Edwards, father of "Victoria of the Hills," whose sweet spirit went last week to dwell with her heavenly Father.

that time in her vicinity, nor Sunday school, nor church, and her father's house lodged and boarded our first teacher and the one who blazed the way for opening a Sunday school and later planting a church in that community. We have there now a substantial house of worship with its day and Sunday school rooms, and close by is the parsonage. Miss Victoria advanced rapidly in her studies, early in her career accepting Jesus Christ as her guide, redeemer and teacher. Then she became obsessed with one idea, that of fully equipping herself for teaching and helping uplift, in the name of her Lord, her beloved mountain neighbors and friends. When prepared she came to Burlington to enter high school, paying her board and keep by services in the home before and after school hours. She did the same in the home of Brother Garrison not far from Windsor, Va. She was too diligent in her studies and broke down by keeping hours that

were too long for physical endurance, and was sent home to recuperate. She was then sent to a State Sanatorium in which she spent some years and then returned to her home on top of the mountains she loved so dearly to fight her battle with life and then finally to keep her rendezvous with death. Well, we shall miss her writings in THE CHRISTIAN SUN, but shall be the richer for the inspiration that her musical pen brought us. Her church and Sunday school have lost one whose place it will, indeed, be difficult to fill. The highest tribute her church and Sunday school can pay to her memory is to see to it that the work she did there shall not be in vain, and the life she lived shall not be fruitless through the years that are to come.

One could write on about such a life, but let us content ourselves now by adapting to our use words from Gray's Elegy:

Large was her bounty, and her soul sincere;
Heaven did a recompense as largely send;
She gave to mis'ry all she had, a tear;
She gain'd from Heav'n ('twas all she wish'd)
a friend.

No farther seek her merits to disclose,
Or draw her frailties from their dread
abode;
(There they alike in buoyant hope repose),
The bosom of her Father and her God.

J. O. ATKINSON.

(I wonder if it would not be fitting and would also fulfill the wishes of many, to put a memorial, either in our church at Elk Spur, or at her grave nearby, a permanent marker? Maybe a Sunday school, or church library would be the most fitting; maybe a substantial marker in stone at her grave. If CHRISTIAN SUN readers feel so disposed they could express their wish to the writer, Mission Secretary, who would gladly act as treasurer, or jointly with a suitable committee carry out the wishes of any who may desire to express them. J. O. A.)

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 23, 1938.

Sunday Schools.

Pleasant Grove, News Ferry, Va.	\$ 6.58
Waverly, Va.	2.00
Antioch, Harrisonburg, Va.	6.12
Berea (Nans.), Driver, Va.	5.00
Flint Hill, Biscoe, N. C.	.14
Pleasant Hill Liberty, N. C.	10.58
Union Ridge, Burlington, N. C. .	9.45
Durham, N. C.	10.03
Hines' Chapel, McLeansville, N. C.	3.00
Leakesville, Luray, Va.	5.02
Long's Chapel Mebane, N. C. ...	3.15
Mt. Olivet (G), March, Va.	4.64
Happy Home, Ruffin, N. C.	4.27
Total	\$ 69.98

Individuals and Churches.

Hopewell, Va.	\$ 4.70
Pleasant Grove, Bennett, N. C. .	6.90

Mt. Pleasant, Vass, N. C.	.66
Niagara, N. C.	2.00
Boulah, Keezletown, Va.	2.00
Johnson's Grove, Sedley, Va. ...	5.65
Randleman, N. C.	8.24
Wake Chapel, Fuquay Springs, N. C.	24.87
Auburn, Raleigh, N. C.	5.21
New Elam, New Hill, N. C.	10.50
Mt. Olivet (R), Elkton, Va.	1.85
Happy Home, Ruffin, N. C.	19.25
Lebanon, Semora, N. C.	5.00
Burton's Grove, Wakefield, Va. ...	8.00
Elon College, N. C.	52.05
Total	\$ 156.88

Mountain Work.

Wake Chapel, Fuquay Springs, N. C.	\$ 3.78
Total for week	\$ 230.64
Previously acknowledged ...	12,158.35
Total since Sept. 1, 1937 ...	\$ 12,388.99

J. O. ATKINSON,
Mission Secretary.

EASTERN VIRGINIA WOMAN'S DISTRICT MEETINGS.

The eighteenth session of the district meetings of the Eastern Virginia Woman's Missionary Conference met at Holy Neck Church, on April 6, 1938, with the assistant superintendent, Mrs. C. W. Rountree, presiding. The morning session was opened by singing, "Come Thou Almighty King," after which the invocation was given by Rev. Carl R. Key.

At the recognition service the churches responded as follows: Eure, 0; Mt. Carmel, 10; Berea, 8; Holland, 15; Holy Neck, 24; Isle of Wight, 6; Damascus, 8; Oakland, 4; Suffolk, 23; Windsor, 6; Liberty Spring, 20; Bethlehem, 30; Cypress Chapel, 9; Franklin, 11; Antioch, 11.

The following committees were appointed: Nominations—Mrs. G. C. Mann, Mrs. G. E. Corbitt, Mrs. E. F. O'Berry; Place—Mrs. T. H. Dilday, Mrs. L. J. Daughtrey, Mrs. E. W. Peele; Courtesy—Mrs. Henry Brothers, Mrs. Herbert Harrell, Mrs. R. W. Bradshaw.

In the absence of Mrs. King, the annual address was given by Mrs. C. W. Rountree, using as her subject, "Putting God First."

The worship service, entitled "A Service of Challenge," was conducted by members of the missionary society of the Holland Church, led by Mrs. A. L. Jolly.

Special music was rendered by Miss Odelle Lewter, of Holy Neck.

An address was made by Mrs. Hubert Lloyd, a returned missionary from Japan.

The offering amounted to \$17.25.

Departmental conferences were held as follows: Literature—Mrs. J. E. Cartwright; Spiritual Life—Mrs. A. B. Jarvis. Mrs. B. D. Jones led the cradle roll conference in the absence

of the superintendent, Mrs. T. M. Nelson.

Adjournment was in order for the luncheon hour.

The afternoon session came to order with the use of hymn, "O Zion, Haste"; invocation offered by Rev. Arnold Slater.

The conference voted to send flowers to Mrs. John King, at the Lakeview Hospital, also greetings to Dr. and Mrs. I. W. Johnson and Dr. J. O. Atkinson.

Mrs. Cartwright made an explanation of the new packets of literature being furnished the local societies as a help in planning programs.

An address on mission work in China was made by Mrs. W. G. Smith, a returned missionary, who was introduced by Mrs. E. P. Jones, of Franklin.

A duet, "Ivory Palaces," was rendered by Mrs. S. L. Wright of the Holland Baptist Church and Miss Nancy Eley of Holy Neck Church.

Mrs. John G. Truitt made an announcement of the Southern Christian Convention to be held in Portsmouth, beginning April 26th.

The following reports were made:

Committee on Place.

Invitations have been received from Cypress Chapel and Bethlehem churches for the missionary rally for next year. As the district meeting had been held at Cypress Chapel since it had been entertained at Bethlehem, it was decided that it should meet next with Bethlehem.

Committee on Nominations.

We, your Nominating Committee, wish to submit the following report: Superintendent, Mrs. C. W. Rountree; Assistant Superintendent, Mrs. J. L. Byrd; Secretary, Mrs. A. J. Holland.

Committee on Courtesy.

We, your Committee on Courtesy, wish to submit the following report:

1. We commend the officers for their faithful discharge of their duties.

2. We are especially grateful for the inspirational message given by Mrs. C. W. Rountree in the absence of our superintendent, Mrs. John King.

3. We are grateful for the special music and the worship services given by the Holland missionary society.

4. We wish to thank the returned missionaries, Mrs. Hubert Lloyd from Japan, and Mrs. W. G. Smith from China, for their messages.

5. We thank Mrs. J. E. Cartwright for the uplifting vesper service and all others who have contributed to the success of today's program.

6. We thank the members of Holy Neck Missionary Society for their generous hospitality.

Vesper services were conducted by Mrs. Manson, of Christian Temple.

MRS. A. J. HOLLAND,
Secretary.

RANDOLPH COUNTY DISTRICT MEETS.

A delegation of women representing the Randolph County District of the North Carolina Woman's Missionary Conference met Thursday, March 31st, with Big Oak Christian Church, for their annual district rally, with Mrs. I. H. Faust, the President, Ramseur, N. C., presiding. Mrs. Faust used for her topic "The Church and the Missionary Societies."

Miss Pattie Lee Coghill, of Jacksonville, Fla., made the principal morning address.

At the noon recess the ladies of the Big Oak Church served a splendid picnic dinner to the fifty guests and delegates.

The afternoon session was begun by special music followed by Dr. Atkinson's address, which was read by Mrs. H. F. Brady, of Ramseur, N. C.

Rev. B. J. Earp filled a very special place on the program, talking on: "Our Mountain Work."

The afternoon session was also taken up with the selection of officers. Mrs. Hugh R. York, of Ramseur, was elected president; and Mrs. Elbert Brown, of Ramseur, secretary.

MRS. ELBERT BROWN,
Ramseur, N. C.

MISSION LITERATURE FOR 1939.

All missionary literature and study books necessary for next year's programs are to be sold in one complete packet. The one for the woman's societies will cost \$2.00. The one for the young people's societies will cost \$1.50. It is hoped that a packet for junior societies will be made up for between \$1.00 and \$1.50. All orders for these packets must be in the hands of your convention literature superintendent by June 1st, so that they may be filled in time for the packets to be delivered at the fall conferences. They are to be paid for when delivered. It is hoped that every society in the convention will take advantage of this plan. Much more material is included in these packets than you pay for. Orders will be taken at the Southern Convention to be held in Portsmouth, Va. If you have not given your order to your conference literature superintendent please do so as soon as possible or instruct your delegates to the convention to make an order.

MRS. CARL R. KEY,
Conv. Lit. Supt.

The Departments at Work

DEVOTIONAL LIFE.

During this Lenten season local societies and churches have been emphasizing the importance of this phase of our work. Many young people's groups bought enough copies of "Lenten Devotions for Young People" for each member to have one. Other young people's groups have made a special study of worship at this time, in order to better plan and carry out their worship periods for the rest of the year. Still other groups have been assisting in the mid-week service, by conducting the worship service there.

On Easter day itself, many young people planned or helped with Sunrise Services—from the Valley of Virginia to the tip of Florida this was done. Still others assisted in the actual Easter service of the church, or presented an appropriate pageant that evening.

The Superintendent of Devotional Life wrote an "Easter Meditation" for that issue of THE CHRISTIAN SUN which was a splendid contribution to that paper. Quoting from that, Many of us have been putting forth a special effort toward this daily devotion to the word of God during these days of Lent. Realizing its greatness and the beauty and strength it adds to our lives, let us continue it through all the days of all the years."

MISSIONS.

The young people of the Southern Convention were certainly fortunate to be able to hear Miss Ruth Seabury, from the Boston office, and from her to learn about "The Moslem World." She spent some time at Elon College, and addressed groups in Eastern Virginia and in the Valley, so many of our young people were able to hear her.

"The Moslem World" is our foreign Mission study for this year, and Miss Seabury has made it very near and interesting to all those who heard her. One enthusiastic and inspiring speaker like her is of inestimable worth to the cause of Missions. We only wish that we might have more such visitors to the Southeast.

Many of our young people's groups are using Edwin White's *Highland Heritage* as a study book for their groups this year. As you probably know, it is the young people's book for the home mission study this year, and we are very proud to think that one of our own number was asked to

write it. If you have not used it in your group, we urge you to do so. Perhaps you can plan a regular study group, basing your study around this book; if you do not go into it in such detail, it will be wise to, at least, have one of your members review it—perhaps devoting several meetings to this purpose.

PUBLICATIONS.

This month the North Carolina-Virginia Fellowship has published a new issue of their occasional bulletin, "The Fellowship Recorder." It is a splendid illustration of an effective way to "get across" announcements and plans to every young people's group in your section.

Since it appeared just before Easter, the meditation concerned that period of the year. A copy of the program for the Spring Rally, with its well known speakers and interesting-sounding discussion groups, was given to encourage attendance at that meeting. Then there was a message from the president, Walter Cooper, and a list of the goals for the coming year. Finally, there was an article on "Caravans," by Frances Foster, stirring up interest in them.

The North Carolina-Virginia group has produced an attractive and effective bulletin. We wish that we might have similar ones in each Fellowship.

SOCIAL ACTION.

In the latter part of April, students all over the United States will take their stand in student cooperation for peace. This movement, which was at first called a Peace Strike, has grown every year. As international relations become more tense, some feel that war is the inevitable outcome, but there are some of us who remain hopeful of solving this great problem of war.

Those who fail to show their interest in such a problem are doing themselves and their generation a great injustice. It is a problem which calls for intelligent study, leading to a clear understanding of the causes for the tension between nations today.

The reading of Kirby Page's new book *Must We Go To War* is an excellent beginning. His plans for what individuals can do are splendid, and as usual his ideas are well expressed and verified. There is a great deal of material to be found on peace, America's position today, and discussions of various points of view as to the solution.

Keeping down tension at home is a great factor in reducing international tension, so we need to be thinking of our domestic problems, as well as our foreign problems.

Panel discussions, book reports, and informed speakers are excellent means of presenting the information; open forum discussions are the best means for obtaining a clearing house for opinions.

Kirby Page writes that our inactivity in this great problem of Peace is as good as a vote for war!

DOROTHY TRUITT, *Supt.,
Social Action Dept.*

"ALL OUT FOR ELON COLLEGE."

That will be the cry of the conductor of the Southern Railroad passenger train as you arrive at Elon for the Summer Leadership Training School, June 27-July 2. So up you scramble from your seat and grab for your baggage. Off the train you jump, ready for a week at Elon. Going by the main stores of the town, and the post office, you finally make a right-hand turn and go up to the west Dormitory or the Ladies Dormitory. In that building you may secure directions as to your further procedure. Everyone will be glad to see you, especially Dean Wisseman. Don't fail to "go half way" in being friendly to those you meet. Prepare now to have the time of your life in that week at Elon.

Churches, young people's organizations, and adult groups ought to be planning now to send their representatives. You could not spend any money to a greater advantage than by using it to help someone attend this summer conference. Quite a few Sunday schools are making plans now, so that they may send someone. Every church ought to be represented and every group of ten young people ought to have a delegate. One for every ten is a very low attendance, but it is enough for us to start on. If you find that you can't go to Elon, you can become one of the ten and help with the finances for some delegate from your group.

In getting ready for the Elon School, there is another question to discuss. What are your local problems? Sit down with a few of your leaders and talk this matter over with them. When you send a delegate or delegates, have them supplied with questions concerning your problems. Let them keep their eyes and ears open, and when they return they will have been especially helped. The summer school endeavors not only to answer general questions and to solve

(Continued on page 14.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

FOLLOWING VISION WITH SERVICE.

LESSON V—MAY 1, 1938.

GOLDEN TEXT: *All things are possible to him that believeth.*—Mark 9:23.

LESSON: Mark 9:14-29.

From Mount of Vision to Valley of Service.

Life cannot be lived always on the mountain-top. An experience with the Master constitutes a challenge to service. Spiritual privilege involves spiritual responsibility. Religion has little reality or meaning when divorced from the problems of life. Men are to worship God in order to better serve men. When God gives us a blessing He expects us to share it with others. The experience of the disciples in coming down from the Mount of Transfiguration to find the afflicted awaiting them is a parable of life. The pendulum of religion should swing between worship and service, between experience and service.

A Helpless Son.

This boy had a grievous ailment. He was subject to what we would probably call "fits"—Mark describes it as having "a dumb spirit." When one of these fits would come upon him, he would froth at the mouth, grind his teeth, fall on the ground, wallow around, sometimes fall headlong into the fire, or into water. The thing was so grievous that the boy was pining away before the father's and mother's anguished gaze. In desperation the father had come to the disciples for help.

This boy had been afflicted this way even from childhood. He may well stand for that great band of boys and young men who have been possessed with some spirit even from childhood—some terrible temper, some hot passion, some tendency to lying, some deep-seated selfishness, some dominating impurity, some binding habit of evil. Only the grace of the Lord Jesus Christ can deliver them from this bondage.

A Distracted, and Disappointed Father.

In desperation and despair the father brought the boy to the Master. He undoubtedly thought that Jesus would be with the twelve, but when he arrived with the boy, Jesus and Peter and James and John were on the Mount of Transfiguration. He told the nine of his plight, and asked

them to cast the evil spirit out from his son. But, alas! they were not able. Because of their lack of faith they were not mediums for the spirit which could have made the boy whole again. Literally and spiritually they were out of touch with Jesus. And apart from him they could do nothing. In despair the father was about to turn away empty-handed, when Jesus and the three disciples appeared on the scene.

An Adequate Lord.

Jesus, first of all, rebuked the disciples, and the multitude, for their lack of faith. When one lacks faith he just about lacks all. Certainly only love is more vital. "O faithless generation"—thus Jesus characterized the people of his day. And thus would he characterize the people of our day. So many of us have lost our compelling faith in the adequacy of moral and spiritual forces. We depend entirely too much upon material things, and mere man power.

Then the Master questioned the father more in detail about the boy. As has been written above, it was a sad case of long standing. There was value in having the father recite the symptoms and effects. It is touching to see how the man identifies himself with the son's condition. And it is illuminating to notice the point of his approach to the Master. "If thou canst" said the man. He was not sure whether Jesus could do anything about it. On previous occasions men had questioned whether Jesus was willing to help. This is the first instance where a man questions whether Jesus is able to help.

"If thou canst," said the man. "If thou believest," said Jesus in so many words. The central problem is the matter of faith. How much faith do you have? "All things are possible to him that believeth," said Jesus. That does not mean that a man can do anything and everything—it is not a blanket promise from Jesus in that sense. It does mean that if a man has faith, he can do anything that he must do. There is nothing we ought to be which we cannot be by faith; nothing we ought to do which we cannot do by faith; nothing we ought to know, which we cannot know by faith. There is nothing we ought to have, which we know God wants us to have, which we cannot have, and shall have, if our faith in God is true and unclouded. One of our most urgent needs is the need of faith. There are many things that God wants to do for us and through us, which he cannot do because of our lack of faith.

With a note of authority Jesus

commanded the evil spirit to come out of the boy. Immediately there was a terrific struggle in the boy. The dumb and deaf spirit "tore the boy much." There is always a fierce struggle in any man when Christ seeks to deliver him from the power of the evil one. Satan does not give up his victims willingly or easily. Some of the greatest battles in the world have been fought by young men and young women, older men and women, as they stood face to face with Christ and fought out the issue in their souls.

A Healed and Restored Son.

"But Jesus took him by the hand, and raised him up; and he arose." Again and again we see the personal touch of Jesus. There was power in his word and there was power in his touch. God does not deal with folks wholesale; his most effective work is done as here and there he deals with them as individuals. We cannot convert men en masse. The church will find a new increase in power when it works with individuals, as individuals. The same principle applies to other realms of life, in every realm of life where we are dealing with men.

The Secret of Impotent Disciples.

"This kind can come out by nothing, save by prayer." Because the disciples had not prayed, they had not prevailed. Prayerlessness always results in lowered spiritual vitality, which in turn brings failure. One wonders if too many modern Sunday schools and churches do not have too much mechanics and too little dynamics. One wonders if we would not do more if we prayed more. It is not by might nor by power but by the Spirit of God, that things really happen. About the only way in which the church can move ahead today is on its knees. The ills of our world will be cast out only by spiritual resources born of prayer.

FROM AN AMERICAN IN JAPAN.

Safe, courteously treated, and up to now, unhampered in his work, one missionary reports from Japan "everywhere a growing tension. Boycotts, military consumption of all materials at dictated prices, drastic reductions in importations of raw materials and the floating of huge bonds . . . discouraged business men." A sad picture if one reads between the lines. American movies were to be banned but so great was the demand that they were cut 50 per cent in imports. . . . "The whole nation is singing two songs, both patriotic. . . . Girls are replacing men in many industries.



MONDAY.

"OVER THE GRAVEYARD GATE."

"How say some among you there is no resurrection of the dead."—I Cor. 15:12-22.

We have heard of some cemeteries which bear above their gateway the inscription: "Anything so universal as death must be a blessing." What a blessing it would be to so regard the coming of death, either to the young or the old. Then, in no sense would we regard death as a calamity, and in no sense would we dread it; or grieve about it, at least we would weep more sweetly for the dead. After all, we can see nothing but blessing in it when we quote Paul "we put off mortality." To be freed from the ills of mortality. Blessed thought.

Prayer—O, our Father, make us to see the blessedness of the completion of this earthly life, and give us a clear faith in the life beyond. *Amen.*

TUESDAY.

OUR GREATEST AFFLICTION.

"I say to every man among you, not to think of himself more highly than he ought to think."—Rom. 12:3.

Self-love is the greatest affliction of the world today. There is lots of religion and not enough of the Gospel. There is much about Jesus but not enough of the Christ. And youth is going out into a world of lions.

Prayer—Our Father, we pray that we may think, act, and deal soberly and humbly, unselfishly and with the grace of our Lord Jesus Christ. *Amen.*

WEDNESDAY.

THE WRONG DIRECTION.

"He that believeth on me, the work that I do shall he do also; and greater works than these shall he do; because I go to my Father." "Whither I go ye know, and the way ye know."—Jno. 14:12, 4.

The pitching of his tent toward Sodom was the most tragic move Lot

ever made. He was ruined. He never recovered his pristine character in God.

The word of first importance in every one's life is "Decision." The word of second importance is "Direction." Tell me not who you are, which church you belong to, or what you have been doing, but tell me "Whither are you bound."

Prayer—Dear Father, mold us and keep us into thy will, and direct our thoughts and words and actions, for Thy glory. *Amen.*

THURSDAY.

SUNSHINE CHRISTIAN.

"Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God."—Ps. 146:5.

"Blessed is every one that feareth the Lord; that walketh in his ways."—Ps. 128:1.

What kind of God have you? There is a fine liveried Negro who waits at the entrance of the department store. He wears a smile always and in addition to the list of customers passing that way, he is helpful to all. One day he was asked how it was that he could always wear a smile. He replied by saying, "That's the kind of God I have." What kind of God have you? Upon the kind you have will depend the kind of person you are.

Prayer—O God of Joy, Peace, Love and Blessing, be Thou all this within us and forbid anything to the contrary may ever be found in us. *Amen.*

FRIDAY.

THE LOST GRIP.

"They caught him and cut off his thumbs and his great toes."—Judges 1:6.

Here is something to think about—a permanent punishment that strikes at the very balance of life. Remove your thumb from your hand and you have moved the center of the grip. Remove your great toe from your

foot and you remove the balance and poise of the body. Power for doing is gone.

Sin removes the center of the grip on life. It removes the balance and poise of character. Hands grapple life. So does Christian character. Feet run the race and enable one to press on toward the mark. So does Christ in the life. Try Him.

Prayer—Our Father, we Thy children are without hands and feet altogether when we are without Christ. We would be like Jesus. Make us so. *Amen.*

SATURDAY.

CLEANSING THE LEPER.

"Cleanse lepers."—Matt. 10:8.

We are told that there were a great many lepers in Palestine in the time of Christ. They were an object of His thought, pity and prayer. They were embraced in His plan for the future.

Did you ever hear one pray for the lepers? I never did. However, by a little investigation and information we learn that we might well do so today. We are told that nearly every state in the Union has its leper colonies. Medical science is curing it as it cures other diseases. Nearly all cases are being cured and restored to society as useful citizens. Pray for the leper.

Prayer—Our Father, none were too low for Christ to look upon and administer healing. None were too ill to be beyond hope. We pray that Thy hand may be in medical science in the cure of the leper. We pray for all sorts of sufferers and diseases. Send Thy healings in science to heal the people and heal the nations. This we ask for Jesus' sake. *Amen.*

SUNDAY.

WINDOWS OF HEAVEN.

"I will open the windows of heaven and pour ye out a blessing."—Mal. 3:10.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHERE GOD IS.

By REV. VICTOR B. CHICOINE,
Winter Park, Florida.

"And the people stood afar off, and Moses drew unto the thick darkness where God was."—Exodus 20: 21.

There may be some figurative language used in this episode concerning Moses, the people, the thick darkness, and God. But I believe that for the most part it is a literal event. There was a thundering, driving storm on the mountain-side, the people stood apart, and Moses entered into the tumult to seek God's will.

I.

In those days of student preaching and ministering when I would be called to a home where a loved one had been taken I often went with heavy feet. And as I went I would think over and over: "What shall I say? What shall I say? What comfort can I bring?" And over and over in another kind of thick darkness I became aware of God. I found His name spoken tenderly, and men and women completely trustful of Him! With me it is no longer a question whether one learns more of life and God in the sunshine or the shadow. The testimony through the years has mounted to the point that I now say where the thick darkness is—God is!

There is nothing wrong with standing close to joy, fun, sunshine, laughter. And no man should say that God cannot be in merriment. But I do say that God is in the thick darkness; it is certain that He is there. It is God's business to be in the darkness above all other places. If God avoided darkness—especially the thick darkness—He could never be the Father which Christ tells us about. No, life will not be richer, deeper, fuller without the dark hours; the fact is that life will be poorer, more shallow, more nearly empty!

II.

They who go into the darkness where God is gain some mighty and stabilizing experiences that others who stand afar off lack and need greatly. Too many of us standing afar off lose so much! It is not safe to stand afar off. Some think it is safer, but that is not true. The trouble is that these so-called dark hours, to our finite minds, contain undescribable terrors. God is in the great

temples of the land where there is light, color, and glorious music. He is to be found in the music and words of the great hymns of the ages. His presence is to be recognized in the happy fellowship of the prayer meetings. His presence is to be seen in the glowing countenances of the men and women who have yielded all that in them is unto Him. Make the list as long as you please of the places where God is to be found, but do not leave out the thick darkness!

In Moses' day the people stood afar off. In our Lord's day—and the day He died—the people still stood afar off. They are still standing afar off from Him and where God is. That is one of the sad reports we have from Germany. Some of the noblest of the leaders—deeply spiritual men—have entered into the thick darkness of concentration camps and prison—but the people have stood off!

The people crowded about Jesus when He was free to feed them, heal them, speak those marvelous words of His to them. But when He drew near unto the thick darkness how far off many of His followers stood! Yet it was that very event which was to save them. It was the very event, as black as it seems to be, that was to eventually light the world, to keep before the world an undying rebuke for its savagery. And they stayed away, afar off, from that event.

III.

Any hawk with trinkets and a bit of a show can gather a crowd close about him within a few minutes. But let a man, sincere and intelligent, try to gather a group to venture with him in some great experience with God, and the people begin to move away and to stand afar off. And he with the few must enter into the darkness for the sake of the others. How great is the debt we owe to the men and women who for our sakes have entered into the thick darkness!

When the Pilgrim fathers and mothers pushed off from England's shores for America and its bleak forests and dangers there were many who stood afar off. And they who stood there were hoping that eventually the word would come back that this gallant band had arrived and that God was there, and that all would be well with them, if they, too, went later on! After Sir Wilfred Grenfell went into the darkness of the north and returned he had to call a

halt on the large numbers of people who wished to journey with him to see the country on the safer return voyages! And many women would have given great fortunes if they could have seen the fame that was to come to Jane Addams and entered with her in those early days into the thick darkness of a great city. If only they had not stood afar off their names would have been coupled with hers forever in the world's book of fame! Believe me, it is as I said, dangerous to stand too far off when great events are transpiring for the Kingdom of God!

And then one thinks of Father Damien going into the darkness of the leper world while many stood afar off and wished that they, too, were like him. And did he not find among those sufferers joy, peace, and God? And yet, there are still some who believe that when their health goes that God goes; that when wealth slips from them that God has slipped from them; that when friends are lost to them the friendship of God is lost to them; that when light, laughter, and fun cease for a time that God has ceased to be forever. But men and women have proved, as Moses proved—that entering in the thick darkness, leaving even all that the crowd holds to be dear, will bring one to God. "Madam," said a great minister once to a lady who was lamenting she had lost her Lord, "go down into the slums and work and you will find Him."

I have not described nor defined the kinds of darkness, the thick darkness that is before us and gathering around us personally and nationally. I have merely hinted. For he who does not recognize the coming shadows in this hour never will in any hour! But the darkness must be and can be entered into by someone. Once it was Moses. Later it was our Lord. and today I hope and pray it will be our beloved Church, and entered into the spirit of the Master!

But having said that I wonder sometimes if what we call darkness is darkness after all? May there not be some fault of ours? Could it be our lack of sight, our allowing a kind of film of fear to come over our spiritual sight, our lack of being able to distinguish between true and false values? That day Moses had his experience on the mountain-side it was physical darkness that had settled down on the slopes. But that is not our problem. We know how to take care of physical darkness. We have met that problem with marvelous physical equipment. We have far-reaching searchlights, and electric

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

REPORT FOR APRIL 28, 1938.

Amount brought forward \$5,886.68

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Hines Chapel\$ 6.00

Pleasant Grove 6.57

Long's Chapel 3.22

\$ 15.79

Eastern N. C. Conference:

Wake Chapel \$ 6.62

Western N. C. Conference:

Parks Cross Roads \$ 5.46

Eastern Va. Conference:

Waverly \$ 2.25

Val. Va. Central Conference:

Leakesville\$ 3.77

Newport 2.17

Winchester 6.55

Antioch 4.59

\$ 17.08

Special Offerings.

Mr. May, support of chil-

dren\$ 6.00

Sale of Lespedeza seed .. 14.00

Jr. Philathea Class, Suf-

folk, Va. 2.50

Alamance County, support

of White children 30.00

Mr. Stout, support of chil-

dren 18.00

M. B. Smith, Jr., Gdn.,

support of Whitten chil-

dren 100.00

Alamance County, 1st Qt. 45.00

Woman's Missionary So-

cietty, Chapel Hill, N. C. 5.00

\$ 219.50

Easter Offerings.

Misses Sarah & Fannie El-

lison \$ 20.00

Total for week \$ 286.70

Grand total \$6,173.38

CHAS. D. JOHNSTON.

GEORGIA.

The Georgia young people have three separate Christian Life Conferences through which they carry on much of the Georgia Pilgrim Fellowship work. This spring each of these groups is holding a meeting. The programs are splendid and the meetings should be of great value to each section.

"ALL OUT FOR ELON."

(Continued from page 10.)

general problems, but it seeks to help the puzzled individual and to give light on local church problems.

Hear Dean Wisseman, as the conductor and dean of the Elon Summer School of Leadership Training, cry out now: "All out for Elon College." This simply means for you to get ready now and when the time comes, you will be prepared. Let all the Pilgrim Fellowship groups of the Southern Convention, especially, take up the cry, "All out for the Elon Training School, June 27-July 2."

COURSES FOR YOU AT ELON.

ELON LEADERSHIP EDUCATION SCHOOL
JUNE 27-JULY 2, 1938.

Second Series Courses—

120b How the Bible Came to Be.

313b Building a Total Youth Program.

242b How to Find and Use Source Materials for Primary Children.

252b How to Find and Use Source Materials for Juniors.

143b Missions.

First Series Courses—

211a Planning for Children in the Local Church.

110a Personal Religious Living.

316a Christian Youth Building a New World.

312a Youth at Worship.

Pilgrim Fellowship.

W. J. ANDES, Supt.,
Leadership Training.

CONFERENCE OR STATE PUBLICATIONS.

Many state and conference groups of young people in the Southeast Convention of Pilgrim Fellowship have their own monthly, quarterly or occasional publication. This is, in my estimation, a splendid way of advancing the cause and principles of our Pilgrim Fellowship. The leaders in the church tomorrow are the youth in the church today. So, let each conference or state group consider the importance of knowing what others are doing and of sharing plans of spiritual help with one another. If your conference or state Pilgrim Fellowship, as an organization, does not have such a publication, then you make suggestions at your next group meeting outlining what you have in mind and assuring the officers of your cooperation. It will be a real help. Try it.

J. EVERETTE NEESE,
Publication Supt.

MATERIALS.

Have you ever become almost distracted, wondering where the proper materials for a particular program could be secured? Then, if that is true, it is for you that I write. The question often arises as to best materials available for particular groups. Let me say in the beginning that the Board of Christian Education of the Southern Convention, Rev. F. C. Lester, Norfolk, Va., Executive Secretary, can answer any request relative to programs for special occasions. For quarterlies and monthly periodicals you will find it difficult to secure

better materials than I have listed below:

FOR USE IN SUNDAY SCHOOL.

For boys and girls of high school age (14 to 17 years), The Pilgrim High School Quarterly—Secured from the Pilgrim Press, Boston, Mass.

FOR YOUNG PEOPLE.

(18 to 24 years.)

The Pilgrim High Road—The Pilgrim Press, Boston, Mass.

FOR EVENING PROGRAMS.

For your evening meeting there is none better than The Pilgrim Highroad. Harry Thomas Stock writes the programs under the heading, "The Pilgrim Fellowship Programs." They are interestingly written and easy to present. If you have never used The Pilgrim High Road, do not try another publication of any kind until you have tried the best. Each issue of The Pilgrim High Road contains something of the following:

Interesting stories. Points of view. Youth in the church today. A page devoted to "What's Going On" among the various Pilgrim Fellowship groups. Suggestions for worship programs (as fine a worship programs as I have ever seen). The Sunday school lessons, Pilgrim Fellowship programs, and Christian Endeavor topics. In no one publication can more valuable and useable material be found. Try "The Pilgrim High Road."

J. EVERETTE NEESE,
Publication Supt.

HAVE YOU HEARD YET?

No doubt you have heard something definite about a Caravan in your own district of Pilgrim Fellowship. At least your Committee hopes so, for on April 20, the official Southeast Caravaning Season was opened and ever since—we're all for the open road!

Certainly ours is a program which demands fortitude, and a desire to carry on to our fellow men the high aims of our own Christian purpose.

We do hope you may share our enthusiasm for the benefits we believe can be derived from such trips as have been suggested to you. All we ask is a trial—after the first trip the difficulty comes in waiting until you can go on another!

If at any time we can be of any service to you in any way just let us know, and our best will come back to you.

We feel sure that you won't forget those brief reports of all the Caravans you go on. Thanks for all of your cooperation, and *Bon Voyage!*

THE SOUTHEAST CARA-
VAN COMMITTEE.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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THE SOUTHERN CONVENTION.

(Continued from page 3.)

amount of \$12,500 for Elon College. The college greatly needs this amount. If the churches of the Convention and the Convention could secure this amount for the college, her position would be most satisfactory. The Board of Education reporting to the Convention in session this week will ask the Convention:

1. For its approval of Elon College and commendation of the work that it is doing.

2. To adopt a plan whereby the college, in cooperation with Convention officials, may carry its program of education to the last local church constituting the Convention that the churches themselves may have a program of training that will mean local enrichment and development.

3. That the Convention devise in some way plans whereby the college may receive its share of the apportionments. Other departments of the Convention are out of debt and at the same time receive practically their full apportionments. Other children of the Convention are properly fed and clothed. They can earn their way. Elon College, just as truly a child of the Convention as any other department, is unable to earn its

way and because of its inability, it needs the encouragement and succor of its mother. The college is only appealing to the Convention to provide for its support as the Convention provides for the support of other departments. The college pledges itself in return to render larger and more efficient service to the church.

L. E. SMITH.

EASTER VIRGINIA PILGRIM FELLOWSHIP.

(Continued from page 7.)

voted to publish another "Program Guide" to be used next year. This "Guide" will be distributed at the July meeting.

Charles E. Heath, Jr., our first vice-president, is chairman of the program committee for the July meeting, and has already started to work on his plans.

The work of our young people in Eastern Virginia is progressing very nicely, and we look forward to another big meeting in July.

W. B. WILLIAMS,
President.

INTERDENOMINATIONAL LUNCHEON.

Following a custom in vogue in New York City for the last few years of holding a May Day Luncheon for Protestant church women, the three national church women's groups—the Committee on Women's Work of the Foreign Missions Conference, the Council of Women for Home Missions, and the National Council of Federated Church Women—are uniting in an appeal to church women in all of the communities of the country—said to number 77,000—to hold similar *interdenominational* luncheons on Tuesday, May 3, 1938 to consider together

Unity in Christian Service.

Believing that both enthusiasm and inspiration will come with the knowledge that so many in all parts of the country are simultaneously gathering for earnest thought of their relation to the affairs of the Church, the nation, and the world, and that attention may be focused on the vital needs of the day, an outline program is being prepared that will be sent free to any applicant on receipt of a stamped and addressed envelope (size 5 x 10 inches).

Make inquiry of

THE NATIONAL COMMITTEE OF
CHURCH WOMEN
Room 63, 297 Fourth Avenue
New York, N. Y.

SUN'S PULPIT.

(Continued from page 12.)

torches that will throw a beam of light hundreds of yards. There would have been no need for their generation to have stayed out of the darkness that baffled the people in Moses' day.

I suppose it is too much to expect that all who are in the fellowship of the Church are willing to step forward and plunge into the darkness even if God is there. Do you recall the story of Sir Nigel and his White Company? The company stands before him in a solid line while he calls for volunteers to step forward and go with him on a dangerous expedition. He does not see a single man leave the formation. He is amazed for it seems that these veterans of his have turned cowards. But the great knight has not seen clearly for through the years of campaigning his eyes have become dim. An aid steps forward and says something like this: "Sire, they have stepped forward—they stepped forward as one man! All are willing to go with you!"

I say, perhaps, it is too much to expect something like that from the Church as a whole in the present crises and when those other black shadows in the offing come upon us. But it does seem that even now large numbers of us are too far off from where God is—in the thick darkness!

FAMILY ALTAR.

(Continued from page 13.)

The use of "Windows" in the Word of God is striking. It is seen in such passages as these: "The windows of heaven were opened," "And the windows of heaven were stopped," "If the Lord make windows in heaven," "My beloved looked forth at the windows," "Who are these that flee as a dove to their windows?" "Their voice shall sing in the window."

The subject of windows is an interesting one. We look out of them and see life. We have been told of a picture which represents a window with a little child inside looking out and feeding the birds in a deep snow. It is a symbol of life doing "unto one of the least of these." We see Christ at the window of heaven pouring out His blessings upon His needy children.

Prayer—O, our Father, we need Thee every hour. As we look up pour out Thy blessings upon our waiting souls, that we may have what Thou seeest we need. Amen.

The National Pilgrim Fellowship

I'VE BEEN TO ROCKFORD.

It was a cold, icy, drab day in February, and the Rockford region had almost been cut off by frozen floods. But there was warmth and friendliness on the campus. Even the girl who guided the lost stranger to the President's office was in a fine frame of mind, in spite of the fact that she was facing the tribulations of mid-years. And President Cheek was hospitality itself. She is delighted that we are coming, and is going to prove a royal hostess. She attended the World Congress of Youth in Geneva, Switzerland, and will tell us something about that meeting.

The college is beautiful, set in an attractive campus. It has an ivy covered quadrangle, with enough of the appearance of age to give a sense of solidarity and permanence. The interior is spic and span. (Evidently girls do not rough house at college, for the furniture, woodwork, floors, and all gave the appearance of perfect housekeeping and mature demeanor on the part of the students.) And the dining-room is the restful kind of place, in which we shall not be crowded, in which we can relax while we visit and eat. I didn't stay for lunch, but I'm told that nobody ever complains about the food. Ever hear of a college like that? Guess you're glad we're going there.

They have all the facilities we need: good classrooms, large enclosed porches for group meetings, a spacious campus with plenty of trees, a quite restful chapel, tennis courts, and a swimming pool. It is a perfect place for our meeting. All we need to do is to furnish the brains and the purpose. And, from all advance reports, we are going to do that.

I've been to Rockford, And I like the sample. See you all there, soon.

Enthusiastically yours,

HARRY THOMAS STOCK, *Sec'y,*
Young People's Work.

WHY WE'RE GOING TO ROCKFORD.

Much of the importance of Rockford lies in the fact that it is the first meeting of the National Council of the Pilgrim Fellowship. The Council has probably done more to strengthen our fellowship than any one of us realizes, but we have not had the opportunity as a group to see how far we have come, or to plan together for the future of the Pilgrim Fellowship. At Rockford we shall be doing both

of these things. We shall have a chance to see how states are developing their programs, how some of them have been working together in regional activities. Even more important, we shall be determining the main emphases of our national program for the next two years.

"YOUTH BUILDING A NEW WORLD."

I saw a youth today.
In his hands
He held a Book.
I saw him read
And then look off
To the horizon.
On his face was the
Radiance of the morning sun.
In his eyes
Was the look
Of one who "dreams great dreams."

He set one foot
Upon the industrial world,
And one upon earth's battlefields,
And youth of every country, creed,
and color
Came and stood with him.
Together they soundlessly raised,
Above the clang and clatter of steel,
Above the hate and "shock of war,"
A structure of shining beauty.

"Youth," I questioned,
"What are you doing?"
And the youth replied,
"I am building a new world!"
—Louise Ingles Hyde.

Throughout the whole conference we shall be experiencing again what we felt at Lakeside, Ohio, two years ago—the sharing of stimulating and vigorous fellowship, which does more than anything else to make us realize our unity of spirit and purpose. As I see it, Rockford will mean a great step toward the achievement of a more effective Pilgrim Fellowship.

Sincerely yours,
LANSON GRANGER, *Pres.,*
Nat'l Pilgrim Fellowship.

ROCKFORD PLANS.

Rockford will be the first meeting of the National Council of the Pilgrim Fellowship, and will bring together more than 100 young people and adult leaders of youth for fellowship in planning the program of the Pilgrim Fellowship for the next two years. Rockford will be a seminar of the General Council of the Congregational and Christian Churches which will be in session the same days, June 15-22, at Beloit, Wis., 17 miles from Rockford.

DAY BY DAY AT ROCKFORD.

(To be Adapted.)

- 7:30 Breakfast. Devotional Thought for the Day.
- 9:00 Commission Meetings:
Groups working on Program Emphases and Plans.
Each Delegate works on one commission throughout the Conference.
- 10:40 Presentation of the Theme for the day.
Visitors from Beloit will present, "Missionary Action," "Social Action," "Personal Religion."
- 12:30 Lunch. Often Guests from the General Council.
- 1:30 Siesta.
- 2:45 "Group Conversations" on the Theme for the Day.
Each delegate will meet with a small group each day to talk about the presentations given earlier. Special groups meet for conference.
- 4:00 Leisure Time.
- 6:00 Dinner—News—What Is Happening in the World Today.
- 7:30 Vespers.
- 8:10 "Evening Conversation" or special activity.
- 9:10 Informal Evening Fellowship.
- 10:15 Boys meet. Girls meet.
"Good Night."

SPECIALS.

- At least two trips to Beloit.
- A Youth Rally on Sunday afternoon, to which young people within driving distance of Rockford will be invited.
- General sessions, when Commissions are ready to report.
- Social sings. Good fun. Sunday morning worship. Early communion the last morning.
- All you have known at other conferences with good friends from many parts of America and the world.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

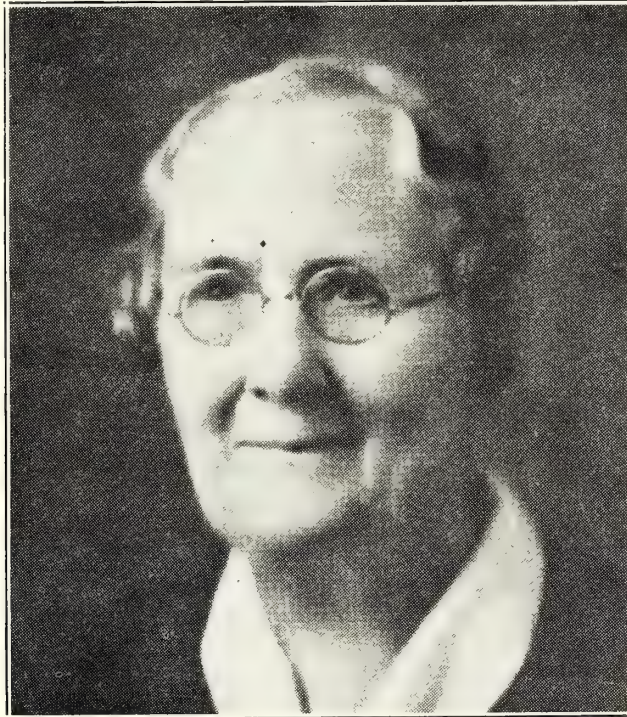
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MAY 5, 1938.

NUMBER 18.
12-1-38

Mrs B F Frank



MRS. ELIZABETH J. LESTER.
Mother of Editor of "The Christian Sun."

DEAR OLD MOTHERS.

I love old mothers—mothers with white hair
And kindly eyes, and lips grown soft and sweet
With murmured blessings over sleeping babes.
There is something in their quiet grace
That speaks the calm of Sabbath afternoons;
A knowledge in their deep, unfaltering eyes
That far outreaches all philosophy.

Time, with caressing touch about them weaves
The silver-threaded fairy-shawl of age,
While all the echoes of forgotten songs
Seem joined to lend sweetness to their speech.

Old mothers! as they pass with slow-timed step,
Their trembling hands cling gently to youth's strength.
Sweet mothers! —as they pass, one sees again
Old garden-walks, old roses, and old loves.

—Charles S. Ross.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Pastor E. J. Sanderson reports a very happy Easter Sunday at Haw River. The day began with a wedding at 8:30. Five new members were received into the church at the well-attended morning service. Mrs. Sanderson is continuing an extended visit with her people in Canada.

NEWS NOTES FROM THE CONVENTION.

About thirty laymen and perhaps as many ministers attended the men's banquet and heard Dr. William F. Frazier describe the type of laymen needed in local churches.

The Woman's Missionary Conference was well attended and business transacted in excellent fashion. Our women are leaders in our churches, and when they come together in Convention they still lead.

The Finance Committee recommended, and the Convention adopted, the same financial goals for the next two years that we have had during the past biennium. The present financial plan is to be continued.

The Eastern Virginia Pilgrim Fellowship executed a good program at the young people's banquet which was attended by a large number of young people. The church dining room was filled to its capacity for this banquet.

It was agreed that our Congregational-Christian Church has made a real contribution to the world, is doing so now, and may do so in the future. It was further emphasized that our contribution can be much larger than it is now.

Dr. H. S. Hardcastle, acting as chaplain, presented good messages on the religion of Jesus that reaches the individual and works itself out into social endeavor. The closing communion service was a fitting climax to the Convention program.

Dr. I. W. Johnson, secretary, and Dr. W. C. Wicker, treasurer, were absent from the Convention for the first time in many years. Both of them have served the Church for approximately a quarter of a century and are now retiring. The good wishes of the Convention were extended to both.

THE CHRISTIAN SUN is to continue to be published by Mr. John T. Kernodle, of Richmond, Va. A goal of 3,000 subscribers in the Convention was set and the conferences are asked to apportion these subscriptions to local churches in like manner as it does moneys for the various enterprises.

Eighty-eight delegates were registered at the Southern Convention last week. There were many visitors but the total attendance was far below what seems to be necessary. The Convention passed a resolution asking the conferences to consider having one representative from each church in addition to the present delegation.

THE DECALOGUE OF MOTHERHOOD.

- I. A Mother Must Love Her Job.
- II. A Mother Must Create a Home.
- III. A Mother Should be Her Child's Ideal.
- IV. A Mother Must Expect to Work More Than Eight Hours a Day.
- V. A Mother Must be Temperate.
- VI. A Mother Must be Religious.
- VII. A Mother's Place Is in the Home.
- VIII. A Mother Must Love Wisely.
- IX. A Mother Must Rule Her Life by Conviction, not Convention.
- X. A Mother Must be Patient.

—Mrs. Amelia E. Morison.

The Board of Education and the Board of Christian Education are to be merged into one Board under the title of Board of Christian Education. This Board will direct the educational program of our Church, beginning in the Cradle Roll department and continuing through Elon College. President L. E. Smith is to be chairman of this Board.

Considerable emphasis was given to the fact that the total membership of our churches is decreasing rather than increasing. This was due, in large part it appeared, because of the revision of church rolls, but the Convention was of the opinion that the time has come for a forward and progressive attempt to make net gains in Sunday school and church enrollment.

An office of Promotional Secretary was set up to be financed by the Convention, the Board of Christian Edu-

cation, and the Mission Board. This secretary will be charged with editing THE CHRISTIAN SUN, stimulating the growth of local churches, and presenting the claims of the denominational enterprises. Rev. F. C. Lester was elected to fill this job, but at this writing has not accepted the office.

COMMITTEES OF SOUTHERN CONVENTION.

Dr. Stanley C. Harrel, president of the Southern Convention, appointed the following committees at the session of the convention last week to serve during the next biennium:

Finance—Dr. J. H. Lightbourne, Chairman; Rev. G. C. Crutchfield, Rev. R. L. House, Prof. L. L. Vaughan, A. W. Melver, H. V. Simpson, and K. B. Johnson.

Temperance—Revs. W. E. Wiseman, J. Everette Neese, G. M. Talley, John R. Chapman, R. L. Williamson, Arnold Slater, and W. H. Baker and H. V. Simpson.

Evangelism—Dr. J. G. Truitt, Revs. J. L. Neese, F. Ervin Hyde, M. A. Pollard, Roy D. Coulter and W. M. Stevens.

Social Relations—Revs. Carl R. Key, Geo. N. Edwards, W. T. Scott, D. J. Bowden and Carl Voss, Dr. L. E. Smith and Dr. J. E. Rawles.

Memoirs—Dr. W. M. Jay, Chairman; Revs. T. F. Wright, J. L. Foster, S. E. Madren and Dr. M. S. Poulson, Mrs. W. R. Sellars and Mrs. E. W. Boshart.

AN OPEN LETTER TO THE COMMITTEE ON EVANGELISM.

REVS. J. L. NEESE, W. M. STEVENS, F. ERVIN HYDE, M. A. POLLARD, AND ROY D. COULTER.

Dear Co-Workers:

By this time you have already received my letter to each of you personally congratulating you on being a member of such an important committee, and outlining to you the work I wish each of you to help us do. I have checked your reports to your conferences last fall and I see that the members of this committee received into their own churches last year 260 new members. Drop me a line telling me how many you have received up to the present time this year, stating how many of them are on confession of faith.

Please let me call to your attention a resolution adopted by the Southern Convention this week: *Resolved, That we challenge each church to add annually at least one new member net per fifty members it has on its roll.* Explain to your fellow pastors and through them to their churches that

this means a net gain in every church, and that it means that if a church has fifty members or less that it must gain one new member above all losses from its roll either by death, revision or transfer; if it has a hundred members it must gain two above all losses, etc. Last year we lost, according to our annual reports, 287 members, a net loss of 287 members.

You and I are charged with the responsibility of stopping that leak. We are charged with the responsibility of opening the front doors of our churches and closing the back doors! Will you not join with me in prayer every day until our next Convention sessions that our Southern Convention may show a gain, a real gain, in this biennium? Hold the challenge in the above resolution up to each of your pastors and churches in your respective conference, and let us see which conference will come nearest meeting that goal, or which will go farthest over it. Yours for a growing church, growing in grace, and in power, to win others to Christ.

JOHN G. TRUITT, *Ch'rman,*
Committee on Evangelism.

SOUTHERN CONVENTION.

OFFICERS ELECTED.

Dr. Stanley C. Harrell, President; Dr. Elwood W. Jones, Vice-President; Rev. Geo. N. Edwards, Second Vice-President; Dr. James H. Lightbourne, Secretary; Mrs. Helen Cannon, First Assistant Secretary; Rev. Roy D. Coulter, Second Assistant Secretary; Prof. L. L. Vaughan, Treasurer; Dr. J. O. Atkinson, Mission Secretary; Rev. F. C. Lester, Promotional Secretary.

NOMINATED FOR TRUSTEES OF ELON COLLEGE.

Col. J. E. West, Prof. L. L. Vaughan, Dr. Stanley C. Harrell, C. D. Johnston, Dr. E. L. Moffitt, Dr. C. H. Rowland, L. R. Carlton, Garland Gray, Jack Nurney, J. D. MacClenny, Dr. Frederick L. Fagley, Mrs. John Barnwell, Mrs. W. R. Sellars, Joseph Ballentine, J. C. Ramsey, and Oscar Smith.

BOARD OF TRUSTEES OF CHRISTIAN ORPHANAGE.

C. D. West, A. L. Jolly, L. R. Jones, H. C. Simpson, W. B. Truitt, Mrs. W. R. Sellars, Mrs. Stanley C. Harrell, L. E. Carlton, Geo. T. Gunter, O. F. Smith, and J. M. Darden, Jr.

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BOARD OF SUPERANNUATION.

Dr. J. O. Atkinson, C. D. Johnston, D. R. Fonville, J. M. Fix, and Dr. J. H. Lightbourne.

BOARD OF CHRISTIAN EDUCATION.

Dr. L. E. Smith, Dr. M. S. Poulson, Dr. John G. Truitt, Mrs. W. E. Wisseman, Rev. Joe A. French, Dr. H. S. Hardeastle, Rev. F. E. Hyde.

BOARD OF PUBLICATIONS.

Rev. Robert L. House, Rev. Carl R. Key, Rev. W. E. Wisseman, Rev. J. E. McCauley, Dr. W. M. Jay.

TRUSTEES OF MINISTERIAL LOAN FUND.

Dr. L. E. Smith, C. D. Johnston, and Dr. J. O. Atkinson.

EDITORS OF CHRISTIAN SUN.

Rev. F. C. Lester, Editor; Dr. Edwin C. Gillette, Associate Editor; Dr.

MOTHER'S LOVE.

Her love is like an island
In life's ocean, vast and wide,
A peaceful, quiet shelter
From the wind, and rain, and tide.

'Tis bound on the north by Hope,
By patience on the west,
By tender Counsel on the south,
And on the east by Rest.

Above it like a beacon light
Shine faith, and truth, and prayer;
And through the changing scenes of life,
I find a haven there.

—Author Unknown.

Elisha A. King, Rev. W. T. Scott, Dr. I. W. Johnson, Dr. J. O. Atkinson, Contributing Editors; Dr. James H. Lightbourne, Editor of *Annual*.

DELEGATES TO GENERAL COUNCIL.

Dr. Stanley C. Harrell, Dr. James H. Lightbourne, Rev. Geo. N. Edwards, Rev. W. J. Andes, M. J. W. White, Dr. Elwood W. Jones, and Rev. Jesse H. Dollar.

Alternates.

Rev. G. C. Crutchfield, Rev. J. E. McCauley, W. H. Baker, J. T. Kernodle, H. V. Simpson, Rev. Joe A. French, Mrs. E. P. Jones.

EXECUTIVE COMMITTEE.

Dr. Stanley C. Harrell, Dr. James H. Lightbourne, Dr. Elwood W. Jones, Dr. H. S. Hardeastle, and Dr. John G. Truitt.

MOVIES OF ELON COLLEGE.

A few weeks ago we had, at the Henderson Church, a moving picture program entitled, "Activities on the Elon College Campus." This picture

was presented by Prof. A. L. Hook, of Elon College, in keeping with our Elon College emphasis program at the Henderson Church. As a pastor it is my desire to acquaint my people with the various enterprises of our church and encourage them to be loyal thereto. The pictures of Elon College were presented to a capacity house, and I must here confess that they were far superior to my expectations. Prof. Hook has spent much time and energy in filming this set and he has certainly done an exceptional job. He is only too glad to visit other churches, as he did ours, and present the program free of charge. Correspond with him and confirm a date. They are well-worth seeing.

J. EVERETTE NEESE.

RECOMMENDATIONS OF COMMITTEE ON TEMPERANCE.

That for the individual the safest and most Christian course is that of total abstinence from the use of, and refusal to participate in the manufacture or sale of alcoholic beverages.

That in our churches, and more especially in those departments maintained for the children and youth, intensive and morally stimulating courses of instruction in temperance education should be provided.

That advertising alcoholic beverages should be prohibited by State and national laws.

That every effort should be exerted to divorce the issue of prohibition from political attachment and abuses, and that it should be considered and acted upon as a moral issue with the most serious social implications.

That we associate ourselves with our sister denominations in an effort to arouse public sentiment in protest against the abuses and violations of the law of God and the laws of the land, and particularly as to those laws which have to do with the spiritual and moral life of our people.

HENDERSON CHURCH.

Our work at the Henderson Congregational-Christian Church is progressing nicely. We received into the church on Sunday, March 13th, three members: Mrs. B. C. Jordan, Ann Reames and Vergie Lee Garrett. We are now completing plans for a Fellowship hut to be erected at the rear of the church. This additional space is greatly needed and we ask an interest in the prayers of the Christian people in this project.

J. EVERETTE NEESE,
Pastor.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MY MOTHER.

When the second Sunday in May comes, we are all reminded of the contribution our mothers have made to us, and the love and honor that we owe them. One need not be softly sentimental in order to be frankly appreciative of the high heritage which his mother has made to his life. This writer believes in the values of Mother's Day and has tried to make that day a happy one for the mothers of his congregation. Last year he wrote most that he knows on the subject of Mother's Day. This year he wishes to be more personal and tell something of his own mother, whose picture appears on the front page of this paper.

My mother is not greatly different from other good mothers. She never had the cultural advantages that many have had, but her life on a farm in North Carolina for forty-one years gave her an opportunity to read God's laws in nature and in the Good Book. A struggle for a livelihood and the care of ten children gave her sufficient knowledge of suffering and sorrow to make life mellow and sympathetic, and five of the children still live to call her blessed. She remembers the hardships of the Civil War that claimed the life of her father and cast fear into the hearts of little children. But from the early days down to the present, as she approaches four score years, she has known the protecting presence of the divine Father who rules in the destinies of men.

My mother has contributed to her son a firm faith in God, a willingness to work without the hope of reward, a steadfastness to duty that flinches no responsibility, a loyalty to ideals that changes not because of the opinion of others, a belief in the Bible as the word of God and a guide for daily life, a Christian fortitude that makes one continue when others quit, and with it all a sense of humor that gives zest to daily routine. Her son has not yet learned how to use his heritage, but he is grateful for it.

On Mother's Day many another son can remember his heritage and pay a true tribute to the mother who gave him life, and a purpose for living.

THE SOUTHERN CONVENTION.

Elsewhere in this paper and succeeding issues will be found facts and interpretations of the recent session of the Southern Convention. Your editor wishes to make just a few observations concerning the Convention.

The Portsmouth Christian Church is to be congratulated on inviting and entertaining the Convention.

It was a big job for a little church, but the entertainment was excellent, and the church will be the better for having rendered this service. There are many other churches that would be the richer if they would share with others, and invite their church friends to meet with them.

The Convention faced frankly its reason for living, and in so doing justified its existence. Less emphasis was given to hearing reports, and more thought placed on the future of our Church as it takes its place in the world of today. This is a good sign. A church that does not produce the fruits of righteousness has no more right to cumber the ground than a fig tree that does not bear figs—and Jesus would cut down the latter as well as the former. After this Convention we cannot be content to report a declining membership in Sunday school or church. Neither will we want to haggle about insignificant figures, history, or even plans of work while the world about us dies for lack of the Gospel of Christ. Our faces are to the future and our eyes are on the Christ who leads us on to accomplishments.

The Convention moved towards a united front. We have various types of work to be done. For years each board and institution has gone its own way to promote its own cause. Now the Convention says that there should be a well-rounded program in the local church that will build the Kingdom of God in the present world. Enterprises of the Convention are to be presented by one person, and in a cooperative way with all the leaders of boards and institutions. It is believed that in unity there is strength.

The ultimate success of the Convention program depends upon the local churches. Unless we can produce more and better churches, the boards and institutions have reached their height of success. If the churches grow, then the united work can progress. It is for this reason that the Convention set in motion plans for the development of local churches. The election of a Promotional Secretary will not guarantee the success of our Church, but happy, eager, and energetic pastors and people who are constantly securing recruits for Kingdom service can guarantee the future of our Church. It is the devout hope of those assembled in Convention that our local churches may see new light, feel a new up-surge of spiritual fervor, and join heartily in progressive Christian service.

Ours was a great Convention, we believe, but the ultimate test of its worth is the growth of the churches within the Convention and their impact on the modern world.

REV. CHARLES H. ROWLAND, D. D.

News came to "The Christian Sun" on Monday morning that Dr. Charles H. Rowland, of Greensboro, N. C., had died, and that a funeral for him would be held Tuesday afternoon. This news was not altogether unexpected for Dr. Rowland had been ill for a long while. Details of his life and work will be given later by those more familiar with the facts, but at present the editor wants to record his personal appreciation for the life of this good man.

As pastor at Franklin, Va., and Greensboro, N. C., Dr. Rowland made his largest contribution as a preacher. His eloquence was that of a good man rather than that of poet or orator. The enthusiasm of his own

heart went out to the hearts of his people. Because he loved, they loved.

In the councils of the Church he was wise, sympathetic, and courageous. In Conference and Convention he met with his fellows to consider the work of the Church he loved more than life. Younger men may follow his good example and be present when the church councils meet.

The pastorate gave to him the opportunity he craved. He sat in no house by the side of the road while the race of men passed by, but he went into the streets, market-places, and homes where people lived and moved and thought and felt. In his sight a man was a man without regard to race or social status. He loved people, rich and poor alike, and received the love of all who knew him. He had the heart of a pastor, and believed in his work.

His beloved companion and three excellent daughters will feel most keenly his going, but many others will join with them in their sorrow. They will not grieve, however, as those who have no hope. They expect to see him again some day in the Home prepared by his Master, and shall not be surprised if he is talking to others about the glory of God and the joy of Christian service.

OUR MISSIONARY NEEDS.

It is impossible for those of us who live in a quiet community to realize what is going on in the mission fields around the world. Especially tragic is our work in China and Japan. Everywhere the calls are greater than our Board can meet. Churches throughout America are giving not only to the general cause but to the specific things. Even yet we are unable to do half that needs to be done.

Recently some independent missionaries have spoken in our church conferences and churches telling of the work which they are personally undertaking in foreign countries. The appeal is specific and challenging. News comes that some of our churches are responding to this independent missionary endeavor. One could not object in any fashion to the type of thing that is being done, but it does seem a pity that our own church program should fail of accomplishment while we turn aside to join with others in their program.

Those interested in projects should write to Miss Helen Smith at 14 Beacon Street, Boston, Mass. She can give the names and addresses of boys and girls, students, evangelists, pastors and all types of missionary workers who can be contacted personally and supported by individuals or groups. This writer sincerely hopes that our own church people will respond to our own church work.

F. C. L.

A GREAT MOTHER.

The pastor was serving his first pastorate. It was about the second year in that parish. The Sunday school met on Sunday afternoons. The organist was a boy about sixteen years old, who played the little, one-lung organ with two fingers—not knowing a great deal about music. The pastor, of course, was very anxious for a revival of religion and he believed the congregation was about ready for it.

The service of the Sunday school on one afternoon had been turned into a revival service and he had asked the organist to sing "The Ninety and Nine," while some one else played. The organist had sung the first verse of the hymn and the pastor noticed a tremble in the voice that did not belong there. It already had been seen that he was usually pale and dark rings were about his eyes as if he had not slept the night before. About sixty boys and girls were present. In the midst of the chorus, the voice broke and the boy broke down entirely and took his seat. There was sympathy in the company. The larger boys and girls were deeply stirred and in a few moments, almost without an invitation, they filled the altar from one end to the other.

There was a great revival after that. The pastor wanted to know why the organist broke down. He knew that he did not do that ordinarily and that he had looked very tired and worn. All were afraid he was sick.

The next day the pastor stopped at the humble home to find out the trouble. There were a number of children in that family. The mother sat in her rocking chair by the window and the pastor thought he had never seen her so pale and with such a haggard look. Dark circles were about her eyes and before he could inquire about her oldest boy she asked: "Is it wrong, Pastor, to pray that you might die?"

The pastor was startled by such a question but it was asked in such a quiet, gentle voice that he was convinced that, if it was wrong, she was ready to repent.

"I know God will do what is best for us," she continued, "but I am sure I have never told you the difficulty in our home. I did not think it was necessary. My husband is a drunkard." Her voice trembled as she told this, but in a little while, with a look of great longing in her eyes, she continued, "Last Saturday night, about two o'clock, he came home drunk and swore he was going to kill little George. I took him in my arms from his crib to shield him. The wrath of the father was then directed against me. The oldest boy got between his father and us to persuade him and protect us, if possible. My husband drove us downstairs, through the kitchen and out into the deep snow in the back yard. My bare foot prints are there now. He shut the kitchen door and declared that if he could not kill us, we should not come in. My big boy went to the front door and then unlocked the kitchen door and let me in. We were very cold.

"For nearly two hours he forced us around. My oldest boy finally persuaded him to go to bed and to sleep. The next day was Sunday. He was still sullen and in an ugly humor when he awoke. My boy told me that you had asked him to sing and that he broke down. That is why.

"Oh, Pastor, I feel like I am a coward if I pray to die! We have been married over twenty-one years. When we were first married he was a good man and was in his place in the church when Sunday came. That went on for about ten or twelve years. Since then my life has been a hell. If I should die now the children would be left in his hands, therefore, I have to live. I have sometimes wished that he had died when he was young and pure, but that would have broken my heart, for I loved him so."

What could the pastor do or say? There are thousands of mothers in the same (Continued on page 14.)

CONTRIBUTIONS

SOUTHERN CONVENTION ACTIONS.

Others will be writing about the Convention. Certainly the church at large should know what was done at Portsmouth. Impressions and general statements will not adequately convey what was done. THE CHRISTIAN SUN is the only means by which information may be given in print. It is fortunate that the circulation of the paper has recently been increased. If the paper went to every home in the church, it would be possible to inform the whole constituency about the important actions taken in the recent session of our Convention. Detailed information should be given about the actions that are far reaching.

The adoption of a five-point program for the local church was significant:

1. *Devotions*—home religion. Present to every family in the church a simple plan by which devotions can be conducted at a time most convenient to the family. This material should contain instructions that would create a respect for and a loyalty to our church. Prayer and Bible reading should be emphasized.

2. *Public Worship*—church attendance at morning and evening services with special emphasis upon the evening service. The evening service is the natural time for evangelism to reach the unsaved. Our churches should not abandon the evening service. If proper effort is put into the program for the evening service and the sermon is Biblically evangelistic, both the church and the world will be attracted.

3. *Evangelism*—an evangelistic program in every church with instructions as to how to locate non-church people in given communities and how the church may organize to reach these unchurched people. The church has never grown without an evangelistic effort. These non-evangelical churches receive more members as a result of evangelistic emphasis in their given communities put on by sister churches than they receive from their own efforts. We must increase our membership. There are plenty of unchurched people in every community. Christ invited them to come but He has commanded the church to go. It is our responsibility.

4. *Education*—information regarding our church, our institutions, and our program to reach those who are in the church and out of the church for greater service—a complete pro-

gram of organization by which it may be done. Our own Sunday school literature should be used, and THE CHRISTIAN SUN should be in every home in the membership of our Convention.

5. *Stewardship and Finance*—proper support for the local church, for the enterprises of the Convention, for the departments of the denomination, undergirding the whole program with a campaign for tithing authorized and adequately planned by the Convention and requested for every church in the Convention however large or small, rich or poor. The whole future of our church rests upon our willingness to give for its support.

These are only statements that will be put in the hands of a special committee to make a full statement and provide the information called for under each item. Plans for introducing the program to the local church and putting the same into operation was referred to the Advisory Committee which, according to Convention action, is constituted by the President of the Convention, the Chairmen of the Boards, and the Presidents of the Conferences constituting the Convention. It is hoped that the Advisory Committee will be called into session as soon as is practical in order that this important program may be put into operation at the earliest possible moment. In practically every session of the Convention keen interest in the local church was manifested. If we can improve the local church, the entire Convention will move forward.

L. E. SMITH.

THE BIBLE A REVELATION.

"Open thou mine eyes, that I may behold wondrous things out of thy law."—Psalm 119:18.

The Bible is primarily a revelation of God, and is therefore from God.

Its great purpose is to make God known that many may be brought into communion with him through the knowledge given.

The things made known in the Bible are utterly beyond reach of man unless made known by the Holy Spirit as stated in I Cor. 2:11, "The things of God knoweth no man, but the spirit of God."

The Bible, then, is a spiritual book and belongs entirely to the spiritual realm.

It was impossible for any man to

produce what is in it, for all is a matter of revelation.

No man is educated who does not know and believe the Bible.

Why do men speak against the Bible? Let the word of God answer: "If they speak not according to this word, it is because there is no light in them."—Isaiah 8:20.

May the preachers of our land come back to the first base and listen to the word, "Ye must be born again." And when we are born again of the Spirit, then we have light, and when we have light, we will return to our God-given commission.

What was the great commission given to the church?

Let the word of God answer again: "Go ye into all the world and preach the Gospel."—Mark 16:15.

A great many of our churches have turned away from this great God-given commission of preaching the gospel of Jesus Christ, and have gone into the show business.

God have mercy on the preacher who fails to cry out against his church putting on a show.

Listen to your radio program and see how many churches all over our land are putting on shows.

I thank God that no church that I have served has ever sponsored a show under my ministry and over my protest.

When men and women accept the Bible as God's revelation and separate themselves from the world, then we will return to our God-given commission of preaching the gospel.

In this day of cultural regeneration, in this day of regeneration by character, so-called, in this day when they are putting in the Sunday school literature that you can so train the child that he will never know sin, oh, how we need to preach again that the soul outside of Jesus Christ is dead.

That's why mothers and fathers need to wake up, wake up to the fact that their children outside of Jesus Christ are dead.

In these days we hear a good deal about the Fatherhood of God. There is no such thing as the Fatherhood of God outside of Jesus Christ.

Ye must be born again.

May the Church wake up and come back to the old-time gospel of Jesus Christ, for it is the power of God unto every one that believe.

G. M. TALLY.

HERITAGE—WE OWE.

Yesterday being Sunday, several of us girls took a walk through the cemetery. On our way back to the college, we were approaching the first house of one of the townspeople when

one girl said: "Let's go in and see this lady."

Of course, I didn't know the lady, but the chance to contact with a new personality secretly delighted me, and so I consented.

Perhaps it was the beauty of the approaching sunset, or perhaps the enchantment of the oncoming dusk or perhaps the lovely hanging Wistaria—but something about the place made everything seem very romantic.

She was such a charming little old lady, with pretty white hair and enticing manners. I liked her from the first, but I liked her even better when our conversation drifted into the olden days of Elon College.

Days when our college campus was a wilderness; when Saturdays were spent in boys and girls being allowed to pick up brush around the school. This was a rare privilege—they were together during this clean-up time. This was their social hour.

Days when East Dormitory was the girls' dormitory; when there were open fire-places in each of the rooms; when girls kept their own fires burning.

Days when students washed their faces in large wash-bowls and water was carried from the well in big buckets.

Days when boys and girls studied by oil lamps.

Days when class rooms were disturbed by the professor's pausing to have a new log put on the fire.

Days when boys worked hard to stay in school; when certain boys brought a cow to school and sold milk to pay their expenses.

Days when boys stayed in Noah's Ark and "kept houses."

"Yessirre," it was fun to think of those good old days when Elon sent out some fine specimens—some of the best men we'll ever know.

Elon has come a long way since those days. Soon we'll celebrate Elon's fiftieth anniversary. Surely, when we see what Elon has done in these past fifty years, we cannot help but feel a renewed urge to strive—to go a bit farther.

Regardless of what we do, we can never give of ourselves as did our Mothers and Fathers who have gone before. We can never quite repay our heritage!

MARGARET J. EARP.

A VISIT TO OUR MOUNTAIN CHURCHES.

On March 19, 1938, my husband and I, by appointment, met Rev. B. J. Earp at his home and went with him to his charge in Carroll County, Va.

We had been away from the work for ten years, having been located at Rocky Ford from the fall of 1925 to the spring of 1927, and spending the year of 1926 up there as mission workers. Rev. M. T. Sorrell was the pastor at the time I went, and Miss Morey, a mission worker. During the first year she and I taught the Rocky Ford day school and also assisted the pastor in church work. She went back to her home in May, of 1926.

Later I married and remained on as teacher of Rocky Ford and my husband, W. S. Bray, and I continued in the mission work, often visiting the Elk Spur Church and vicinity.

The churches have grown some, but death has also taken some of their members. Many of our school children are now married and their children attending school. We were very glad to meet our friends and we had a good time together. Mr. Earp preached at each place and also had Sunday school. Inclement weather and measles at Rocky Ford hindered the attendance.

Miss Victoria Edwards, on whom we called, is quite feeble, but we hope she may recover. Mr. Walter Edwards, her brother, a senior deacon at Rocky Ford, continues faithful to his duty, and his son, Clarence, who was one of my pupils at Rocky Ford, has recently been elected a deacon. Brother France King also continues faithful and was at church Sunday. May God prosper and bless the mountain work and pastor, is my prayer.

MRS. W. S. BRAY.

LEBANON CHURCH.

The third week in July, for forty years, has been the time of the year for the annual series of meetings at Lebanon Church, Semora, N. C. This year the time was changed to the week following the third Sunday in April. Rev. J. F. Morgan, of Norfolk, Va., was with us, and the services were well attended. Brother Morgan was at his best both as preacher and song leader. It was one of the best meetings held at this church for years. The congregation was strengthened spiritually and there were several professions of faith and four united with the church.

Lebanon is an old church situated in a splendid farming section. It has had a part in making history for the denomination. Here the Longs, Staley and the Apples preached in their early days. Three ministers have gone out from here, Cornelius Apple, W. L. Wells and B. J. Earp. In recent years there have come reverses by changes in local conditions. There are four churches close together where formerly there were but two. Many

among the leading members during the present pastorate of twenty-one years have passed to their reward. However, there are at present a number of faithful ones carrying on the work. They are a pleasant people to serve and love their church and the cause of the Master.

C. E. NEWMAN,
Pastor.

BURTON'S GROVE.

Burton's Grove Christian Church observed Easter on April 17th, by special services. In the afternoon, at 3 o'clock, the pastor, Rev. B. H. Watkins, preached a most inspiring sermon.

In the evening, at 8 o'clock, a special Easter service was observed. The following program was in order:

The worship service was conducted by the pastor; the subject was "Myrrh-Bearers." The scripture lesson was Matt. 28:1-12.

After the worship service a pageant was given by the young people of the church entitled "The Gift of Life." The service was featured by special music, with Miss Doris Watkins at the piano. The hymn "Nailed to the Cross" was rendered by Misses Morris, Marquite Stephenson, and Doris Watkins, and Carl Barrett. A duet, "I Gave My Life for Thee," was sung by Mrs. J. H. Stephenson and Mrs. B. H. Watkins, and a solo, "Christ Arose," by Miss Elsie Faison.

At the close of the service an offering was taken for Missions, which amounted to the church's apportionment for Missions for the year.

Under the most faithful leadership of the pastor the church seems to be going forward very nicely and is very enthusiastic for the future.

LOUISE PITTMAN,
Reporter.

"WORLD SERVICE ACTIVITIES."

FOR THE JUNIOR HIGH SCHOOL AGE.

"What can boys and girls of the early 'teen age really do in World Service? Just talking about anything is not half so interesting as doing something! Here are three stories of what intermediate groups have done:" This fine pamphlet has just been issued by the Department of World Fellowship, and the Board of Christian Education at 514 South Main Street, Norfolk, Va., has several of these pamphlets which will be sent to leaders upon request.

"Perfect examples are the ideals toward which we should strive regardless of all faults that may appear in our imitations."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

OUR CONVENTION.

One, who at the present time, goes into any group interested in the status and progress of the church may expect "Problems." This writer in recent months and days has had the privilege of either personally hearing these group discussions, or reading of them, in the councils of various denominations. Those best acquainted with and most deeply interested in the church realize; "The church is slipping." Take the statistics of any denomination for the last ten years and as far as this writer knows they tell the same story that actually, or relatively, the church is slipping—and the slipping is backward instead of forward.

Now the most hopeful sign, as this writer sees it, is that the church is facing this fact, recognizing that it hasn't the grip that it once had and is not making the progress it once made. We can never solve the problem, nor conquer an enemy, until we face and seriously consider the factors entering into the problems and the strength of the enemy.

Our Southern Convention at Portsmouth, last week, was exceedingly significant and deeply interesting to this writer, because the hundreds who gathered in that Convention seemed to realize the gravity of the present situation and the actual need of taking steps to build with Christ and go forward. Every speaker on the program, of course, realized that the church at present has its burden and its task, and that the "problems" can be solved. The difficulty, of course, in such a situation is that every speaker had his, or her idea, as to how the "problems" will be solved. One might become discouraged at these multitudinous opinions, but one takes heart from the proverb, "In a multitude of counsel there is wisdom." It was a great Convention; great in public utterances; great in comparative attendance; great in the deep concern manifested for the church as the living body of our Lord, and that for which He gave His life and suffered His death on Calvary. This writer believes sincerely that out of our Portsmouth Convention will come a spirit of devotion to the church, a deep desire for spirituality in the church, and progress in building up the kingdom as represented by our fellowship such as we have not witnessed in years. The devotion, the consecration, the anxiety, the earnest

petitions and devout prayers to almighty God uttered and unuttered during the sessions of that Convention will not, and cannot, be in vain. If there is power in prayer, wisdom in counsel, progress in devotion and courage in consecration, then the church of our fellowship can but receive the blessings and benefits of the Portsmouth Convention. The inclination is to write of the great utterances, the high lights, the outstanding events of the Convention, and these will be written about in THE CHRISTIAN SUN and elsewhere in the weeks to come and no one writer can cover the field, even cursorily in one article, even of many columns. We just wish all CHRISTIAN SUN readers could have enjoyed all, or portions, of that great Convention.

Of course, the most beautiful, the most orderly, the most joyous, single session, or event, of the Convention was that of the Woman's Missionary program over which Mrs. John G. Truitt, Suffolk, Va., presided with such grace and impressiveness. No one who was in that part of the Convention can ever forget the sweetness and the sacredness of the hour, and the utterances from beginning to the end, of all who took part in their marvelous program and procedure. As in the day of our Lord when here on earth it requires the hand and the heart of woman to reveal to the world the spirit of the Master, Who said to, and about a woman, "Where-soever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

J. O. ATKINSON.

MISSIONARY OFFERINGS.
WEEK ENDING APRIL 30, 1938.

Sunday Schools.	
Morrisville, N. C.	\$ 4.95
Mt. Bethel, Stokesdale, N. C. ...	2.50
Lebanon, Semora, N. C.	.84
Needham's Grove, Steeds, N. C. .	1.76
Liberty (Vance), Henderson, N. C.	6.76
Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.50
Timber Ridge, Gore, Va.	2.70
Holy Neck, Holland, Va.	7.71
Ether, N. C.	4.50
New Hope, Harrisonburg, Va. ..	9.49
First, Greensboro, N. C.	8.09
Total	\$ 50.80
Individuals and Churches.	
Linville, Va.	\$ 16.87
Antioch, Elams, N. C.	6.00
Lynchburg, Va.	39.40
Needham's Grove, Steeds, N. C. .	3.40

Rosemont, Norfolk, Va.	22.52
Spring Hill, Waverly, Va.	2.00
Palmyra Ladies' Aid Society, Edinburg, Va.	1.00
Union Grove, Asheboro, N. C. ..	7.40
Flint Hill (M), Star, N. C.	1.68
Grace's Chapel, Sanford, N. C. ..	4.00
Palm Street, Greensboro, N. C. ..	22.00
Ingram, Va.	40.00
Timber Ridge, Hooks Mill, W. Va.	15.00
Flint Hill (R), Sophia, N. C. ...	1.00
Mt. Herman, Garner, N. C.	6.50
Berea (Norfolk), Hickory, Va. .	13.00
Hebron, Virgilina, Va.	5.50
Total	\$ 207.27
Specials.	
Burlington S. S., Burlington, N. C.	\$ 38.26
Total for week	\$ 296.33
Previously acknowledged ...	12,388.99

Total since Sept. 1, 1937 ... \$12,685.32

As will be seen from the above several of the churches are sending in their Easter offering for missions. It is to be hoped that all the churches who took the offering will soon complete the same and send in the funds as they are needed for immediate use in supporting our missionary work at home and abroad. If any church in all our number failed to take the offering it is not too late and it is to be devoutly hoped that the offering will be taken even if it is not as large as might be desired, so that we, all of us, may have a part in the divine and unselfish task of sharing with others the blessed gospel of our Lord.

J. O. ATKINSON,
Mission Secretary.

THE AMERICAN BOARD FELLOWSHIP OF THOSE WHO CARE.

Dear Friends:

We are earnestly asked by our representatives in India to pray for the Christian churches and communities and their leaders in that land in this hour of unprecedented opportunity. Let us pray especially for such evangelical leaders as Dr. Bhaskar Hivale, of Bombay, whom many of us in America know personally, and others like him. Here are a few sentences from a statement that challenges prayer:

"... The Indian Christian Church is increasing at the rate of 200,000 every year. . . . Never during these decades has India been so responsive to the Christian message. . . . Never was Indian Christianity so profoundly respected for its character. . . . Never was Indian Christianity so generous and open-handed . . . there is far more money raised in India itself for the Christian work in India than comes from other lands. . . . Never was Indian Christianity so intelligent. . . . Never before have there been won for Christ in a single

decade so many of India's caste people as during the past ten years when more than 30,000 of these were won, the reason nearly always given by the caste people themselves for becoming Christians being that they had noticed the transformation in the life of the depressed classes through becoming disciples of Jesus. . . . India's depressed classes are on the move in a vast and growing revolt against Hinduism . . . a heavy responsibility (rests) upon every branch of India's church . . . the main concern of the church all over India must be to preserve its purity and sincerity in spite of increasing numbers . . . Christian people of other lands dare not turn lightly away from the cry for help that comes from India's awakening millions . . . only nine missionaries at work for every million of India's vast population . . . (pray for) a vast increase in the number and quality of Indian leaders themselves."

I have been greatly stirred by the "Call to a Forward Movement" issued by the National Christian Council of China in the midst of these critical and awful days. Read these sentences, imagine many more of the same spirit and then humble yourself in prayer for China. What might not happen if this call were widely and sincerely answered:

"In the midst of suffering, and loss, and national crisis we would call upon the Christian Church to move forward. The gospel of Christ is not a message of defeat, it is a summons to struggle against the forces of evil in the lives of men and nations. It is the good news of the love of God in action, of help for those in need, of devotion and sacrifice for the welfare of society and the state, of ideals of the world-wide Kingdom of God, and of faith in the ultimate victory of right.

"We, therefore, call on all Christians to cherish this assurance in their hearts, and through daily communion with God and the constant realization of His nearness, to find inward peace in the midst of turmoil, reserves of strength to bear the burdens of the day, courage steadfastly to face the uncertainties of the future, and faith to go forward.

"A deeper experience of Christian fellowship and communion with God, as individuals, in the religious life of the home, and in the worship of the church.

"A deeper concern for winning men and women to Christ and for the salvation and welfare both of the community which each church serves, and of all mankind.

"One of our missionaries writes: 'Our Chinese Christian leaders are

proving their loyalty to Christ to the utmost. They put us missionaries to shame.'"

Those who wish to and can do so are asked to observe the fifteen minutes from 8:45 to 9:00 A. M. every Wednesday morning for *united* prayer. That is the time when the Boston group meets, but the bond that binds The Fellowship of Those Who Care together around the world is *faithful intercession daily* for the American Board, its missionaries, the Christian communities in many lands and their leaders; for the churches in America and for the coming of the Kingdom of God around the world.

Yours sincerely,
FRED FIELD GOODSSELL,
Executive Secretary.

RANDOLPH DISTRICT OF WESTERN NORTH CAROLINA CONFERENCE.

The Randolph District Woman's Missionary Conference of the Western North Carolina Conference met March 31st, at Big Oak Congregational-Christian Church in annual session.

The meeting was called to order by Mrs. I. H. Faust in the absence of Mrs. R. E. Caviness, District Superintendent. The program was based on the Supreme Challenge of the Church, with scripture reading from Isaiah 61:1. Ramsaur, Ether, Park's Cross Roads, and Big Oak reported around 50 delegates and visitors present.

Revs. B. J. Earp, M. A. Pollard, and G. M. Tally were present and assisted with the program.

The Superintendent's message was good. She used as her theme the "Church and the Missionary Societies." She has done a good year's work, and is faithful and loyal in her love and devotion for the cause of missions. All sympathize with her in the loss of her husband recently.

Good music was furnished by the Big Oak choir.

Miss Pattie Lee Coghill, of Jacksonville, Florida, was an inspiration to all as she, in her happy, sweet way, spoke on "Saved to Serve."

Mrs. J. B. Cole very impressively conducted the worship service, after which the ladies of the church served a grand lunch on the church grounds at the noon hour. The afternoon session was opened with music.

Mrs. H. F. Brady read in her pleasing and distinct way Dr. J. O. Atkinson's message.

Rev. B. J. Earp was interesting in his account of our mountain work.

The following officers were elected: Mrs. Hugh R. York, Superintendent; Mrs. E. N. Brown, Secretary.

The place to meet next year will be

determined later. The rally this year was good, and the Big Oak Church is to be congratulated for its enthusiasm and interest in missions. They are also building a new church and have the material on hand to begin it right away.

MRS. I. H. FAUST.

NORFOLK DISTRICT MISSIONARY RALLY.

The eighteenth session of the Norfolk District of the Eastern Virginia Woman's Missionary Conference met at the Christian Temple on April 5, 1938, with the superintendent, Mrs. J. F. Morgan, presiding. The theme used for the day was: "Steering or Drifting." Recognition service showed nine churches well represented. The superintendent's inspiring message on the topic, "It Is the Spirit Which Animates the Workshop," was delivered in a very gracious manner. This was followed by an impressive and dignified worship service, "A Service of Challenge," which was led by Mrs. A. B. Jarvis, of the Christian Temple.

We were quite fortunate in having for our speakers of the day, Mrs. Hubert Lloyd, a missionary from Japan, and Mrs. W. G. Smith, from the mission work in China. These workers were able to bring us wonderful and appealing messages from the two countries in which we are vitally interested at this time, giving us a clearer insight into the actual conditions.

The following officers were elected for the coming year: Mrs. Joe A. French, Superintendent; Mrs. R. B. Wood, Assistant Superintendent; Mrs. R. E. Pulley, Secretary.

Departmental conferences were conducted by Mrs. J. F. Morgan on executive problems; Mrs. A. B. Jarvis on the work of Spiritual Life superintendents, and Mrs. J. E. Cartwright on Literature.

HAZEL H. PULLEY,
Secretary Pro Tem.

N. B.—All money for mountain mission work should be sent to Dr. J. O. Atkinson, at Elon College, N. C. Gifts of clothing, etc., to be distributed among the people should be sent to Rev. B. J. Earp, at Fancy Gap, Va.

"When my luck seems all out and I'm down at the mouth; when I'm stuck in the North and I want to go South; when the world seems a blank and there's no one to love and it seems even God is not in heaven above, I've a cure for my grouch, and it works like a shot—I just think of things that I am glad I am *not*."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

WHERE IS THE WAY?

Lo, in the darkness I wander,
Where is the light?
Nothing know I, but I wonder,
Is there no light?
Lord, in Thy vastness I wonder,
Where is the way?
How may I reach Thee, I wonder,
Is there no way?

Where is the way? "The fog comes on little cat feet. It sits looking over city and harbor on silent haunches," and World and Church and Individual Souls are asking, "Where is the way? . . . Where is the light?"

It is a terrible thing to have lost one's way in the dark. It's a fearful, lonely, dangerous thing to travel a mountain-top or a valley in the stealth-creeping, life-destroying fog. There are wrecks in the fog. There are lives lost in the darkness.

"Life is a maze, a tangle of ways." Have we "passed the 'Steering Star' in our quest for 'that something,' that 'magnificent obsession,' that giveth life?" All over our land this summer Christian conferences will be in session. "If in those classrooms, or under those campus trees, or on that cool green sod, youth and age shall fail to find the Face of God in Christ Jesus, those conferences shall have been in vain."

Over the top of Warm Springs Mountain in Virginia is a road, down which runs a long, white line. Those who live near there tell us that it was put there to guide travelers through the fog. Over the Highway of the Kingdom is also a white line. It says to every pilgrim, "This is the way; walk ye in it." And the Guide of that Road stands and calls clearly to every pilgrim, "I am the Way. Follow Me!" Only as we follow the White Line will we find the Way, and only as we look into the Face of the Guide—into that Face of Compassion and Love and Patience and Encouragement, into that Face of marvelous beauty and comfort and inspiration—will we find the Light. He is the Way, and He is the Light. Following Him, whether through sunshine or shadow, fog-bound souls may say with Browning:

I go to prove my soul!
I see my way as birds the trackless way,
I shall arrive! What time, what circuit first
I ask not; but unless God sends His hail
Or blinding fireballs, sleet or stifling snow
In some good time, His good time, I shall arrive;
He guides me and the bird. In His good time!

And following unquestionably those "clean," "sweet," "strong," "invigorating," "holy winds of God" will blow the fogs and the darkness from our souls.

LOUISE INGLES HYDE.

KEEPING OUR FRIENDSHIPS CHRISTIAN.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 15, 1938.

SCRIPTURE: Romans 12:10-18.

Daily Readings—

Monday—The Magic of Love—I Cor. 13:1-13.

Tuesday—The Power of Unselfishness—Gen. 13:1-12.

MY MOTHER.

By ROY DAY.

Years are passing; gray hairs appear upon the head of one of the finest persons who ever lived. She sees us grow from short to long pants; she teaches us right from wrong and all of the things of benefit to us in this good world. Do we love this wonderful lady? With all our hearts! Down the path of knowledge she sends us year after year, kissing us as we leave. Tears fall from her lovely eyes when we get sick. Do we do anything to repay this lovely soul?

She is always proud of her girl or boy, and she cherishes the moments she has spent with us. We become very sad when she grows old. But the world must go on. When we are away from mother we are always comforted by her pleasant face in our vision. Never, as long as we live, will we see, hear or touch such a lovely soul as MOTHER.

Norfolk, Va.

Wednesday—Control the Tongue—Jas. 3:1-18.

Thursday—The Charm of Kindness—Matt. 25:31-40.

Friday—Seeing the Good in Others—Matt. 19:16-22.

Saturday—Forgive Possible Sights—Luke 6:37, 38.

The friendships which we form help to develop our character and mold our habits. Friends influence us for or against values in life. To please our friends we do certain things and will not do some other things. Our contacts with people today have a wide variation, and it is necessary that young people make choices of friends according to certain standards and ideals.

The Ideal Boy or Girl.

Do you agree with this summary: "The ideal boy is one who strives to live the fourfold life. He is a good

sport, fights hard, gives his best, plays the game of life 'fair,' and is clean in appearance and in habits. Mentally he will be growing as did Jesus—(Luke 2:52). Last, but not first, he must have Jesus in his heart and life."

"The ideal girl must have the following requisites: truth, justice, kindness, humility, duty, prudence, faithfulness, patience, discretion. She may not be perfect in each grace, but will be at the job of developing these every day. A good description of the ideal girl is found in Proverbs 31:10-31."

For Discussion—

1. What kind of friendships did Jesus have?

2. Consider our own friendships. With what sort of people do we associate? Are we seeking sinners and trying to lead them in a kindly way to the Christ?

3. Should we be friendly toward all people? Can we mingle freely with all people without being "common" and cheapening ourselves?

4. What are the essential qualities of a Christian friend?

5. Think of a friendship which has "gone on the rocks" for some reason. What caused the break-up?

Suggested Hymns—

"What a Friend We Have in Jesus."

"Where Cross the Crowded Ways of Life."

"We Would See Jesus."

S. E. M.

CHRISTIAN YOUTH COUNCIL OF NORTH AMERICA.

(Christian Youth Building a New World.)

The Quadrennial Convention of the International Council of Religious Education will be held at Columbus, Ohio, June 28-July 3, 1938. This will bring together many of the religious education leaders on the North American Continent and from other parts of the world. The program includes strong addresses and much opportunity for discussion hours. The exhibit will be one of the most complete ever assembled. The Christian Youth Council of North America will meet in Columbus on the same days. Congregational-Christian young people will enjoy youth features of the Convention. For further information write your State Council office, or the Division of Christian Education, 14 Beacon Street, Boston, Mass.

Sunday School

REV. H. S. HARDCASTLE, D. D.

COOPERATING IN SERVICE.

LESSON VI—MAY 8, 1938.

GOLDEN TEXT: *For he that is not against us is for us.*—Mark 9:40.

LESSON: Mark 9:30-41.

Jesus gave a great deal of his time, especially during the latter part of his ministry to "the training of the twelve." His greatest work was not done with large crowds or in the presence of the multitudes, but in the patient training of the little band, in whose minds he implanted his truth, and in whose hearts he put his spirit. Some of the most effective teachers and preachers are those who are patiently and persistently teaching the work of God. Numbers do not always mean everything. Sometimes much more effective work is being done in small classes than in great crowds. Mark says "And he would not that any man should know it," that is know that he was going through Galilee. Not because he was afraid, but because he wanted to have the smaller group with him so that he could teach them. We folks sometimes go too much for crowds. We have a tendency to mistake enthusiasm for achievement. We make activity a substitute for enlightenment. We would rather whoop things up than to take the long, hard, but after all the only sure way, of teaching. There is a place for a teaching ministry and a ministry of teaching.

Jesus Talks About His Death and His Resurrection.

"For he taught his disciples and said unto them, 'The Son of Man is delivered up into the hands of men, and they shall kill him; and when he is killed, after three days he shall rise again.' " To be sure Mark wrote these words after Jesus had been crucified and had risen from the dead. But Jesus spoke them before these things happened. And that is the significant thing. It might not have been so significant if he had merely said that his enemies would kill him—he knew of course of the rising opposition and the deadly venom of his enemies; but he predicted on more than one occasion that he would rise again from the dead the third day. Here is one of the stubborn facts of history. Here was one of the acid tests of the Master's spiritual insight and authority. What more exacting demand can be made of him than to demand that these prophetic words find exact fulfilment. Small wonder

that the Father on another occasion said "Hear ye him." The story comes down from another day about a man who was thinking about establishing a new religion. One of his friends told him that it would not be hard to get a following if he would do two important things: get himself killed, and then rise again from the dead the third day. So far as the writer of these notes is concerned, he has confidence in what Jesus Christ said and he accepts it as the final and authoritative word in things moral and spiritual, on the basis of these words as recorded by Mark. Jesus spake as never man spake before. Or since.

"But they understood not the saying, and they were afraid to ask him." It may have been because they were still looking for an earthly kingdom, and they could not think of their King as being killed by his enemies. It may have been that they could not fit in the resurrection of an individual with their concept of the resurrection of the nation as a whole at the last day. In any event they did not understand what Jesus was talking about. And they were afraid to ask him.

It may be, however, that they were afraid to ask him because they feared, or knew, that he would tell them what they already half-surmised and did not want to know. At least that is true with us. We may not always know just what Christ expects of us, of what he would have us to give up as the basis of full surrender. But we are afraid to ask him, for fear it will be something we do not want to do, or something we do not want to give up. And hence we lose the victory and the power and the joy of life.

Jesus Talks About True Greatness.

"When they were in the house he asked them 'What were ye reasoning on the way?' but they held their peace; for they had disputed one with another on the way, who was greatest." The question may have been precipitated by the fact that Jesus took Peter and James and John on the Mount of Transfiguration. However, it arose, it is a sad commentary on the hardness and the blindness and the selfishness of human nature. Here was the Master under the shadow of the Cross and here were the disciples disputing as to who was greatest, or as Matthew puts it, who should be greatest in the Kingdom of heaven. Although Jesus did not hear the conversation directly—it is not easy to dispute about place and preferment in the presence of Jesus—he knew all too well what was going on. And he

used the opportunity to teach the disciples, and us, the measure of true greatness. The test of greatest, the measure of greatness, is not how much a man knows or has or does, but his willingness to use such as he knows and has and can do, for others. Those hold first place in God's kingdom of spiritual values who are willing to be last of all, to be the servants of all. The Master gave meaning to these words a little later, when knowing that He came from God and went to God, took a towel and girded himself and washed the disciples' feet. Paul showed the same spirit when he—the world's greatest theologian and missionary—picked up sticks to build a fire for a group of convicts. Schweitzer showed it when he gave up fame and fortune to go to Africa to use all that he had and was in the service of God's black and blighted children of underprivilege.

But we can all have it, even if we are not so great in capacity as were these and other great servants. As Phillips Brooks says "Greatness after all, in spite of its name, appears to be not so much a certain size as a certain quality in human life. It may be present in lives whose range is very small." There is only one way to spell true greatness—in letters that spell s-e-r-v-i-c-e.

Jesus Talks About Tolerance.

The disciples saw "one casting out demons in thy name; and we forbade him because he followed not us. But Jesus said, 'Forbid him not . . . for he that is not against us is for us.'" Here was the spirit of intolerance. One would have expected better of the disciples who had seen so much of Jesus' broad spirit and intolerance. But they felt that they had a special claim to his spirit. They felt that those who were not of their own group of particular belief, should not attempt to minister in Christ's name. This spirit of tolerance, alas! is all too prevalent today. There are those who scoff at social service work because it is sometimes done by folks who do not go to prayer meeting. There are those who think that unless a man is a member of the church he cannot do any acceptable Christian service. There are those who think that the Spirit's operations are confined to their own particular organization. The fact is that there are those who are known as Christ's disciples who do not minister in His spirit at all. And there are those who are not professedly Christ's disciples who do minister in his spirit.

"Tell me thy company and I will tell thee what thou art."



THE QUIET HOUR—"Let me hide away for just awhile now, O Lord, and draw from Thee to my own soul, some of Thy boundless love."

MONDAY.

BURSTING INTO SONG.

"My soul doth magnify the Lord."—Luke 1:46-56.

William T. Ellis tells us of a peculiar experience which he had on the Tigris River. Upon passing women at the water's edge filling their jars with water, this oarsman would burst into "Wade-on-the-spot" love song, and they would answer him likewise.

Mary's Magnificat from which our text is taken was a spontaneous outburst of love. We need more singing saints who burst into song because of Christ in them.

Prayer—O God, put a new song in our hearts, and make us sing it aloud to the children of men. *Amen.*

TUESDAY.

KITCHEN SAINTS.

"Not to be ministered unto but to minister."—Matt. 20:20-28.

Jesus must have served in the kitchen of His mother. As well as knowing how to hew logs in the forest, He must have known how to wash dishes.

Our pen does not command fit words of praise for those who serve. There is a group of devoted women who not only serve in their homes, but week after week bear the arduous burdens of surpassing meals served at the church. "They have been called 'kitchen saints.'"

But "kitchen saints," as important as their service may be, should not allow themselves in that service to forget the larger service which their souls must share also—fellowship and devotion. This was "the good part" which Mary chose.

Prayer—Our Father, we pray for the sainted women of Thy church. While they glorify the name of Jesus in their lowly tasks, may they also

find joy in publishing good tidings of Him. *Amen.*

WEDNESDAY.

DAY DREAMS.

"When I remember Thee upon my bed."—Psalms 63.

We take little stock in dreams. The most of the time they are the result of too much beef-steak in the evening. But none of us can avoid the importance of day dreams. These are the dreams we have when we sit before the open fire and think, or possibly, the things we think about when lying sleeplessly upon our bed. They reveal the true character of our personality.

If petty things occupy our minds then, the soul must be small. If large things, great and good, hold the field, life will be measured thereby. God will have His way then.

Prayer—O Lord, as the thoughts of a lover turn to his love, so turn our thoughts to Thee. *Amen.*

THURSDAY.

OVER-LOOKED SAINTS.

"Let your conversation be as cometh the gospel of Christ."—Phil. 1:21-30.

Questions regarding God, Christ and religion, often come to me from the most surprising sources: a sailor, or a man of the streets, or the barber. We are often surprised at the mention of books which they know about and possibly have on their own shelves.

This brings us to the solemn fact that men are more religious than they are willing to admit, and more so than we are apt to give them credit for. It encourages the belief that there is more religious conversation among them than we know about. It gives us hope that more and more "They that love the Lord will speak often with one another."

Prayer—Our Father, teach us how to appreciate others more than we do. Endow us with the wisdom and the

thought to say the right thing in the right place, for the glory of Thy kingdom. *Amen.*

FRIDAY.

UNRECOGNIZED SAINTS.

"Let this mind be in you which was also in Christ Jesus."—Phil. 2:1-13.

Outstanding things are not the marks of Christian manhood and womanhood. The great majority of Christians are just folks going hither and thither trying to earn a living.

Now and then someone is pointed out to us as a great religious leader. The truth is, there may be hundreds of lives who have contributed to one's greatness, persons who have never been known or named. They are lowly people who have walked with the Master and in doing so have inspired one or dozens to greatness. Be not discouraged, dear souls. Live for Christ and He will bless four fold.

Prayer—O Lord, Thou dost not call us all to the stage, but we all have a part to play. Give us a consciousness of Thy presence in any service we may be called upon to do. *Amen.*

SATURDAY.

WRECKLESS SOULS.

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."—Prov. 22:3.

Dr. William T. Ellis gives us an experience of his. He says that when he visited the great salt lake, of Salt Lake City, he went out for a swim and dived in. Never again. The salt nearly ruined his eyes and nostrils. He suffered many days. He says, hereafter he will dive into nothing until he has investigated and found out what is in it.

Diving into things without the proper investigation is a common sin of the American people. How reckless we are with our minds, bodies and
(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

KEEPING GOD IN REMEMBRANCE.

By REV. JOHN G. TRUITT, D. D.

"They did not like to retain God in their knowledge."—Rom. 1:28.

Here in this letter to the Romans, God is turning the searchlight of his word toward a comparatively modern Western civilization. Paul was brought as a Jew, amongst a people who revered the name of God, a people with conscience, and knowledge of him. He was born a Roman citizen, and had lived in a city where Western civilization washed its shores. His heart now turns toward Rome with all its legions, its power, and its enormous wealth. He is aware of its luxury, and also of its misery. Writing to a few people in its great capital city, who know and love Jesus, he is warning them of God's wrath upon those who ignore him. Three times in six short verses in his opening chapter he uses the phrase, "God gave them up."

Paul sees the great, loving father-heart finally turning loose those who hopelessly held out against his love. Paul says, for instance, in the first place: *"They changed the glory of the incorruptible God."* "For the invisible things of him from the creation of the world are clearly seen," and yet they said its only accidental, there is no God behind it. They looked on the sunset, and blasphemed God, they listened to the laughter of children, and couldn't hear God, they enjoyed his bounties and blessings, and did not thank God. His glory, they could not see. They heard sweet music, and did not recognize the melody as a part of his glory. They saw heroism, kindness, goodness, and beauty, but they said these are only orphans, they have no God back of them. They simply could not see any glory that belonged to God. "They changed the glory of the incorruptible God."

In the second place Paul says that they *"changed the truth of God into a lie."* If God said I will, they said he will not, and for his truths about life, and the issues thereof, they drew a red mark through them and called them a lie. God's redemption they ignored. A man once in the gutter, or in the grip of evil passions, and bad habits, hears the story of God's love and becomes a blessing and a power in his community, and they laugh it to scorn. Here is a family

that loves God, and keeps his commandments, and instead of acknowledging the truth which lies back of their beautiful lives they make God out a liar. And for changing the truth of God into a lie, "God gave them up."

And in the third place Paul says, *"They did not like to retain God in their knowledge."* In other words they did not like to remember God! They shut him out, locked the door, and turned the lights down low. But God cannot be supreme in the universe, God cannot be God, and allow that to be done to him. He will come back. I shall never forget seeing Richard B. Harrison play the role of "The Lawd" in *Green Pastures*. In one scene he says, "I think I will. I'll go down an' walk de earth agin an' see how dem poor humans is makin' out. What time is it by de sun an' de stars?" Jest exactly half-past, Lawd," says Gabriel. And the 'Lawd' takes his hat and walking cane from the rack, and says, "Well, take keer o' yo'self. I'll be back Saddy." They did not like to remember that God was coming back knocking at their hearts, and so they shut him out. But just as in the play he will be back Saturday. He cannot be shut out, and because they persisted in trying to erase him from their memory a third time Paul writes it, "God gave them up."

It is a good thing for God to smash the doors of our indifference, and self-satisfaction. It is a good thing for God to come knocking upon our consciences. Do not pray to be rid of God. Let him keep coming even if it does hurt the conscience, for as long as God knocks at the door of the heart there is hope. Let us keep God in our remembrance. Let us remember him, always.

We are at the Communion table this morning. Let us hear the words of Jesus saying, *"This do ye, as oft as ye drink it, in remembrance of me."* It is such a joy to a Christian to remember God. I am not saying that as we come to this table we do not feel pain because of our sense of sin, but we are sorry for our sins, and we repent with a godly sorrow; and deep down in our better natures we rejoice in remembering God. One of the greatest blessings in our church services is this service which brings us so near to Jesus. It helps us to remember.

It helps us to remember our sins,

and it helps us to repent of them. It helps us to remember our ideals, and press forward toward them. It helps us to remember our vows, and to determine to keep them. It helps us to remember our obligations to follow Jesus today, and tomorrow, and always. It helps us to remember the cross. The bitter, rugged, cross was borne by Jesus for us. It helps us to remember that. And it helps us to remember Jesus. And if we remember Jesus we shall keep God in our knowledge.

"And when we had given thanks, he brake it, and said, Take, eat; this is my body, which was broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This is the New Testament in my blood: this do ye as oft as ye drink it, in remembrance of me."

When to the cross I turn mine eyes,
And rest on Calvary,
O Lamb of God, my sacrifice,
I must remember Thee.

According to Thy gracious word,
In meek humility,
The cup, thy precious blood, I take,
And thus remember Thee.

Let us pray: "O God, help us to remember rightly our Lord Jesus at this hour, and in remembering him may we see the glory of God, the truth of God, and the goodness of God; and may we keep God in our knowledge, for Christ's sake. Amen."

FAMILY ALTAR.

(Continued from page 12.)

souls! "Be ye steadfast immovable always abounding in the work of the Lord."

Prayer—O God, forbid that we shall subject our spirits to unwise behaviour. Forbid that we shall do anything to impair our bodies or souls. *Amen.*

SUNDAY.

DEAD END CHRISTIANITY.

"Thou, therefore, my son, be strong."—II Tim. 2:1-13.

Speaking of unrecognized saints, a warning must be sounded to these dear souls, lest in their unrecognized state, they may lapse into deadness and uselessness. There are a lot of people content with little dead-end business jobs, having no purpose in Christian service beyond the membership in the church. They are content with the simple embodiment of negative virtues. God forbid.

Prayer—O Lord, fire us with a passion for positive service wherever we may be used. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

The month of April carried us above the sixth rung in our financial ladder for this year—sixteen more to reach and pass. We feel happy that the Sunday schools and friends have been so loyal to help us in this work.

More than a year ago one of our beloved pastors wrote me and said an application would be made to the Christian Orphanage to take three children. The family were members of his church and were in needy circumstances and he insisted that we take them in.

In due time the application was filed. The writer visited the home to see the conditions as they existed. It was really pathetic. Poverty and want was evident. A mother left homeless with a family of little children and no income. Can you imagine any thing more pathetic. The mother in bad health and not able to work with a burdened expression on her face, with her little children looking to her for bread. As we took in the conditions we thought of the sacrifice which reads as follows: "Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in distress and keep himself unspotted from the world." The writer was not long in deciding that this home would be one home where this scripture could be carried out.

The thought came to the writer that if it could be possible for our church members to have gone with him on his visit and seen first-hand the conditions as they existed, he would no longer have to plead for money to run this institution.

People don't give freely because they don't know the need. We have people of wealth who would be liberal if they only knew the need first-hand. They have no opportunity to come in contact with it. We have many cases just as pathetic. Little children with bright minds helpless and without a chance in life. They want to make good. Let all of us contribute something to help them make good.

The following items have been sent in since our last report:

Glencoe Mills: bundle goods.
A friend, News Ferry, Va.: 3 blouses.
J. C. Penny Co., Burlington, N. C.: 2 evening dresses.
Mrs. Ludy Ashburn, Suffolk, Va.: soap and clothing.
Lura Montgomery Missionary Circle, Graham, N. C.: box clothing for Helen and Hallie Whitaker.
Mr. and Mrs. J. F. Hilliard, Cary, N. C.: 9 doz. cans tomatoes and beans

Ladies of Bethlehem Congregational-Christian Church: 10 quilts.

Ladies' Aid Society of Antioch Church, Harrisonburg, Va.: 2 quilts.

Junior Missionary Society of Mt. Carmel Church, Walters, Va.: box clothing.

Missionary Circle No. 1, Burlington Congregational-Christian Church, Burlington, N. C.: canned goods and 2 sheets.

Mrs. A. S. Dunn, Lynchburg, Va.: 2 sheets.

Ladies' Auxiliary of Rose Hill Congregational-Christian Church, Columbus, Ga.: 12 sheets.

Miss Nellie Mae Holt, Burlington, N. C.: 3 dresses.

Mrs. B. W. Godwin, Chuckatuck, Va.: box clothing.

Amelia Sunday School, Clayton, N. C.: 1 quilt.

Missionary Society, Burlington Congregational-Christian Church: box clothing.

Missionary Society of Mt. Carmel Congregational-Christian Church: box clothing.

Ladies' Aid Society, Holland, Va.: box clothing, towels and dress materials.

Missionary Society of Mt. Zion Congregational-Christian Church: 2 dresses.

Ladies' Missionary Society of Pleasant Grove Church: box clothing.

Hines' Chapel Congregational-Christian Church: 2 spools thread and 100 yards sheeting.

Missionary Society of Ingram Church: box dresses.

Leakesville Missionary Society: box clothing and sheets.

Ladies of New Lebanon Church: box clothing and sheets.

Junior Department, Reidsville Congregational-Christian Sunday school: 1 sweater and pair trousers for Billy Rascoe.

Lilly Mills Co.: 3 boxes thread.

Mrs. J. M. Saunders, Durham, N. C.: 1 dress and 1 hat.

Mrs. V. R. Paff, Goshen, Ind.: clothing.

Woman's Council, Christian Temple Church: box dresses.

Albemarle Congregational-Christian Church: box clothing.

Young People's Christian Endeavor Society, Newport News, Va.: box clothing, dress prints and thread.

Mr. Warren Beale, Franklin, Va.: box clothing.

Ladies of Sidney Church, Sidney, Ind.: box clothing.

Junior Class of Pleasant Grove Church, News Ferry, Va.: 1 dress.

First Christian Church, Greensboro, N. C.: box dresses.

Mrs. George Brannon, Sanford, N. C.: 1 dress for Katherine Sloan.

Ladies' Aid Society of Sanford Congregational-Christian Church: 2 dresses.

Lynchburg Congregational-Christian Church: box clothing, dress prints and pillow cases.

Ladies' Aid Society of Ramseur Congregational-Christian Church: 2 doz. tubes shoe polish.

Missionary Circle No. 5, Burlington Church: box clothing.

Junior Missionary Society of Holy Neck: box clothing, candy, soap, etc., for Patly White.

Ladies' Missionary Society, Ingram Church: box clothing.

Ladies' Aid Society of Berea Congregational-Christian Church: box clothing.

Mrs. L. C. Huffines, Guilford College, N. C.: box clothing.

Mrs. B. P. Britt, Biscoe, N. C.: 1 little girl's dress.

Missionary Society, Fuquay Springs, N. C.: 11 dresses.

Mrs. W. K. Holt, Burlington, N. C.: 1 suit.

Ladies' Auxiliary, Columbus, Ga.: box clothing, towels, etc.

Mrs. J. J. Douglass, Urbana, Ill.: box clothing.

Ladies' Auxiliary and Primary Department, Durham Congregational-Christian Church: box clothing.

Carrie Beale Sunday School Class, Franklin Sunday school: box clothing for Mary Alice Watkins.

Lura Montgomery Missionary Circle, of Graham, N. C.: box clothing for Helen and Hallie Whitaker, and 12 doz. eggs.

Miss Margaret P. Alston, Mrs. George Macon, and Mrs. F. B. Fuller: box clothing.

Missionary Society Wake Chapel: 1 dress.
Christian Endeavor Society of Eagle Springs, N. C.: 1 quilt.

REPORT FOR MAY 5, 1938.

Amount brought forward \$6,173.38

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Morrisville	\$ 2.00
Moore's Union	2.00
Hayes Chapel	2.00
Liberty Vance	5.38
Auburn	2.59
	\$ 13.97

N. C. & Va. Conference:	
Greensboro, First	\$ 11.92

Western N. C. Conference:	
Smithwood	1.66
Big Oak	2.50
	\$ 4.16

Eastern Va. Conference:	
Isle of Wight	\$ 2.00
Spring Hill, 1st Qt.	3.19
Holy Neck	24.78
	\$ 29.97

Val. Va. Central Conference:	
New Hope	\$ 4.44
Mt. Olivet (G)	6.21
	\$ 10.65

Special Offerings.

Men's Bible Class, Rosemont Cong.-Christian Sunday school, support of Robert Currin	\$ 12.50
Mrs. Phillips, support of children	30.00
The Fidelity Bank	12.50
	\$ 55.00

Total for week \$ 125.67

Grand total \$6,299.05

CHAS. D. JOHNSTON,
Superintendent.

A GREAT MOTHER.

(Continued from page 5.)

condition in this beautiful land of ours. All that one could do was pray to Almighty God. He did that.

That mother braced herself anew for her terrible task. Out of apparent defeat she won a wonderful victory. Before he died, the husband came back to his long deserted place. He was happily converted and the oldest boy who played the one-lung organ with two fingers became a talented pipe-organist, was secretary to a world famed educator and is now pastor of a large church in a big city. So far as the pastor knows the other children are all fine Christian characters.

Who, but a mother who was loyal to her God, could win such a victory.—*Exchange.*

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

POWERS.

Frank B. Powers, aged 51, of Sanford, N. C., died at his home Thursday, March 26, 1938. Funeral services were conducted by the writer at Popular Springs M. E. Church, assisted by Rev. Paul Fields, on Monday, March 28th. G. M. TALLEY.

MOFFITT.

On March 28th, 1938, God, in His infinite wisdom, saw fit to remove from our midst one of our oldest and faithful members, Brother Benjamin Samuel Moffitt.

He was a loyal member of Shiloh (N. C.) Christian Church, a devoted husband and father.

The funeral was conducted by the writer at this church assisted by Revs. Rufus Moffitt and Mr. Ada. Burial was in the church cemetery. A large crowd attended the funeral. G. M. TALLEY.

FOGLE.

Mrs. Mollie Oates Fogle was born March 26, 1871, and died March 13, 1938. She was a loyal and consistent member of Timber Ridge Church, West Virginia, a devoted companion, loving mother, and a friend to all who knew her.

Burial services for the deceased were held in the church, March 16, and her body was laid to rest in the church cemetery. She served her day and generation well. May God comfort the bereaved.

ROBERT A. WHITTEN,
Pastor.

HOLLAND.

A. L. Holland was born in Isle of Wight County, April 21, 1868, and departed from this life December 11, 1937. He was the son of the late Meridith and Martha Holland.

Mr. Holland is survived by the following children: Mrs. Cora Lee Carr, of Carrsville, Va.; Mr. Lawson Holland, of Waverly Va.; Mr. Leroy Holland, of Windsor, Va.; and Mr. Z. T. and William Holland, of Walters, Va.

Mr. Holland was a faithful member of Mt. Carmel Christian Church and for a long time served as teacher. His life was spent in service to his family and community. The light of his life will continue in the minds of those who knew him; thus he lives with us still.

Funeral services were conducted from Mt. Carmel Christian Church, with the pastor in charge, assisted by Rev. Elwood Jones.

JULIAN CARR,
J. G. DUCK,
Z. T. HOLLAND,
Committee.

WILKINS.

Julia Ann Overby Wilkins, daughter of the late Detron and Nancy Overby, was born March 18, 1874, and died suddenly on February 26, 1938. She married J. R. Wilkins who preceded her to the spirit land by four weeks. There were no children. She is survived by one brother, John B. Overby, of Fairfax Co., Va., and three sisters, Mrs. Mollie Tuck, Mrs. W. W. Tuck, both of Virgilina, and Mrs. Johnny Puryear of Fuquay Springs, N. C. Brother and Sister Wilkins were a very devoted couple. By industry and the highest integrity they became independent. While they had no children of their own, a nephew, Cecil Wilkins, lived with them for a number of years and was to them as a son. For forty years Mrs. Wilkins and her husband had been members of Union Christian Church.

The funeral was from the home in Virgilina and burial was in the town cemetery. One of the largest crowds ever assembled here for a funeral was present.

C. E. NEWMAN.

DANIEL.

George Madison Daniel was born March, 1852, and died February 16, 1938. He was twice married, the first marriage being to Miss Mary Lloyd. After the death of the first wife he married Miss Mamie Fletcher who survives him.

He is also survived by the following children: Mrs. K. G. Hawkins, Rocky Mount, N. C.; Mrs. Ollie Hudson, Alfred Daniel, Willie Daniel and Alex Daniel, of Nelson, Va.; Raleigh Daniel, of Virgilina; Mrs. Z. N. Wheeler, Louisburg, N. C.; Mrs. Lawrence Elliott, of Warfield, Va. There are living thirty-one grand-children and two great-grandchildren.

The deceased was an honest and industrious man with a large number of friends.

The funeral was conducted from the home near Averett, Va., on February 17th, and burial was in the Daniel burying ground. There is much sorrow at his going, but there is hope that his spirit rests in peace.

C. E. NEWMAN.

SMITH.

Woodie E. Smith had been a resident of the town of Franklin, Va., for more than a quarter of a century, and for many years had been a devoted member of the Franklin Congregational-Christian Church. For several years he was President of the Norfleet

Bible Class of his Sunday school and at all times a loyal and interested worker. He was popular in his church and in the whole community.

In his death the church has lost a friend, a member who will be greatly missed. A good man has passed from our midst. Our Father has seen fit to call him where some day he will greet us with his genial smile and welcome us to a greater fellowship.

We extend to his bereaved family our sympathy and a copy of this, our appreciation of the life he lived among us and of our fellowship with him.

E. L. BEALE,
W. H. JONES (Tup),
W. H. JONES of A.,
Committee.

NEAL.

William Ellis Neal was born August 6, 1888, died March 8, 1938. He married Miss Nellie Daniel. Three sons were born to them: William Kelly, Reginald Brice, and Grason Hoover. William Kelly and his mother died a few years ago. The deceased, besides the two sons, is survived by one brother, Tommie Clarence, and four sisters: Mrs. Tom Ladd, Mrs. Arthur Tillatran, and Misses Sudie and Ada Neal.

Brother Neal was a member of Hebron Christian Church. His decline in health and illness lasted for about four years. He bore his sufferings in a Christian spirit and died in the faith. The funeral was from the home, Buffalo Junction, Virginia, on the afternoon of March 9th and burial was in the family cemetery. A good man has gone to his reward.

C. E. NEWMAN.

ROSE.

Richard R. Rose was born in Isle of Wight County, June 3, 1885, and departed from his life December 6, 1937. He was the son of Mrs. Elizabeth Rose and the late John R. Rose.

Mr. Rose is survived by the following children: Leonard, Louise, Willard, Leroy, Alma and Richard Rose, Jr.; other kinsmen and many friends.

Mr. Rose was a faithful member of Mt. Carmel Christian Church for many years. His life was spent in service to his family and community. The light of his life will continue in the minds of those who knew him; thus he lives with us still.

Funeral services were conducted from Mt. Carmel Christian Church with the pastor in charge assisted by Rev. Garland T. Moore.

JULIAN CARR,
J. G. DUCK,
Z. T. HOLLAND,
Committee.

HASKINS.

Willie James Haskins, son of W. N. and Willie Sanford Haskins, died on March 19, 1938, at Duke Hospital, at the age of thirty-six years. In 1927 he married Miss Lugenia Childress, of Virgilina. In addition to his widow, he is survived by four children, his father, one brother, and three sisters.

He had been a member of Union Christian Church for a number of years. Just a few days before death, he told his father that he was not afraid to die but regretted to leave his wife and little children.

The funeral was at his church and burial was in the church cemetery. A large number of people attended this service. The hearts of all go out for the bereaved widow and the fatherless children.

C. E. NEWMAN.



YOU OWE IT TO YOUR MOTHER

To treat her with the unvarying courtesy and deference you accord to those who are above you in rank or position.

To study her tastes and habits, her likes and dislikes, and cater to them as far as possible in an unobtrusive way.

Never to intimate by word or deed that your world and hers are different, or that you feel in any way superior to her.

To manifest an interest in whatever interests or amuses her.

To seek her comfort or pleasure in all things before your own.

Not to forget that, though she is old and wrinkled, she still loves pretty things.

To make her frequent, simple presents, and to be sure that they are appropriate and tasteful.

To remember that she is still a girl at heart so far as delicate little attentions are concerned.

To give her your full confidence, and never do anything of which you think she would disapprove.

To lift all the burdens you can from her shoulders, which have grown stooped in waiting upon you and working for you.

To consult her and ask her advice in regard to whatever you are about to do, even though you have no doubt as to what your course should be.

To bear patiently with all her peculiarities or infirmities of temper and disposition, which may be the result of a life of care and toil.

To make her a partner, so far as your different ages will permit, in all your pleasures and recreations.

To be on the lookout for every occasion to make whatever return you can for her years of sacrifice and planning for your happiness and well-being.

To do your best to keep her youthful in appearance, as well as in spirit, by taking pains with her dress and the little accessories and details of her toilet.

Not to shock or pain her by making fun of her religious prejudices, if they happen to be at variance with yours, or if they seem narrow to you.

To introduce all your young friends to her, and to enlist her sympathies in youthful projects, hopes, and plans, so that she may carry her own youth into old age.

To talk to her about your work, your studies, your friends, your amusements, the books you read, the places you visit, for everything that concerns you is of interest to her.

If she is no longer able to take her accustomed place in the household duties, do not let her feel that she is superannuated, or has lost any of her importance as the central factor in the family.

To remember that her life is monotonous compared with yours, and to take her to some suitable place of amusement, or for a little trip to the country, or to the city if your home is in the country, as frequently as possible.

The boy and girl who endeavor to pay back what they owe to their mother are the ones who will be the most sought after by the people who are worth while, and be likely to make the most successful life.—Selected.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In Things, Charity

VOLUME XC.

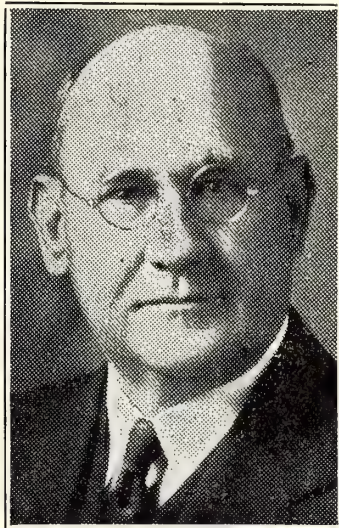
RICHMOND, VA., THURSDAY, MAY 12, 1938.

NUMBER 19.

A GOOD MAN IS GONE FROM US

When the death angel claimed the spirit of Charles Henry Rowland in the early hours of May 2, 1938, the Congregational-Christian Church lost one of its best men. For fifteen years he had made his home in Greensboro, N. C., where he served the Christian Church as active pastor for twelve years and as pastor emeritus for three years.

Dr. Rowland was born September 19, 1868, in Wake County, N. C. He graduated at Elon College in 1900. Soon thereafter he was married to Miss Bertie Graham. The only son, Charles Henry, Jr., died in infancy. Surviving are his wife and three daughters, Miss Margaret Lane Rowland, Mrs. W. E. Wisseman and Mrs. M. T. Garren.



DR. C. H. ROWLAND.

Dr. Rowland was licensed to preach by the North Carolina and Virginia Conference at Hines Chapel, in 1890, and 48 years served his denomination with unstinting devotion. Almost half of his ministerial life was spent at Franklin, Va., where he gave 23 years of his life, and developed the Christian Church from a small group to a large and active church, and built a beautiful brick building. In Greensboro he won his way into the hearts of the people and strengthened the church. When angina pectoris made it impossible three years ago to carry the responsibilities of a pastorate he resigned, and the church elected him pastor emeritus for life.

For years Dr. Rowland was president of the Eastern Virginia Conference and later filled that office in the North Carolina and Virginia Conference. He was a long time trustee of Elon College, which institution conferred on him the degree of Doctor of Divinity. There was no more earnest, eager and loyal minister among us than Charles Henry Rowland.

The funeral service conducted in the Christian Church of Greensboro, on Tuesday, May 3rd, was one of triumph. A large choir sang, "Rejoice and Sing." Dr. Stanley C. Harrell, president of the Southern Convention, read from the scriptures messages of hope and inspiration. A soloist sang, "Open the Gates of the Temple." Rev. W. E. Wisseman, son-in-law of Dr. Rowland, read the 21st Psalm, and repeated, at his request, Tennyson's "Crossing the Bar." Dr. L. E. Smith, of Elon College, led in prayer. The body was laid to rest in the cemetery at Elon College. Active and honorary pallbearers included the board of deacons of the Greensboro Church and some two-score ministers. The large funeral procession was escorted from Greensboro by the police.

With undaunted courage Rev. Charles H. Rowland served his church, with deep affection he mingled with his fellows, and with triumphant faith he passed to the beyond "like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. J. F. Morgan reports a very fine Mother's Day in Rosemont Church. Mr. Morgan has just finished his work in a ten-day revival at Craddock Methodist Church (Portsmouth, Va.). The Rev. R. N. Harkness is the pastor of this church, and on last Sunday the two preachers exchanged pulpits at the evening service.

A Preaching Mission conducted by Dr. James R. Clinton at Christian Temple, Norfolk, last week included special features. Thursday night was dedicated to the young people, and the Junior choir of the church rendered good music. On Sunday Dr. Clinton brought special Mother's Day sermons and at the morning hour a special service of confession and consecration was used. The Church of the Air was conducted each morning over Station WTAR by Dr. Clinton.

DR. C. H. ROWLAND.

Elon College's needs are many. They have always been many, and no doubt they always will be, but her greatest need is friends, friends who will walk with her in the ways of progress, and who will sacrifice with her in the mornings of adversity, friends who will share with her what they have, whether it be much or little.

Dr. C. H. Rowland, of Greensboro, N. C. was a great friend of Elon College. For more than twenty years he was an honored trustee of the institution. He was faithful to the college in every particular and loyal to her in every undertaking. He not only gave the college his best efforts and money, as he could spare it, but he gave the college his children for training for life. He rejoiced in Elon's successes; he suffered with her in her reverses. In the dark days of 1931-34, at different times he declared, "If the college goes down, I will go down with her. I will die for the college, but I will not die with it."

In the death of Dr. Rowland, Elon loses one of its best friends, one of its most loyal supporters, and on behalf of the college, I am taking the liberty to express the college's sincere appreciation of Dr. Rowland's love, help, and sacrifice for the college, and to extend to his loved ones and friends the college's sincere sympathy in this hour of loss and bereavement.

L. E. SMITH.

THE UPPER ALAMANCE FELLOWSHIP OF CHURCHES.

May has a fifth Sunday, the 29th; and the Upper-Alamance Fellowship of Churches meets on fifth Sundays. The place of meeting will be Bethel Church, just off Route 62, and of which Rev. J. Frank Apple is pastor.

The churches of the Fellowship are Berea, Bethlehem, Bethel, Burlington, Carolina, Concord, Elon College, Graham-Providence, Haw River, Hope-dale, Long's Chapel, Mebane, Mt. Zion, Shallow Ford, and Union. Each of these churches is urged to have official representatives present besides as many of the congregations as can be interested in attending. For this meeting we would like to have two



JAMES OSCAR ATKINSON, JR.

James Oscar Atkinson, Jr., attorney-at-law of Greensboro, N. C., is the only son of our beloved Mission Secretary. He is a graduate of Elon College, and is candidate for Congress from his district subject to the August primary.

things and we name them in order of their importance:

1. Every church represented officially by pastor and officers.
2. A large mass meeting of the memberships of these churches.

We regret that this meeting conflicts with the Baccalaureate Sunday at Elon College, but our program is being arranged to avoid conflict with the services at the college. To this end we are calling the Fellowship to meet at 3:30 o'clock and again at 6 o'clock, with a picnic dinner on the church grounds. The host church will provide iced tea and the like, and those attending are asked to bring baskets.

For the 3:30 service Rev. J. L. Neese, pastor of our church at Reidsville, will be the speaker, and special

music will be provided by a chorus from the Reidsville church. For the 6 o'clock service Dr. John G. Truitt, pastor of our church at Suffolk, Va., will be with us and we can look forward to a great message from him. This program sounds inviting and should challenge our Fellowship to a fine attendance.

Readers of this article who are members of the churches of the Fellowship are asked to assist us in promoting the meeting. Plan to go, talk about going, talk to your pastor and discover if he knows anything about it and plans attending. There are many and great possibilities in this Fellowship of Churches, but we must discover them and develop them. Meet me at Bethel Church, Sunday, May 29th.

J. H. LIGHTBOURNE,
President.

HINES CHAPEL.

The second quarterly conference of Hines Chapel Congregational-Christian Church showed that the church is in fair condition, both spiritually and financially. This conference was held April 30, 1938.

On Sunday morning, May 1, at 11 o'clock, a very impressive sermon was delivered by the pastor, Rev. LeGrande Moody, a ministerial student and a member of the Senior Class of Elon College. Prior to the sermon the church voted to recommend Mr. Moody for ordination as soon as possible after his graduation from college. He seems to be a rather unusual young man, talented, and interested in the church. He is full time pastor of Apple's Chapel and Hines Chapel churches.

Following the sermon the church observed the Lord's Supper. Rev. J. L. Foster, of Elon College, spoke appropriate words and administered the Communion Service.

On Sunday evening at 7:30 the young people of the First Church of Greensboro, N. C., brought a very interesting program to the young people of Hines Chapel. The program was in charge of Miss Frances Foster. Others on the program were Misses Dorothy Clymer, Dorothy Mae Truitt, and Elberta Murray. Words of welcome were spoken to the group by Rev. LeGrande Moody, pastor of Hines Chapel. The purpose of this meeting was to acquaint the youth of the church with Pilgrim Fellowship. The group brought the purposes, aims, and ideals of Pilgrim Fellowship. May many more church groups take an active part in the Fellowship.

VERA GERRINGER,
Brown Summitt, N. C.

Why Rural Life Sunday?

By THOMAS ALFRED TRIPP.

On May 22nd, many churches will be observing Rural Life Sunday. "Dust bowl," "share-cropper," "farm tenancy," "soil conservation," "farm relief," and many more unorthodox terms will be heard by the faithful in churches "in the wildwood" if not in city cathedrals.

It is appropriate that Rural Life Sunday should be observed upon the fifth Sunday after Easter, which is the ancient Rogation Day, when the pagans invoked the blessing of their gods upon the newly planted crops.

St. Mamertus, Bishop of Vienne, in the fifth century, added the day to the calendar of the Church as a time to express thankfulness to God for "increase and abundance of the fruit of the earth" and, evidently, to give Him a hint to keep up the good work.

In the same vein, American Christians today might be expected to pray for temperance on the part of God so that through crop-control a proper balance between market demands and surpluses may be maintained.

The more serious will observe this modern Rogation as a time of repentance for sins against the farm and the farmer. Our rural problem is essentially a religious one. For a long time farm and rural life have been disintegrating. Although we have at our command the technical knowledge and equipment for righting our agricultural situation, little has been done.

The failure is in our spirit. We lack the motivation to go ahead. The farmer will need more than he now has to take the long view and rebuild his soil and his community.

It will demand even stronger spiritual forces to endue New England industrialists, Wall Street financiers, and dwellers in the great cities with sufficient foresight and unselfishness to give up the temporary political and economic advantages necessary for government action on behalf of southern cotton growers, western grain farmers, and Pacific Coast fruit producers whom they seldom, if ever see.

Rogation in medieval England degenerated into "gang days" when the priest, the lord of the manor and a few of the faithful, followed by all the ruffians of the parish, "perambulated the bounds of the parish" for the purpose of reminding the aggressive and acquisitive not to encroach upon the property rights of their neighbors. At strategic corners and

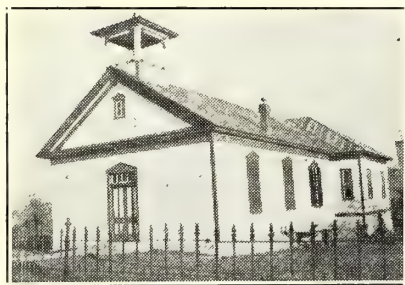
landmarks the priest would repeat such Scriptures as the 104th Psalm and say, "Cursed be he which translateth the bounds and doles of his neighbor."

Similarly, there are those who will employ Rural Life Sunday for modern "parochial perambulations." They will mark out the boundaries between landlords and share-croppers, industry and agriculture, rich and poor, and city and country.

But others will strive for the ethical and spiritual sources of agrarian reform, through their support of the rural church, the farmer's family in search of the good life, and his rapidly disappearing community.

* * *

Agricultural reform is in danger of foundering upon the shoals of ignorance and selfishness in wasteful farmers, unreliable tenants, arrogant



Scattered across the country are many of these little churches. Are they to be a memorial to our fathers, or the hope of our children?

landlords, predatory financiers, ruthless industrialists, and unscrupulous politicians.

If a solution of our rural problem is to be found in other than a revolutionary farm-class technique, which would almost certainly meet such resistance as to result in a violent fascism, we must develop a people, in city and country, of quite a different character than we now have.

The chance to get this is slim, but it is worth the effort if the churches are still in serious business.

If farmers knew that they were engaged in what may be the last death struggle for their own free existence and if city dwellers realized the importance of the rural contribution, not only to their subsistence and the vitality of their own populations and future leadership but to the very continuance of America Rural Life Sunday on the 22nd of May, this year would be a real Rogation in every church from Broadway to Main Street.

ELON COLLEGE COMMENCEMENT.

The forty-eighth annual commencement of Elon College will be held Saturday, May 28th, to Tuesday, May 31st. Exercises begin with a program by the Dramatics Department on Saturday night. The Sunday night feature of commencement has been changed. Instead of the Baccalaureate address by the President, the Elon Singers will give a musical program. This change has been made as a result of cutting short commencement session one day. Ordinarily commencement would have been Wednesday, June 1st. Instead, it will be Tuesday. Monday will be Alumni Day. A picnic lunch will be served on the campus for members of the school, alumni, and all visitors.

The following are the principal items of the program for commencement. You are invited to attend.

COMMENCEMENT PROGRAM.

MAY 28-31, 1938.

SATURDAY EVENING—MAY 28TH.

8:00 Elon Players present:
"Sophocles' Antigone"
and
"Euripides' Cyclops."

SUNDAY, MAY 29TH.
MORNING.

11:30 Baccalaureate Sermon—Rev.
John Galloway Truitt, D. D.

AFTERNOON.

4:00 Vesper Recital by advanced
Students of the Department
of Music.

EVENING.

8:00 College Choir—"The Requi-
em"—Brahms.

MONDAY, MAY 30TH.

MORNING.

10:00 Class Day Exercises.

11:30 Alumni Day Address—W. L.
McLeod ('26), B. D.

AFTERNOON.

2:30 Alumni Business Meeting.

5:00 Tea—President and Mrs. Smith
receiving.

EVENING.

7:00 Band Concert.

7:30 Alumni Orator—Ray S. Helms
('23), A. B.

8:30 Alumni Banquet.

TUESDAY, MAY 31ST.

MORNING.

9:30 Meeting of the Board of Trus-
tees.

10:30 Graduation Exercises:

Literary Address—Rev. Al-
lan Knight Chalmers, D. D.
Presentation of Bibles—Rev.
Victor Bruno Chicoine, B. D.

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PASTORS AND CHURCH CONVENTIONS.

Members of Christian churches sometimes entertain themselves by discussing how much better people in other denominations get along than we do in ours. If they do, there certainly must be some reason. The following story may indicate one reason why they do.

A new minister went to a new Baptist Church in a city well-known by readers of this paper. It happened to be the time of the year for meetings in Baptist churches. Within six weeks of the time he arrived he had attended three meetings, one of them quite a long way off, at the expense of the congregation. They said to him:

"We expect our minister to know what is going on in the Church and to do his share. The church will pay your expenses, and the church expects you to attend the meetings."

Every pastor of every church should attend the conference, convention and council meeting. There is no other way for them to know what is being undertaken and no other way for them to do their share in the denominational enterprises. Unless they go they can not render the best service in the local church because they do not know what is expected and do not have the necessary inspiration to do it. They may do a good work, but they can not do their best.

Attending conferences is very expensive. This is particularly true concerning our denominational General Council. Those who go to Beloit, Wis., from the Southeast will be gone practically two weeks and will have to pay considerable money. Local churches need ministers who are informed and inspired. They can get them by being sure that their ministers attend the meetings and take part in whatever is being accomplished. For this reason it is wise for the local church to help pay the expenses of the pastor who needs to attend the meetings of the denomination. When we learn to expect the pastors to attend, and make it possible for them to do so, we may find that our churches take on new life and that our ministers can stand alongside of ministers of other denominations without hesitancy.

ELON SUMMER CONFERENCE.

It is now time for every church to be busy planning for pastors, Sunday school superintendents, teachers, missionary workers and young people to attend the Elon Summer School of Leadership Training, June 27 to July 2. Some churches already have money in hand to

pay the expense of some of their young people. Others are busy raising money and selecting representatives to go. These are the churches that are really planning for growth. There are some young people who have money in the bank that they have saved themselves so they can attend this summer conference. Some of the pastors have it on their schedule to be at Elon.

Our church is eager to serve in the field of leadership training. Excellent courses are being prepared to meet the needs of young people, Sunday school superintendents, teachers, leaders of missionary societies and pastors. Every year we have one of our own missionaries attend this week's conference, but unfortunately we have only a few members of missionary societies present to hear him. Again this year we are to have excellent courses for ministers, perhaps better courses than ever. It will be just too bad if some pastors, missionary leaders, Sunday school superintendents, teachers and young people are compelled to be absent when those who are eager for progress in our church get together for fun, fellowship and serious study. Let every church plan to send its delegates, and all who can plan to attend.

All that is said about the Elon Summer School may apply equally as well to the other summer conferences held in the Southeast, and indeed throughout the United States. This is one type of work in which our Church is intensely interested and from which may come new life for the churches. Your cooperation concerning this will mean much to the future of our Church.

YOUNG PEOPLE.

The first regular delegated meeting of young people of Congregational and Christian Churches in the United States will be held at Rockford, Ill., June 15 to 23, 1938. A member of First Christian Church, Norfolk, Va., is president of this National Pilgrim Fellowship. Excellent leaders from all over the country will be there to speak and lead discussion groups. Representative young people from practically every state in the union will be there to meet with friends, exchange ideas, think concerning the growth of our Church and to make plans for the building of a Christian world. This is not a mere dream; it is a fact.

Some of you may be dreaming about attending. You may feel that it is beyond your possibility, as indeed it will be for most of you, but certainly every conference group in the Southeast should be represented. Every conference has been invited to send one or two representatives. These persons will make the trip, get the ideas and bring back the help which we need in our local conferences and churches. They are your representatives.

It is too much to expect that these young persons give their time and pay the entire expense. Those who can not go may have a share by giving something to pay on expenses for those who do go. Eastern Virginia is working definitely on this project. They want to pay the full expenses of their delegates. Other conferences may be doing the same. It is an easy matter for a Sunday school class, a Christian Endeavor society, or a missionary society to give a dollar or two on this expense. In so doing you will tie up your own organization with the denomination- (Continued on next page.)

Our Contribution to the Future

By ROBERT LEE HOUSE.

This address was delivered before the Southern Convention in Portsmouth, Va., by Rev. Mr. House, the president of the Eastern Virginia Conference and pastor of the First Christian Church, Portsmouth, Va.

It is easier to trace the past than to chart the future, but the one is essential to the other. It is not the part of wisdom to blunder carelessly into the future. "Where there is no vision the people perish." We should use the wisdom of the mariner, who carefully charts the way before beginning the voyage. The future may be determined. We should never be content as mere spectators on the sidelines; we should be a vital part of the real future, shaping it as the potter shapes the clay.

There are anxious moments when I, too, ponder the future of our Church. What will it be. Do we have a future? Do we have a future in the city or in the country, in the North or in the South? More than once it has seemed that churches and conferences were on the verge of bankruptcy. I venture to hope that we may make some worthwhile contributions to the future. "O God Our Help In Ages Past, Our Hope For Years To Come. . ."

1. The future will need men of strong character, fortified by all the resources of religion. Our Church may contribute some of these men. Just as Suzzanna Wesley made her contribution to the world through her son, John, so our Church may make her contribution through her loyal sons. This should be our speciality.

2. Our Church should contribute some ministers to the next generation. The Church of Wellons, Staley, Moody, Beecher, and Cadman has justified its existence. We may make it our business to produce ministers worthy to stand in this exalted succession. The great need of the Congregational-Christian pulpit is men who are efficient and sufficient, men whose souls have been swept by the regenerating winds of God, and whose lips have been touched with a live coal from off the altar on high. Whether it be the Cathedral Church or the rural pulpit, let us have good ministers of Jesus Christ, of whom we need not be ashamed. Ministers who stand at their posts as the shadow of a great rock in a weary land will constitute an indispensable contribution to an uncertain future.

3. A united and inclusive Church. The criticism has been advanced that our Church has been so broad and general that it has ceased to be distinctive. And yet I raise the question whether we should be limited and therefore distinctive as a barber shop or as inclusive as a department store? Should we theologically bury our heads beneath the sands of one creed or doctrinally submerge ourselves beneath the waters of one ordinance in a desperate effort to gain distinction? Or should we strive for an inclusive, cosmopolitan, ecumenical church?

There should be room in our Church for the low and high churchman. We should not restrict our worship to the regalia of a high church service or thin it down to the crude and impoverished worship of the purely informal service. All things are ours—Paul, Cephas, Apollos, Advent, Lent, Holy Week, Pentecost, the prayer book which Cranmer wrote for the Church of Henry, the Pilgrim Hymnal, and the Principles and Government of the Christian Church, all for use in the

free service of God. We must utilize these times and festivals of religious emphasis which belong to the Church year. All things are yours—the militant message of the Methodists; the litany and liturgy of the Lutherans; the brass and Boanerges backbone of the Baptists; the daring of the Disciples; the piety, prestige, and predestination by proxy of the Presbyterians; the candles of the Catholics. The question is not have we been too broad, too general, and inclusive; but have we, are we, equal to the task? We have a great Gospel, a great Church, and we face a great world. Only a united and inclusive Church will be adequate for the future.

4. A whole Gospel. Our Church must declare the whole counsel of God. No one part of that Gospel, however essential, is equal to the whole. We must never permit our Church to be theologically sidetracked. Only a whole Gospel can save the world. More than one religious body is giving the distinct impression that theirs is the only Church in which one may be saved. But at best that emphasis, if true, would be one-sided and inadequate. Let the Congregational-Christian Church be one in which one may not only be saved, but one in which and through which one may help save the world.

The religion of a clear mind and a warm heart is the product of a whole Gospel. The "mind of Christ" was a clear mind. The heart of Wesley was not warmed at the expense of his intelligence. The religion of a clear mind may become nothing more than ethics, and the religion of a warm heart may easily degenerate into credulity and superstition. But religion becomes invincible when the two are combined in Christ, St. Paul, Luther, or Wesley. The pale and sickly future will need the tonic and menu of a whole Gospel. A large order, but let that be our contribution.

YOUNG PEOPLE.

(Continued from preceding page.)

al enterprises. The time is now short. Why not take it up next Sunday in your class or society and get some contributions which you can send to the treasurer of your conference fellowship? You will like it. It will do you good and it will help to make possible the progress of our young people's work here in the southeast. Somehow this writer believes that you can be depended upon to do it, and he hopes so.

F. C. L.

Be charitable in your thoughts, in your speech and in your actions. Be charitable in your judgments, in your attitudes and in your prayers. Think charitably of your friends, your neighbors, your relatives and even your enemies. And if there be those whom you can help in a material way, do so in a quiet, friendly, neighborly way, as if it were the most common and everyday experience for you. Tongues of men and angels, gifts of prophecy and all mysteries and all knowledge are as nothing without charity.—Cardinal Hayes.

CONTRIBUTIONS

AN OPEN LETTER TO THE CHURCH.

The Convention Theme, "The Spirit Giveth Life."

The Program Committee requested the writer to suggest a theme for the recent session of the Southern Convention of Congregational and Christian Churches, and to bring a message on the first evening of the Convention, based on the theme. It was the writer's understanding that the theme adopted was not only to be the principal emphasis running through the sessions of the Convention, but that it was to serve as a rallying slogan for the entire church after the Convention. We expressed a sense of need of some banner under which we could marshal ourselves and our brethren in an aggressive effort for our church and the membership of the churches. After much thought, prayer, and earnestness it seemed that such a challenge should have to do with the *Spirit*. We live in the reign of the spirit. If the church is to move in the right direction and accomplish her high purpose, it must be under the leadership and in the power of the Spirit. The wording of the theme was "*The Spirit Giveth Life*." It was taken from Paul's assertion "The letter killeth, but the spirit maketh alive." The theme of the Convention was born in a moment of consecration and enthusiasm. I am today convinced that the strength of the church should be rallied beneath the banner, "*The Spirit Giveth Life*." Who else could give life? Life carries with it the idea of activity, intelligence, aggressiveness, achievements, victory and we do not need victory, victory in our own lives, in the lives of the ministry and laity of our church, in the life of the church as a whole. The spirit would bring life if we would permit him, through prayer, through consecration, through witness, through exhortation, through proclamation, through sacrifice, and through organization.

In last week's CHRISTIAN SUN, the writer presented to the readers of our church paper the five-point program adopted by the Convention for the local church. If the committee to be appointed to prepare the materials suggested by the five-point program will relate effectively the theme of the Convention "*The Spirit Giveth Life*" to each point of the program, this would immediately become a living program, rather than a dead document. The trouble with the majority

of the actions of the Convention in biennial sessions has been that practically all such actions have been recorded in the proceedings of the Convention but never translated into the life and activities of the church. God forbid that this should be true with our recent Convention, but may the officers of the Convention see that the more important actions are carried out in detail and are with a living emphasis passed on to the constituents of the local church. We need something that will arouse the church as a whole. We have the machinery, that which giveth life is accessible. If the Convention's machinery is sufficiently wise and alive to connect the machinery meant for the local church with the power accessible then our church will begin to achieve in those things that make for kingdom progress. Truly the Spirit giveth Life, but it is with the individual and with the church as to whether or not that life is received. If our hearts are right, our hands are clean, and our minds open, we will receive, and when we receive, like those of old, we will be conscious of a new life, of a new power, which will mean new triumphs.

The writer would like to hear from ministers, laymen, laywomen, and young people, regarding the essentials of this article. Do not send your reply to the writer, but send it to THE CHRISTIAN SUN for publication. *The Spirit Giveth Life*; may the Church be prepared to receive that Life.

L. E. SMITH.

MINIMUM HOURS—MAXIMUM PAY.

Time was when work was plentiful, needs few, and recreation thought of as only a rich man's privilege. There was no standard wage. The laborer so often worked without knowing what his daily compensation would be. The farm hand's day was usually from sun to sun. Shop, mill, and factory knew no eight-hour rule. But we have come a long way since that era, leaving many primitive customs and ancient modes of living. The complexity of society, specialization in crafts, higher standards of living, and a need for rest and recreation for health's sake have brought us face to face with a highly socialized economic problem—the problem of adopting minimum hours and maximum wages. The issue will not down. Conditions demand the change. The

problem must and will be solved through rightful application of reason.

We look back with bewilderment to the days of our forefathers, when men were jailed for debt, believed in witchcraft, fought duels, and looked upon others as sinners who dared to place religious belief in faiths and creeds other than their own. Time will come when our grandchildren will be bewildered as they scan the social and economic standards of this generation. They will rate us as primitive, just as we rate our forebears.

In this age of high-powered machinery, less hours for work does not mean less work done. A maximum wage does not necessarily mean higher prices in this era of volume production. A maximum wage will guarantee to the workers a fair share of the profits from the goods he produces. Shorter hours will add to his efficiency. The application of such humanitarian principles will add to the nation's health and wealth. Low standards of living always prove to be the most costly to society. Low wages create slums, and these become breeding places of crime and disease. The public pays the bill for both, and it would be far better to pay the price in higher wages and reap the reward of a good citizenship, self-supporting, than accept the alternative of increasing crime and the wards of society.

The best worker is a contented worker, and no man can be contented when he is called upon to give a maximum number of hours for a minimum amount of pay.

Shorten the working day and you spread the work; and as you spread the work the number of workers will increase. Increase the number of workers and you lessen relief needs. Give each worker more wages with less hours and you start the solution to our one great human problem—the problem of feeding and maintaining a contented and happy people.

C. B. RIDDLE.

THE LIQUOR PROBLEM.

Alcohol is a poison in the same class as heroin, cocaine and morphine. It is a habit-forming drug.

Its immoderate use produces disease, insanity, disorder and death. Such use is therefore immoral.

Its moderate use is dangerous because such use leads to immoderation. Therefore, total abstinence is advisable.

Any plan that discourages the advisable, and encourages the dangerous and promotes the immoral, is morally wrong, economically unsound, socially undesirable, and politically unsafe.

If prospective parents use alcoholic beverages their children are liable to be physically and mentally defective. All children have the right to be well born!

A. M. POULSON.

THE FLORIDA CONGREGATIONAL YOUNG PEOPLE'S SUMMER CONFERENCE.

Place—Camp O'Leno, near Gainesville. This is a beautiful camp, located in the bend of the Santa Fe River.

Date—June 4-11, 1938. The Conference will open with registration on Saturday afternoon, June 4, and close with breakfast on Saturday morning, the 11th.

Cost—\$10.00. This covers registration fee, room and board.

The following people have promised to come to serve on the Staff in a special capacity:

Dean—Rev. Victor B. Chicoine.

Head Counselor for Girls—Mrs. Everett B. Leshner.

Head Counselor for Boys—Henry Witte, Jr.

Director of Recreation for Girls—Miss Mary Nichols.

Director of Recreation for Boys—Rev. Gerald Smith.

Nurse—Mrs. R. E. Newton.

Director of Music—Mrs. S. Bryan Jennings.

Bugler—Miss Katharine Mueller.

Vesper Leader—Dr. E. A. King.

Treasurer—Rev. W. T. Scott.

Registrar—Pattie Lee Coghill.

It is impossible to announce the courses at this early date but some of them have been decided upon and the teachers listed below have already accepted positions: (Others will be announced later.)

Mr. and Mrs. C. Russell Mason, Rev. and Mrs. Geo. W. Penn, Mrs. Vida S. Githens, Rev. Everett B. Leshner, Dr. Edwin L. Clarke, Rev. Samuel S. Gaylord, Rev. J. B. Root, Dr. R. W. Gammon, and Rev. William Woodward, Missionary from Japan.

A fine group of counselors for girls and boys is being selected. These and additional faculty and staff members will be announced later.

As soon as possible let us know how your plans for attendance are coming along. Last year the churches were very kind in notifying us the number of delegates to expect. We have to rent some cots again this year so your cooperation will be appreciated.

For further information write

PATTIE LEE COGHILL, Registrar,
117 West Forsyth Street,
Jacksonville, Fla.

PLEASANT HILL COMMUNITY CHURCH NEWS.

By EDWIN E. WHITE, Minister,

Pleasant Hill, Tenn.

Spring is beautiful in the hills; we wish you might share the joy of it. It is high time that we report on the winter's activities and tell you something of the program for the summer.

Perhaps more was accomplished in our work last winter than ever before. Hundreds of the neediest children in some twenty rural schools were provided with clothing and shoes. Many would have had to drop out otherwise. A marked improvement in school attendance resulted. We were able to help with hot lunches in numerous schools. Many children simply do not have the right kind of food; all too many have not enough of any kind. . . ."

The winter was a hard one, especially in the region left destitute by the closing of the mines. WPA work brought some of the men about \$21.00 per month. How some of the other families got along at all is a mystery. Mason jars provided by friends last summer proved a real help to many.

The Community House at Ravenscroft has rendered a fine service in that old mining center. The Pleasant Hill doctors have maintained a weekly clinic besides making many calls on the sick. Blankets supplied by the Red Cross helped many families through the winter. Red Cross yeast for pellagra and Red Cross garden seed have been distributed. Beginning with sewing groups, the woman's club is now a helpful community organization. Scout work is active; the boys are going in for gardening and the girls plan to can the produce. The library has been a blessing. Groups gather at the house for fellowship. . . .

We have rejoiced in being able to get summer work for boys and girls started early; the little schools have been closed for weeks. A Pleasant Hill Academy graduate of a decade ago, who after some college training and some years in business now wants to put his life into his native hills, and his wife, a college graduate in home economics, have been hard at work for a month. They have gathered boys and girls of a number of communities into clubs for weekly meetings. Gardening, sewing, canning, and other skills much needed in the hills will be emphasized. So will recreation; boys and girls of our region desperately need wholesome fun. Scouting, hiking, and camping are contemplated. Projects of community helpfulness will be undertaken. Worship, Bible study, Bible

stories, character education, in fact, all the best Vacation Bible school program, will be included. And the work will continue for months.

It is hoped that we can organize groups for adults in some communities and get the young people together into societies to worship, discuss vital subjects, enjoy wholesome recreation, and undertake community activities. About \$100.00 a month will be required to keep up this work. Other splendidly equipped young people are asking eagerly to come and work this summer and more helpers are needed. About \$40.00 a month apiece would support them in a most helpful work.

The craft shop about which we have talked so long is now a reality, with an expert craftsman turning out beautiful articles. We still need money to finish some rooms in the building, finish paying for the excellent machinery we so fortunately found for sale, and carry on the work until enough markets are secured to keep the shop busy. We want to see crafts of all kinds developed throughout our region, especially those using easily available material to beautify homes or bring in a bit of cash. The Extension Service of the University stands ready to help in every way, is now planning a basketry school for our community. If you are interested in buying craft articles or in selling them, perhaps through a club or society, we shall be glad to hear from you.

About two great and special needs we must write you later—the long-felt and increasingly evident need for a trained and able social worker to help us solve the social problems of all kinds from a wide area that demand our attention; and the need for a persistent program of preaching, teaching, and pastoral care throughout our region as a basis for the better life we want to see established. Just the right man for the latter work is now available.

Many regular needs call for the help of friends—to operate the parish car hundreds of miles a month over all sorts of roads; to pay our half of the cost of an indispensable mimeograph machine purchased jointly with Uplands Sanitorium, on time payments; to buy supplies of many kinds for the program. Gifts that we should gladly receive and that you or some group in your church might like to send include: a bolt of cloth, a drum of powdered milk, late garden seed or money to buy them, a good tool for the craft shop, volley ball and net, softball and bat, crayons, construction or drawing paper, scissors, good children's books, and good magazines.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

VICTORIA OF THE HILLS.

[The following personal letter from one of our former Christian church missionaries to Japan, though personal, will be read with interest by many "Christian Sun" readers. One, or two other personal letters have come in response to my own letter announcing the passing of Victoria Edwards, "Victoria of the Hills." J. O. A.]

"Dear Mr. Atkinson:

I was grieved to read in April 28th issue of THE CHRISTIAN SUN, that "Victoria of the Hills" has left us. Though I had little personal correspondence with her and that only last Christmas, I felt she was my friend. She was so appreciative of the shepherds who came to her hills. She loved her church both local and general. She put so much heart in her articles and loving sympathy. I usually read her articles first of anything in THE CHRISTIAN SUN and felt strengthened thereby. I appreciated knowing a little more of her life through your appreciative article.

"I do not know what local memorial could best be dedicated to her. But could not her appealing letters be published in a booklet with a sketch of her life? Much that she wrote of the hills would appeal to those outside the Christian and Congregational group. In our complicated and bewildered living a literature of simple, pure and healthful living appeals even to those whom we would suppose indifferent.

"That is why Mrs. Carroll's books, written about the early days of our So. Berwick, Me., Christian Churches, and the customs then, have been best sellers.

"My cousin, writing from Berlin, N. H., said the girls gave her a very acceptable book for Christmas, letters of a Maine country woman—so simple and about such every-day events she wondered why it could be so popular. Such letters as "Victoria of the Hills" wrote are very timely and with a lasting interest.

"I enjoy reading your column in THE CHRISTIAN SUN and was glad to see a contribution from Rev. Woodworth recently. I wish he would write more of his forty-two years in Japan for us. Mr. Fry, too, who is at Auboindale Home for Missionaries, near Boston, could give us much of value.

"You will be glad to know that Portsmouth (N. H.) Christian Church is prospering—for adults, two men and two women—were received into church fellowship last Sunday.

"Gordon College supplies more of our leaders than any other school. We are too far away from Elon College and Defiance to look to them for help.

"I hope your recovery may be permanent.

"With best wishes for your health,
Sincerely,

ALICE TRUE,
23 Mauton Ave.,
Portsmouth, N. H.

May 4, 1938.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 7, 1938.

Sunday Schools.

South Norfolk, Va.	\$ 15.00
Franklin, Va.	10.00
Pleasant Ridge, Ramseur, N. C. .	3.86
Seagrove, N. C.	2.00
Wakefield, Va.	2.80
Newport, Shenandoah, Va.	2.64
Linville, Va.	6.50
Oakland, Suffolk, Va.	10.00
Elm Avenue, Portsmouth, Va. ..	12.72
Winchester, Va.	5.39
First, Norfolk, Va.	2.00
Pope's Chapel, Franklinton, N. C.	4.00
Total	\$ 76.91

Individuals and Churches.

Mt. Bethel, Stokesdale, N. C. ...	\$ 5.00
Howard's Chapel, Reidsville, N. C.	14.57
Joppa, Edinburg, Va.	1.00
Bethlehem, Altamahaw, N. C. ...	5.90
First, High Point, N. C.	2.35
Sophia, N. C.	1.65
Winchester, Va.	8.08
Isle of Wight, Va.	2.00
Dry Run, Seven Fountains, Va. .	11.00
Plymouth, Raleigh, N. C., R. F. D.	4.04
Concord, Elon College, N. C.	4.25
Total	\$ 59.84

Total for week\$ 136.75
Previously acknowledged ... 12,685.32

Total\$ 12,822.07

The hope is again expressed that those who care to share the gospel of our Lord with others will take the Annual Missionary Offering for that purpose and send it in at an early date as it is so much needed. Several we know have taken the offering and maybe are waiting to complete it and this we hope will be done at an early date and the church treasurers will remit the amount on hand for this wholly divine and unselfish cause.

J. O. ATKINSON,
Mission Secretary.

"The noblest form of love is not sentimentalism, not passion, but principle."

THE PASSING OF DR. ROWLAND.

As stated in last week's CHRISTIAN SUN, Dr. C. H. Rowland left us early Monday morning, May 2nd. Those of us who knew him best, and therefore loved him most, cannot think, speak, or write of him without restraint. A man of deep feeling himself out of which depths flowed abundant streams of friendship and love for others, he evoked from others currents of like kind and character. He loved abundantly and therefore was loved. He had friends because he was a friend.

He did not major in scholarships and books, but his chiefest concern was with folks, their nature, their needs and their welfare. A real human being himself he understood other human beings and fathomed them and felt with and for them in their efforts and struggles, and rejoiced with them in their victories. He knew by nature and by instinct that which many of us study many books to learn, and then do not learn and know as he did. In this particular he was richly endowed. He loved, therefore he was loved; he was a friend, therefore he had friends. One said to this writer when informed of Dr. Rowland's death, "I deeply regret to hear it for he was a special friend of mine." Of course, hundreds of others could and no doubt did say the same, "I regret his passing, because he was a special friend of mine." The banks of flowers so lovingly and lavishly bestowed for the funeral and burial of this great heart sought in a measure to symbolize the passing and the glory of the life he had lived and the triumphant death he had died. We, his kinspeople, loved ones and friends can but think of him as his desire was that we should think of him, not as one dead, but as one gone on a journey, on which, or at the end of which, as he so strikingly put it in his own words, "I shall be waiting at the gate to greet and welcome you." That about expresses it—gone on, but "waiting at the gate." God bless him. He was a man of God, and of a great faith, and we know his words are true words.

The lesson of his life cannot escape us. He enjoyed life and drank of its refreshing drafts, not as one draining a cup to the dregs, but as one who accepted to the full the words of our Lord Christ when He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." So we can't think of a life like that as gone and from which there was no turning with him.

(Continued on next page.)

MISSIONARY WORK IN A FRONTIER CITY OF MANCHURIA.

Evidences of Salvation Seen and Heard Among Peoples of the Far East, Where Many Hear the Word and Others Buy Scriptures.

A letter from a missionary in India, tells of the great changes that have come to many since his going there recently as a missionary. He never saw a smile nor heard a song until people began finding Christ. Now he meets many on the streets who both smile and sing; and their faces shine with light from within. Lives and homes have been revolutionized, he writes. When beginning his study of the language, dearth of happiness and spiritual depression were almost more than he could stand. After a few years now he meets on every hand men, women and children who have joy and gladness; and a hope beyond the grave. So does God also work here in Manchuria.

The city of Hailar, far up here on the Mongolian plains from where this is being written, is our most distant outstation west of Harbin, 550 miles away. Few here have received the light of salvation. There are two Russian hotels in this city in either of which warm, comfortable accommodation could be had, but we find it best to sleep on the hard benches here in this little meeting place, which has dirt walls and a flat dirt roof.

It would not have been right to take Evangelist Chang's warm brick "Kang" (bed), for his bedding is less, and he is accustomed to sleeping on a Kang. An air mattress obtained from America is truly a boon for the missionary in itinerating. The ticking of my narrow mattress and some feathers in it were being used by my parents when I came fifty-five years ago; likewise a home-made North Carolina blanket of those days has followed me many thousands of miles over this wide field, where winters are severe.

Sleeping in this cold chapel is preferred because (1) one can thus be with, or nearer, one's Christian colleagues the whole time, and (2) the fewer contacts we have with Russians at such border towns as Hailar, the less we are suspected of being spies by certain people. It is hard for some, whose purposes are so different from ours, to understand our motives of love, consideration and spiritual helpfulness. Because of this suspicion we are frequently caused much inconvenience. But rather than jeopardize our work, it is best to be "all things to all men."

Next door to the chapel is a tin shop, where a young Christian man

makes sheet-iron stoves, stove-pipes and tin kettles. The partition is one of single boards and paper, so thin that the evangelist and the young tinner easily talk to each other. The young man became a Christian from hearing preaching through the board partition. He works every day from early morn until nearly midnight, as do most workmen in Manchuria. The average laborer in western lands has an easy time compared to the lot of many in the Far East, who must begin work around 5:00 A. M., and continue until late, seven days in the week. During the few months preceding Chinese New Year, which usually comes in February, the hours are much longer. Their two meals a day, set before the workmen, who frequently eat while working, consist usually of thin stewed millet with cold pickled (salted) turnips or cabbage. Only occasionally is there a meal that includes meat. Laborers usually eat, sleep and work in the same crowded room.

Our young Chinese Christian tinner strikes away loudly on tin and rivets much of the day and night, but never when services are in progress. A better place has not been rented because funds are insufficient. Patient Evangelist Chang has become accustomed to the noise. At the close of a hard, busy day the missionary finds it not easy to sleep when the tinner's pounding is so near. But there is one truly redeeming feature in this characteristic mission-field situation, and it goes far with both the missionary and the evangelist: the tinner has learned several gospel hymns as he has worked away, or has attended the services, and sings these while he works! The noise of pounding is music, when accompanied by the singing of one whom you have led to the Lord!

A young man exclaimed to me the other day: "You know, Pastor Lan, I can actually discern a Christian now when I meet one on the street. I asked a young man I met on the street only yesterday: 'Aren't you a Christian?' He smiled and replied, 'Yes,' but wanted to know how I knew. I told him that I could just see it in his face!" This young man was from another outstation 300 miles in still another direction from Harbin. We have not been able to go there for more than year because of strained political conditions. The little band of Christians at that isolated place have never had a leader, however this young man and others have continued true under very trying conditions.

Here in Hailar many have heard the gospel these eight days and some have accepted the Lord. Others will

be baptized. But this is one of the most wicked cities in all Manchuria: notorious for gambling, opium dens, and other wickedness, having, most likely, the lowest percentage of Christians of any other provincial city in Manchukuo. It is a hard place for mission work, but here we have sold hundreds of Bibles, New Testaments, gospel portions and other Christian books during this visit. Never during twenty-eight years of mission work have we ever found such a ready sale for the Word of God. Many seem to be really hungry for spiritual food. Even in opium dens and places of gambling we sold complete Bibles, as well as scripture portions and other books making plain the way of salvation. Numerous scriptures were sold at another important town near here where meetings were also held, these in the school house.

Letters from "Inside the Wall" (China) report the same situation that we find here in Manchuria; namely, that the present disturbed conditions and distress of mind among many make response to the gospel more ready than for years. It is truly a time when we should press the Lord's work as never before, and this we are trying to do, for there are no considerable hinderances to the work here in Manchuria. The moral and financial support of God's people in the homeland, who are standing so nobly behind their Foreign Mission Board, and the fine way the Board is backing us up, are sources of strength to us and are greatly appreciated by us all.

CHAS. A. LEONARD, SR.,
Harbin, Manchuria.

PASSING OF DR. ROWLAND. (Continued from preceding page.)

We know full well where, and how to find him and join him on his blessed and triumphant journey. He preached many sermons out of the fullness of his heart, and the abundance of the love of God, that reached other hearts, but the greatest sermon he preached was the life he lived, and the great love wherewith he loved. Not many weeks before his great adventure he wrote me: "I am confined now mostly to my room and bed, but I greatly enjoy making sermons I have never preached, and will never preach by word of mouth." His unwritten, even his unuttered sermons found their way into many a heart, who with the writer of this will indulge the hope that our faith shall not fail us, nor our love cease, until we, too, shall enter and be greeted by him at the gate." What a life! What a love! What a victory!

J. O. A.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

CARAVANS.

The following articles are copied from the Caravan Bulletin, recently sent out by Frances Foster, chairman of the Caravan Committee of the Southeast. If any society is interested in doing some "Caravaning" and would like a copy of this booklet, write to her at 614 Arlington Street, Greensboro, N. C.

YOUR PRESIDENT SAYS:

The very word *Caravans* strikes a friendly interest in most of us. As young people, we like to travel, and we like also to vary presentation of our programs so as to be always interesting and fresh, especially at this season of the year.

True Christianity is concerned with individuals in their relation to God and to other individuals; and our program and our religion will be successful only if they be real to us.

How much better we can push the cart along if we know whose shoulder is at the other wheel. Let's make of Caravans a Get-Acquainted idea, and broaden it out into real Christian service.

MAY WE SUGGEST?

That you select two or three of your strongest local Fellowships in different parts of your conference to make the initial Caravan trips.

That you designate the group of churches which is nearest each of these active Fellowships as the group they are responsible for visiting.

That you give the appointed leaders in these special Caravan groups as much information about each of the churches to be visited as possible, such as complete name and address of key worker, pastor, and so on.

That these two or three groups who go on the trips make *very definite* arrangements with the key worker or with the pastor in each of the churches they are to visit. (Name a date in your first letter to the key worker. It may save time and postage. Also, if you do not know the locality of the church, ask the key worker for directions.)

That you may use a *Pass It On Caravan*. That is, make preliminary arrangements with the young people's organization nearest your own group, take to them as worthwhile a program as possible, leave copies of the Pilgrim Fellowship materials with them, and ask them to follow the same plan with a church near them, etc., until

every church has visited and has been visited.

That you maintain a spirit of fellowship throughout, remembering that the attitude of the visiting group will mean a great deal more in the long run than anything they might have to say.

That you make a brief report, giving the outstanding happenings of each of your trips to your Caravan headquarters, 614 Arlington Street, Greensboro, N. C. These will be published on our page in THE CHRISTIAN SUN.

EARLE G. WARD,
President.

THE ROCKFORD CONFERENCE AND THE EASTERN VIRGINIA YOUNG PEOPLE.

The Committee on the Rockford Conference Fund is eager that every young people's organization in Eastern Virginia make a liberal contribution toward sending a representative, or representatives, from the Eastern Virginia Pilgrim Fellowship to Rockford, Ill., in June. Every young people's Sunday school class, missionary society, Christian Endeavor or other young people's organizations will please endeavor to contribute not less than \$1.00 and send the money to the chairman of the committee, Allen Piland, at Holland, Va., just as soon as it is possible to do so. If there is enough money to pay expenses, two representatives will go from Eastern Virginia. Please send your contribution at once so those going can plan their trip.

BEING POPULAR WITHOUT SACRIFICING HIGH IDEALS.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 22, 1938.

SCRIPTURE: I Cor. 13:4-7; John 8:29;
II Tim. 2:22-25.

Daily Readings—

Monday—Jesus, Friend of All—Luke 15: 1-7.

Tuesday—Silent, but True to the Truth—John 19: 7-11.

Wednesday—Popular, but Steadfast—Acts 4: 13-22.

Thursday—Keep Away from Evil Doers—Proverbs 1: 7-19.

Friday—The Habit of High Living—I Timothy 6: 6-12.

Saturday—Popularity is Fickle—Matthew 21: 1-11; 27: 19-25.

The following testimony from a high school senior, who was voted

"most popular" in his school, is quite interesting. He was an active member of a church and of a young people's society. He never smoked, never drank, and did not attend the senior ball because of certain convictions he had. When asked how he won the vote of his classmates, he said, "I never try to fool my friends about my ideals and standards. I never engage in pretense. My friends know my conduct is the result of my honest beliefs. Most high school students respect a fellow's honest beliefs. What students can't respect is a fellow who pretends to be a rounder when he really isn't or pretends to be a saint when he isn't. Then, too, one thing I never do: I never assume a holier-than-thou attitude, and I never preach out loud. I let my actions speak for themselves. If I happen unintentionally to be at a party where cocktails are served, I don't get on a soapbox and make a temperance lecture. I simply say, 'No, thank you,' and let it go at that. I never noticed that anyone thought less of me because I refused to drink."

For Discussion—

1. Did this fellow have the right idea about how to maintain high ideals?

2. Should he have been more outspoken in denouncing the wrong-doing among his associates.

3. What points would you check for an ideal girl? An ideal boy?

4. What constitutes true popularity?

5. What things in life are more important than popularity?

Suggested Hymns—

"Fairest Lord Jesus."

"There's Sunshine In My Soul Today."

"Draw Me Nearer."

S. E. M.

THE WORLD'S YOUTH IN CONVENTION.

At Melbourne, Australia, August 2-8, 1938, the Tenth World's Christian Endeavor Convention will be in session. On July 6, in Seattle's sunlit harbor, a trim steamship will stir in her berth, will be slowly warped from the pier, and will turn her prow toward Hawaii, the Fiji Islands, New Zealand, Australia, Pago-Pago, Southern California, and home.

A happy, expectant party will be lined up at the rail as she sails. Not
(Continued on page 15.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

TESTING DISCIPLESHIP BY SERVICE.

LESSON VII—MAY 15, 1938.

GOLDEN TEXT: *Come, follow me.*—Mark 10: 21.

LESSON TEXT: Mark 10: 17-31.

Christ Talks to a Rich Man.

There is no more dramatic situation in the New Testament than the incident where Christ and the rich young ruler stand face to face with each other. Here, for the young man, was "the tide which taken at the flood" would have led him not to fortune—he already had too much of that—but to fame of an enduring kind. Think what this young man might have become if he had yielded all and followed Christ. He had riches, youth, education, position, power, prestige, character, and ability. Think what Christ could have done through him if he had become his disciple! It is significant, too, that in spite of all these things, the young man felt an urgent lack in his life. Things can never finally satisfy the hunger of the human heart for God. Whatever may have been his name, he certainly might be called "The Young Man Who Might Have Been." There is no picture more somber and sad, not even the picture of Judas going out and hanging himself, than the picture of this young man with all his splendid possibilities going away sorrowful. How desperately unhappy he must ever have been afterwards! What haunting memories he must have had through the years that followed! How often he must have wished that he had made the great decision and accepted the great challenge!

Several things need to be mentioned in this connection. Attention has already been called to the fact that although the young man apparently had everything that heart could desire, he had a hungry heart, for he did not have God. Mere keeping of the law does not satisfy the heart. Man can live in the best sense only as he has the spirit of God in his life. But this young man had allowed his gold to crowd out God.

The young man thought he could do something to earn or win eternal life. But eternal life cannot be earned. It is the gift of God. Mere keeping of the law will not give this life. It must come through faith and by the grace of God in Christ.

Jesus calls attention to the fact that

He is God. The interpretation that makes Jesus say that only God is good, and thus disclaims any title to goodness or divinity misses the mark. Jesus rather calls attention to the fact that because none is good save one, only God, He is one with the Father for the young man had called him good. Jesus meant one of two things: "I am not good" or "I am God." For most Christians at least he meant the latter.

When Jesus lists the commandments he gives only those dealing with a man relations with his fellowmen. This young man had been very circumspect in his life. He was a splendid moral man. He had an excellent character. So far as his attitude toward and relationship with men were concerned he had an excellent record. But he had shut God out of his life. He had other gods before God. Gold was his god. The words of Jesus go straight to the heart of the matter. They were not a condemnation of riches as such; they simply announce a principle that applies to every one of us. God demands first place in our lives. He will brook or tolerate no rivalry. He demands full and complete surrender. He insists that every idol must be torn down and thrown out. He will have all or none.

"Go sell . . . give . . . come, follow me." Jesus does not say that the young man will find eternal life simply by selling what he has and giving the proceeds to charity. He is to find life as he follows Jesus. He is to come out of a new relationship. But that new relationship in this case could not come until the young man had got rid of his gold.

The young man went away sorrowful. But perhaps Jesus was even more sorrowful. He realized more fully than the young man himself what a tragedy had taken place. He knew the larger, finer possibilities of that young life if it could only have been set free from the bondage of material things.

Christ Talks About Riches.

"How hardly shall they that have riches enter into the kingdom of God . . . it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God." Riches have a tendency to make a man self-sufficient, they make it possible for a man to indulge himself, they almost inevitably create barriers between men, they usually supplant God as an object of devotion and trust, they develop as a rule qualities of mind and heart which are not the essential qualities of mind and heart which are prerequisites for entering the kingdom of God. For

these and other reasons Jesus stated very plainly that it was hard for "them that trust in riches to enter into the kingdom of God." Read Jesus' words as one will, one cannot get away from the conviction that Jesus warned against the perils of riches. This does not mean that Jesus condemned riches, or that he condemned rich men. It does mean that Jesus regarded riches as a stewardship, fraught with terrific consequences for character, and involved with many dangers to those who possessed them. Jesus gives a word of encouragement, however, when he says that even rich men, by the grace of God may be saved. They will be saved not because they are rich in this world's goods, but because by the grace of God they have found the secret of serving God with their riches, rather than of serving God instead of their riches.

Jesus says something else in this connection. Simon Peter wanted to know "what there was in it for him?" Like the other disciples Peter thought of the kingdom in terms of material prosperity. It was hard for him to discern spiritual things. And thus far he and the other disciples had not got much out of their venture, that is much in a material way. Indeed the disciples who did have some means had evidently long since lost that. They were beginning to wonder whether it was a paying investment after all.

Jesus' answer to Peter's question is significant. "There is no man who hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundred fold now in this time . . . with persecutions; and in the world to come eternal life. "Back of this statement which need not be taken literally there is the abiding principle that it pays to follow Christ, that even material things find a legitimate increase in his service. But above all material things, there is a new and a richer and a fuller kind of life. This life, and the life which is to come is always richer for those who are sincere disciples of Christ.

"When Israel rebelled against God, he allowed their enemies to take them captive; when they were sufficiently punished for their sins, their enemies were also punished for theirs. This clearly demonstrates that both saints and sinners must sooner or later receive a just reward for their conduct. This is the teaching of the entire Bible."



THE QUIET HOUR—*Into my closet with Thee let me go now, O Lord, and draw from Thee some of Thy boundless love.*

MONDAY.

THE RIGHT KIND OF FRIENDSHIP.

"Ye are my friends if ye do whatsoever I command you."—Jno. 15:14.

Peter a devout and leading apostle came to rely strongly upon himself. This made him rather boastful. On one occasion when this assurance asserted itself and he would take the kingdom in his own hands and defend the Christ from His enemies, Christ reproved him and told him: "Get thee behind me satan. Thou savorest not the things that be of God." At the same time He admonished those that would follow Him, to bear the cross.

Man must remain humble in the presence of God. Follow Him.

Prayer—Dear Father, Thou art the spirit. As Christ is the way grant unto us a double portion of Thy spirit to follow Him all the way and be obedient even unto the cross. *Amen.*

TUESDAY.

A LEAP IN THE DARK.

"Things which are seen were not made of things which do appear."—Heb. 11:3.

The ship was riding at anchor in the bay of Panama one night, when the alarm was sounded "Man overboard." Immediately a man leaped over the side and swam two hundred yards to save the man in need. He thought nothing of the hazards he ran. He thought of nothing but "a man is in dire distress and in need of something I can give."

Christian living is often that way—a leap in the dark. But with a soul embued with His spirit to give what it has to give, and with a God who doeth all things well to His children, and with a Christ who never fails in the right leadership, what matters it.

Prayer—Our Father, we are often like Thomas. "We know not, and how can we know the way?" Forgive us. Help us to follow Christ. *Amen.*

WEDNESDAY.

"THE SON OF MAN."

"Whom do men say that I, the Son of man am?"—Matt. 16:13.

Fifty-four times in the Gospels Jesus is referred to as the "Son of man." Jesus calls Himself "the Son of man." To understand this fact leads one into an understanding relation with Him. In other words it means that Jesus is as man should be. In this fact we understand how He is "the Way." In it we realized an increased faith, and we find it possible to follow Him more easily. Take the humble fishermen apostles as example, of whom it is said, "And seeing Him they followed Him."

Prayer—O, Dear Saviour, help us to follow Thee better. Make Thy way known unto us through Thy Word. through our meditations, through our desires, and we will follow Thee all the way. *Amen.*

THURSDAY.

COMMON ORE.

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible to you."—Matt. 17:20.

Discussing "Lighter but Stronger Loyalties," Dr. Chas. W. Gulkey, Chicago University chapel dean and famed cleric, declared at the Y. M. C. A.'s 56th annual luncheon in San Diego, yesterday, that lighter loyalties well amalgamated into life's needs make stronger loyalties for humanity.

Illustrating his point, he said that engineering genius and science that makes lighter metal and at the same time makes it stronger, aptly illustrates how the same can be achieved along spiritual lines.

Prayer—Our Father, into every minute of the day we would pour all our strength of faith and devotion and be made strong for Thee in all our services. *Amen.*

FRIDAY.

ANCIENT REMEDIES.

"All thy children shall be taught of the Lord; and great shall be the peace of thy children."—Isa. 54:13.

The old remedies for common ills in the household are as effective as they ever were despite the effectiveness of medical science. We still revert to onion and honey for a cough and it is fine.

The old Gospel for the children is still the great need of the age. Without it we shall realize the hopelessness of the children's future. Life without appears innocent and accommodating, attractive and satisfying. This fixes a terrible grip upon us. But the day of reckoning and bitterness will come. We must follow the example of our ancient parents who began in their homes to teach their children all they knew of God.

Prayer—O Lord forgive us of our failures. Reveal our responsibilities to our children. Make us faithful and loyal forever. *Amen.*

SATURDAY.

"LIFE WITH A SKYLIGHT."

"A window shalt thou make to the ark, and in a cubit shalt thou finish it above."—Gen. 6:16.

Lights above—skylights in one's life—are necessary to bring heaven's glory into our soul. This is how Jesus reveals His light to us. If we are conscious of our mission to be His light to the world, we must have side windows through which we may look out into the world and see the needs of men that they may have access to our lives. The eternal spirit of God waits to be expressed through us.

(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"SACRAMENTAL GRACE."

A Communion Meditation.

By REV. CARL R. KEY.

"*This do in remembrance of me.*"—I Corinthians 11:24.

The Lord's Supper was instituted by Jesus the first evening of the Feast of Unleavened Bread. This passover Feast was one of the events during the eventful hours before His arrest in the Garden of Gethsemane. It was all weird and sad. Nevertheless, the passion of our Lord was of a "sacred character."

The Apostle Paul was the first Christian to keep this feast for Christians. He kept it first at the Church of Corinth. But for his genius the "mysterious significance" of this feast might have been lost. Paul knew that it was easy to forget Christ. This feast is so vivid none can forget it. He shared this "sacramental grace" with the Corinthian Christians.

If it were easy to forget Christ in the time of Paul it is easier to forget Him now. We live so many centuries later. Man is just as weak and sinful as ever. Man needs the strength to live more truly in remembrance of Him. With this consciousness we seek the gift of sacramental grace at this table. As sinners and short of the glory of God we

Sit at the feast, dear Lord,
Break Thou the Bread;
Fill Thou the cup that brings
Life to the dead;
That we may find in Thee
Pardon and peace;
And from all bondage win
A full release.

"*This Do.*"

Our faith must be just as simple as that command. There is power and majesty in these words of the Master. That is why they still live. That is why men find grace in their content. His words live because he lives. We meet the Living Christ at His table today. The bread is a sign of His broken body. The wine is evidence of His blood shed for you and me. The white linen cover represents the purity of His body and His blood. Jesus should be very real to us here. Our hearts should be purified by His presence. We meet Him in this miracle of reality.

As this transformation takes place we come to know Christ intimately. We know He gave His life for us. What a price to pay! What a claim

he has upon us! It was His only possession. He gave it gladly. He gave all. "*Is it more blessed to give than to receive.*" If we would receive our share of the happiness we seek in this world we must give our lives to Him in return. It is not a business transaction. We need not expect value for value. "*It is more blessed to give.*" The Perfect Life of Christ is invaluable. Our lives are worthless if measured by His life. When full surrender is made to Him we receive to our amazement a double portion of His grace.

Perfect submission, perfect delight,
Visions of rapture now burst on my sight.

Our supply is more than enough. We can "grace to others show."

By this table, as we partake, we feel keenly that His peace enfolds our hearts. This should be surety enough that the grace of our Lord and Saviour, Jesus Christ, is never withheld. Such peace is stabilizing to the soul. It quenches spiritual thirst. It is as refreshing as the cool spring water of an oasis to the parched tongue of a desert traveler.

These symbols should be a sign of hope not death. If we are Pauline enough we have "the hope of glory" in the life to come. In this life there is hope. It is Christ that we expect to meet in glory. The tomb is a sign of death but it was empty on that first Easter morn. "*He is not here; He is risen.*" Our hope and our trust is in this risen, living Christ.

"*This Do in Remembrance of Me.*"

This command comes from the same Christ whom Paul once persecuted. "*It is hard for thee to kick against the pricks.*" It is hard for him to persecute Christ and the Christians. It is the same Jesus whom we persecute and try to forget. It is hard to forget a forgiving, loving person who has done much for us.

Here would I feed upon the bread of God,
Here drink with thee the royal wine of
heaven;

Here would I lay aside each earthly load,
Here taste afresh the calm of sin for-
given.

The living Christ told the lawyer in search of eternal life to love the Lord God with all his heart, with all his soul, with all his strength, with all his mind, his neighbor as himself and live. To love God thus is to remember Christ. To remember Christ is to live. "*This do, and thou shalt live.*"

"The Lord's Supper may be a stated form or a service of Holy Communion. The difference depends upon the spirit with which we approach it. When we come to the table of the Lord with simple faith He who established it will meet us there, the symbols are transmuted with reality. A miracle, far greater than physical transformation is wrought. We know as never before His life was given for us. We feel, as at no other time, His peace enfolds our hearts. We understand St. Paul's great word, "*Christ in (us) the hope of glory.*" In the gift of sacramental grace we find the strength to live more truly in remembrance of Him."—*The Wonderful Way*, page 80.

FAMILY ALTAR.

(Continued from page 12.)

Prayer—Our Father, we seek through the radiance of Thy love above and through Thy grace, that light shineth unto a perfect day, that we may not be barren. *Amen.*

SUNDAY.

"GOOD CHEER."

"*Fear thou not for I am with thee; for I am thy God.*"—Isa. 41:10.

We all grow weary under discouragements. Life often presents us with the picture of a man that is whipped. This is life's gravest peril.

We also grow weary and discouraged spiritually. It is then that we may cease to pray, because we will say that God does not hear and He does not care. God save us from it. If we can hear His words, "*Fear thou not for I am with thee,*" whatever may be the discouragement, the touch of divine friendship and concern will furnish a new and effective grip on things and lead to a joyous recovery.

Prayer—O God, help our ears to hear the voice of the Holy Book, the voice of the Holy Spirit, and the voice of life, that we may experience companionship with Thee, and be delivered from our discouragement and fears. In His name we ask it. *Amen.*

"God does not require us to do impossible things; hence, no one should offer inability as an excuse for not trying to obey. Besides, we often have much more ability than we are willing to admit. A failure to earnestly use what we have is a common sin of neglect."

"Preaching is the projecting of truth through personality."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our farming activities at the Christian Orphanage are at a stand-still. We have had but little rain since Christmas. Practically none during March and April and none so far in May. Our spring hay crop is practically ruined on account of the drought.

We sowed sixty acres in lespedeza this spring and will probably have a complete loss. We planted forty acres in soja beans for hay and it is so dry we are very much afraid the stand will be poor. Our farming operations at this time are very discouraging.

Our public school closes Tuesday, May 10th, and the children will be glad to get out. Eight months, every school day without missing a day, the little fellows get tired and are glad when school closes.

We have one boy and one girl to graduate from high school this commencement. A friend will make it possible for the girl to further her education in Elon College. The boy is expecting to get a job by which he can earn his living.

We will have three girls and one boy to graduate in the Commercial course at the college this spring. To get them placed in a good position where they will be able to make their own way will be a job for the writer. So far we have always been able to find jobs for our graduates. We hope we will not have much trouble this year.

Our big family has been enjoying strawberry short cake for two weeks, out of our garden. We would have had lots of them if the dry weather had not caught them.

We have no control over the rain and have to abide by the weather whether it rains or not.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 12, 1938.

Amount brought forward \$6,299.05

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Henderson	\$ 5.28
Mt. Gilead	3.10
Raleigh	11.00
Oak Level	1.00
Pope's Chapel	6.00
	\$ 26.38

N. C. & Va. Conference:

Mt. Bethel Church	\$ 2.78
Mt. Bethel S. S.	5.21
Howard's Chapel Church .	1.00
Durham	21.14

Happy Home	4.05
Mt. Bethel	3.00
Burlington	41.13
	\$ 78.31
Western N. C. Conference:	
Seagrove	\$ 3.00
Hank's Chapel	4.17
Pleasant Cross	2.00
Needham's Grove	.81
	\$ 9.98
Eastern Va. Conference:	
Oakland	\$ 10.00
Holland	7.25
Liberty Spring	7.00
Elm Avenue	13.91
Rosemont	12.12
Franklin	5.00
Old Zion	5.00
	\$ 60.28
Valley Va. Central Conference:	
Mt. Olivet (G)	\$ 3.32
Timber Ridge	2.00
Linville	6.11
Mayland	1.00
	\$ 12.43

Ala. Conference:	
Pisgah	\$ 1.44
New Hope	3.02
	\$ 4.46
Special Offerings.	
Mrs. Dalton, support of child	\$ 12.50
Mrs. Lasher, support of child	20.00
	\$ 32.50
Total for week	\$ 224.34
Grand total	\$6,523.39

"Selfishness is one of the common sins of this day. When we see ourselves drifting in that direction, we should fight against it. The only way to win the battle is to let Christ lead us. The Lord has given us the power to fight against selfishness or any other evil."

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
i1 John 3. 17.
a Matt. 24. 1.
c Luke 19. 44.
c Luke 21. 7.
p Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

DUKE.

James Phillip Duke was born March 21, 1877, and died January 14, 1938. He was an active member of Liberty Spring Christian church from an early age until his death. Funeral services were conducted by his pastor, Dr. D. W. Johnson, and interment was made in the church cemetery.

Mrs. JOEL E. HARRELL,
Mrs. RUDOLPH BADGER,
Mrs. G. W. MORGAN,
Mrs. J. W. STORY,
Committee.

DEAVERS.

The Newport Christian church and community, near Shenandoah, Va., was greatly saddened by the death of Mr. R. Gilbert Deavers. He was born September 11, 1875, and died April 9, 1938, making his age 64 years. His devoted wife, two sons, and nine grandchildren mourn his passing.

Brother Deavers was a man whom everyone respected and loved. He had been a member of the Newport Christian church for a number of years and had endeavored to live the Christian life as best as he could.

Let those who mourn be comforted to know their "God is not a God of the dead but of the living; and all live unto Him."—(Luke 20: 38.)

W. J. ANDES.

WELLS.

Robert Henry Wells, son of Clifton Wells, and Mabel Yarboro Wells, died at the Naval Hospital, Portsmouth, Va., March 26, 1938, at the age of nineteen years. In the latter part of 1937 Robert joined the navy. In January of this year he developed pneumonia from which he had recovered when a relapse came.

Besides his father he is survived by his grandfather, Deacon J. H. Yarboro, of Semora, N. C., and three sisters, Mrs. J. M. Mosley, Bracey, Va.; Mrs. J. T. Blick, Jr., Lawrenceville, Va.; and Mrs. J. E. Everette of Emporia, Va. He professed faith in Christ and united with the church several years ago.

C. E. NEWMAN.

PUGH.

Mrs. Alice Davidson Pugh was born October 23, 1890, and died February 6, 1938, in the Randolph County Hospital after a protracted illness. People admired her for her frankness and devotion to any cause she thought was right. Yet she was broad enough to allow everyone his own opinion. So far as the writer was able to ascertain, Sister Pugh was just what she claimed to be and nothing more. She had welded about her a family circle which was commendable. Yes, her children rise up and call her blessed. And regardless of what she was to others, to her children she was mother—the only mother they will ever have. They trusted her, loved her and will cherish her memory throughout their lives.

Her husband, Rev. John Q. Pugh, and the following children survive: John Q., Jr., and Howard, of Gibsonville; Mrs. James Gaddis, Asheboro; Frances, Muriel, Rachel, Virginia and David of the home; also two grandchildren survive.

Funeral services were conducted from Pleasant Cross Christian Church of which she had been a member for many years, by her pastor, assisted by Rev. Mr. Garner and Rev. M. A. Pollard. The large crowd and beautiful floral offering attest the esteem in which she was held. May the blessings of God be upon the bereft.

E. CARL BRADY.

PRICE.

In loving memory of Mrs. Nolie A. Price, whom God, in His infinite wisdom saw fit to remove from our midst on April 30, 1937, we, the members of the Holmes Bible Class of First Congregational-Christian Church, Richmond, Va., desire to express our devotion to her memory as a member of our class and church.

While knowing that the place she filled in her church, home and community will always be vacant, we believe that our loss is her divine gain and that she is now happy with the redeemed in God's mansion of glory. We shall sadly miss her kindly smile, her quiet manner, and her great and steady devotion to her church and Sunday school, since she was always ready to give of her time and means. Therefore, be it resolved:

First—that we submit to God's will, trusting in His great wisdom and loving kindness and mercy;

Second—that the memory of her life shall ever be an inspiration and encouragement to us all;

Third—that we extend anew to the bereaved family our deepest sympathy, and may their memory of their sainted dead be a blessed inspiration;

Fourth—that a copy of these resolutions be sent to her family, to "The Christian

Sun" for publication, and be made a part of our class minutes.

HOLMES BIBLE CLASS.

HOZIER.

When the death angel came and called for Arthur F. Hozier, on January 19, 1938, the First Christian Church of Norfolk, Va., lost one of its most loyal members and the Board of Deacons lost a friendly brother and wise counselor. Brother Hozier was one of the few who remembered the founder of our church and who had been faithful to the church during the greater part of its history of ninety years.

Therefore be it resolved:

1. That the Board of Deacons and First Christian Church record their sincere appreciation for the high type of Christian character and continuous loyalty of our friend;

2. That we pledge anew our loyalty to our church and the Christ which it represents and seek in every possible way to carry on the work which was so near to the heart of the deceased;

3. That we express to his widow, relatives, and friends our sincere sympathy and offer them the consolation of the Christian religion which has in it the hope of meeting Christian friends in the heavenly home;

4. That a copy of these resolutions be recorded in the minutes of the church, a copy be sent to the family, and a copy offered to "The Christian Sun," for publication.

W. J. THOMAS,
B. F. SPEIGHT,
Mrs. C. A. MARWITZ,
Mrs. A. L. BARRETT,
S. T. BALLARD,
J. M. JONES,
J. S. KAGEY,
B. F. MORGAN,
Committee.

WORLD'S YOUTH CONVENTION. (Continued from page 10.)

a mere vacation voyage for these travelers, but the beginning of one more adventure in the world friendship of Christian youth and youth's leaders. For the prime purpose of this July to September journey is to represent North America at the Tenth World's Christian Endeavor Convention.

That tour party is at the moment well nigh completed. Carroll M. Wright, superintendent of the travel department of the International Society of Christian Endeavor, announces that there are just a few more places to be had before the reservations have been filled. It would be well to wire Mr. Wright if you can be one of the North America delegation which take the boat on July 6, from Seattle to the islands Out There and Down Under.

Dr. Stanley B. Vandersall, secretary of the World's Christian Endeavor Union announces a fine preliminary program on the general Convention theme, "The Challenge of Christ to Youth—Follow Me!"

Among the Convention speakers will be E. Stanley Jones, Daniel A. Poling, Harry N. Holmes, and Jesse M. Bader.

ART IN THE CHURCH SINGING

By AUBREY C. TODD.

The Christian life has found one of its truest expressions in song and music. Great religious leaders have found an outlet for their innermost feelings in the medium of song. Take, for example, the many songs of Charles Wesley. More than likely, Wesley wrote the largest per cent of the hymns in the book you are using at the present time; and in them you can read something of the thought and feeling that was his. Or, for a better example, consider Martin Luther, who sang his way into the hearts of his fellowmen. His "Ein' Feste Burg ist unser Gott" will ever live as long as Christian people gather together in the spirit of Christ.

These songs have not lived merely because they were mediums of expressing great experiences. They live because we who sing them may also experience the feeling of him who wrote, and because they are means of developing ethical ideals in our own lives.

Responsibility of Selecting Songs.

If this be true, there rests a great responsibility upon Sunday school superintendents, Christian Endeavor leaders, ministers, and all others who choose songs to be used in the churches. Of course, the finding of appropriate hymns for different subjects and occasions requires considerable time. It is much easier to choose a few hymns after getting to the service. And then, too, it is much easier to sing the old familiar hymns than to learn new ones. Easy, yes; but is it fair?

May I present some of the dangers in choosing hymns? The first one, as I have pointed out above, is laziness. Another is the love of jazz. This disease, which has afflicted many of our small country churches, can be cured with a little bit of energy and effort on the part of the leaders in these churches. Another danger that is prevalent in many of our non-liturgical churches is singing just for the sake of singing, with no particular purpose or aim in mind.

Some Suggestions.

Now, a few suggestions. Use new hymns that express modern currents of thought and aspiration, especially along the lines of public service and social righteousness. Disregard those that contain outmoded ethical or theological beliefs. I have before me a book that has a pencil line drawn through the word "battle" in the line, "Christ will lead us in battle," and below it is written "goodness." I don't know who made the change or why he did it, but anyway it offers food for thought. Don't junk all the old gospel hymns. There are some good ones that should be hung onto. Do not make emotional appeal the first test. Tears do not always indicate a change of heart. Select music which fittingly expresses a worshipful spirit. It is difficult to meditate on the meaning of the hymn and to pat your foot at the same time.

These suggestions apply to small churches as well as large ones. Singing does not have to be elaborate to be effective; yet, it should be varied so as to meet the differing temperaments of the congregations. Simple chants and chorales may add a great deal to a worship service. Choral responses to prayers and Scripture readings find a place in most humble surroundings.

Together let us endeavor to make our singing broader, more inclusive in spirit, reverent in tone, and pointing toward the new day. "Sing unto the Lord a new song"—(Psalm 149:1). "Let the people praise Thee, O God"—(Psalm 67:3).

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Mrs B F Frank

The Churchmanship for Our Day

By CHARLES EMERSON BURTON, D. D.

The characteristics of our day stand out boldly on the background of the past. One who was a youth fifty years ago has the background if he is not too busy to look at it. There were no autos, no radios, no movies, no Sunday papers, no Sunday ball games, no Sunday entertainments.

The Church and the Sunday school competed with taking naps, taking walks, visiting friends, buggy riding, and the new pastime of bicycle riding.

In other words, the Church had the right of way on Sunday, and much more right of way than now on every other day of the week. Moreover men, women and children were not fagged out by the high geared activity and the high tension spirit of our day.

Against this earlier day just see what the Church must contend with now. It is not necessary to elaborate. As someone has said, "The soul of America is gas; its god the million-voiced motor." And another, "For no particular purpose we are mostly going from nowhere to nowhere." Ours is a magnificent day; ours is a terrific day. Whoever or whatever would live in our day must gear himself or itself to its speed and power. The Church must shout for a hearing. To make the spirit of love dominant in the hearts of individuals and of society the Church must force its way in the space already over-occupied.

The churchmanship of our day must match the workmanship of our day. Consider the workmanship which makes an automobile or an airplane safe, not to mention the workmanship in scientific laboratories which delve into the secrets of the universe.

First of all there must be a spirit to match the demand—a dynamic spirit which flings aside all feeling of defeatism, the confidence of being in the right, the determination to win in the name of God, the faith that is the victory.

About this spirit must be gathered all the resources of the Church; the resources which abide in the persons who make it up and may be in its membership; the resources which abide in their possession of personal talent and of financial ability. The Church must face all the tasks that the Church needs to do with determination to do them; it must face all these tasks with a purpose of putting at work every individual professing allegiance to it.

This calls for perfection of organization—one that will stand the test. Think of the test through which the automobile must go on the testing field. Let the Church be submitted by its own wish to such tests. Let it perfect its organization. Let it train its leadership. Let it enlist its personnel. Let it formulate its program. Let it heed the command of its great leader, Jesus Christ.—Advance.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Born to Rev. and Mrs. Robert A. Whitten, in the Memorial Hospital, Winchester, Va., April 25th, a daughter, who has been given the name Mary Ruth. Both mother and baby are doing nicely.

Mrs. C. H. Rowland and children wish the Church to know that they greatly appreciate the kindness of the Greensboro (N. C.) church to Dr. Rowland through his long illness, and to them at the time of his death.

Dr. W. C. Wicker, who was ill so long last year, has been able to meet his college classes at Elon all this year, and feels that he is on the road to complete recovery. His many friends rejoice with him.

If there is any doubt in your mind about your subscription to this paper, just turn to the front page and read your label. It may be that you will want to send your renewal right away. There are several who should.

Sunday School Conventions will soon be meeting. Secretaries had better be getting things ready so reports can be made easily. Delegates should be elected, and dues sent in promptly. This should be our banner year for Sunday School Conventions.

Will your church have a vacation church school this year? The Board of Christian Education has on hand a number of good books and other material for the use of leaders in planning and conducting such schools. Write to 514 South Main Street, Norfolk, Va.

Rev. B. J. Earp writes the following: "Since the death of 'Miss Victoria of the Hills,' I wish to acknowledge receipt of two boxes of clothing from Apple's Chapel, one box from Pleasant Grove and one package from Rev. LeGrand Moody. Thanks to these friends for their kindness to the mountain people."

A thoughtful minister called at the office of the Board of Christian Education recently and got several Bibles to give to children in his churches. He had counted up those who are ten years old, and those who have become ten since the Bibles have become available. Each child received a Bible or New Testament last Sunday.

The books are available not only for ten-year-olds, but for all who need and will use the Book and who may not be able to get one for themselves.

The recent Convention passed many resolutions (but not so many as sometimes). Many of them are good resolutions. But none of them will succeed unless those responsible accept them in good faith and try to put them into effect. You will find many of them listed elsewhere in this paper. What will you and your church do about them?

About two-thirds of the Conference year has passed. It is a good time to check up and see what the report will probably be. With some concerted effort it may be possible to add many new members, pay up all bills, and meet Conference Apportionments in full. Those who wait until fall to give this matter thought will likely be disappointed.

One of our fine, cooperative churches is Bethlehem Church in Eastern Virginia. On last Sunday morning the Willing Workers Missionary Society, under the direction of Miss Ruby Piland and Mrs. Moore, conducted the closing service for the Sunday school. Mr. C. F. Savage is the superintendent of this school. A fitting climax for the day was the message brought by the pastor, Rev. R. E. Brittle, at the evening worship service.

In Birmingham, Ala., on Friday, April 29, 1938, the Methodist Episcopal Church, South, voted to merge with the Methodist Episcopal Church, and the Methodist Protestant Church. The new Methodist Church will have about eight million members. It seems that when Congregational and Christian Churches began the merger they really started something. There are real difficulties to be overcome, but the Kingdom moves forward when Christians come together in cooperative work.

The young people in a little church on Main Street of a certain city are interested in being among those who spend a week at Elon College in June. In order to have the needed cash they have written a little play which they will present along with several other things on Friday night of next week. In doing this they learn to write and to give entertainments, they add to the social life of their church, and they make the world know that they mean business about this matter of religion. "Go thou and do likewise."

HON. J. O. ATKINSON, JR.

Elon College is proud to present one of her alumni as a candidate for the United States Congress. Certain friends and Democratic forces in the Sixth Congressional District of North Carolina have selected James Oscar Atkinson, Jr., as their candidate for Congress. Mr. Atkinson is the son of our honored and esteemed Mission Secretary, Dr. J. O. Atkinson, Sr.

Mr. Atkinson, though young in years, is mature in experience. He is a graduate of Elon College, took his law course at Harvard University and the University of North Carolina. Since receiving his law degree, he has practiced in Greensboro. Through faithfulness, efficiency, and skill, he has built for himself a worthy place in the hearts of his fellow citizens and a good patronage in his chosen profession. For a number of years he has served as County Chairman for his party in the County of Guilford. Because of his wisdom and achievements in this responsible position, his friends covet for him a position of greater trust and higher service. Any effort in his behalf will be greatly appreciated by Mr. Atkinson and his friends who are supporting him in this worthy undertaking.

On June 4th, the electorate of his District will select a nominee to place on the regular ballot in the fall election. Those who are interested in Elon College and in good government will wish for our alumnus and friend, J. O. Atkinson, Jr., victory in the primary to nominate and in the campaign to elect.

REIDSVILLE CHURCH NEWS.

The Reidsville Church closed one of the greatest revival meetings on Easter Sunday night that has ever been held in the history of the church. Over three hundred church members and sinners found their way to the altar, seeking a change of heart.

The auditorium, annex, and balcony of the church were filled each night. On the last night over a thousand people crowded into the church and several were turned away, not able to get in. Over fifty have already united with the church during this conference year. Many more are coming in later.

Truly these are great days when people are hungering for real gospel messages. Jesus said, "If I be lifted up, I will draw all men unto me." The great need of today is to lift up Christ.

Rev. J. P. Trueblood, of Hertford, N. C., did the preaching during this meeting and the pastor had charge of the singing and personal work. A

group of men and ladies met each evening before service for prayer.

God is blessing in a great way every department of our church. Over five hundred were present in Sunday school. We are praying that this year will be one of the greatest of soul winning in the history of our denomination; and I am sure that it can if every minister and church can have a great desire in their hearts for the lost to be brought to Christ.

"Woe unto them that are at ease in Zion."—(Amos 6:1.)

J. L. NEESE,
Pastor.

MOTHER'S DAY AT ROSEMONT.

Rosemont Church enjoyed a very delightful Mother's Day. On the Sunday before, our pastor suggested that members of the Garden Club, and others who enjoyed the arranging of flowers in memory of mothers who had passed away, or in honor of mothers who were living. The response to this suggestion was generous, and twenty-three beautiful arrangements adorned the chancel, and our church became a veritable garden of flowers and sweet memories. All enjoyed the beauty of the lovely roses, peonies, Sweet Williams, snap dragons, etc., and the mothers and grandmothers present were much pleased with the kind and thoughtful remembrances.

The pastor, Rev. J. F. Morgan, preached in the morning on the topic, "What Mothers Can Do for Their Children," and at the evening service, the pastor of the Craddock Methodist Church, who was exchanging pulpits with Mr. Morgan, preached an inspiring sermon.

Special music, appropriate to the day, was furnished by the choir.

MRS. M. A. HEDLY.

THE CONTRIBUTION OF CHRISTIANITY.

It is indeed a great pleasure for me to speak on this momentous occasion. It is my happy lot to represent the strongest tie that binds the human race together; namely religion.

Since I am a Christian and speaking for the Christian forces of our city, I, therefore, claim to represent not only religion, but the religion which embraces the highest and best in the whole of human life. The Christian religion has been at the very heart of cultural advancement. It is the backbone of democracy. Social conditions always improve where Christianity is embraced. Law and order prevail where Christ is revered. The very foundation of modern education, especially American education,

is the Christian Church. Music never reached its own, or anything like attained the height it now enjoys until the Christian religion made its imprint upon. The printing press was conceived and brought forth for the purpose of printing and distributing the Christian Bible.

Down through the ages Christ and His Church has stood out in leading men upward. He is still bidding for man's loyalty. He will lead our civilization to higher planes if we will follow Him as loyally in the light which we have as our forefathers did in their way.

As we make this initial broadcast, it is fitting that we have representatives of state, education, medicine, the press, religion, and music. All these have their part in every well-rounded society. It should continue to be in the broadcasting system of this station.

I could hope for you a prosperous ministry for this portion of our state. May you render a service that is needed to bless mankind. Most of all, may power, light and love, which comes from Christ radiate through this station until it shall enlighten every darkened home and cheer each saddened heart. Since the radio is becoming such a prominent factor in our civilization, it is to be hoped that WRNL will continue to shed forth such light and the same spirit which it sends forth to bless others will be returned unto you. In conclusion, I must congratulate Dr. Bryan and his colleagues in this undertaking.

J. E. McCAULEY.

* * *

NOTE: Sometime ago this article was given in a radio broadcast by Rev. J. C. McCauley, who is pastor of our Christian Church in Richmond, Va. On the same program were: Mayor Bright; Dr. W. T. Sanger, President of the Medical College of Virginia; Dr. W. F. Boatwright, President of the University of Richmond; Mr. W. S. Freeman, Editor of the *News Leader*; and Dr. John Stuart Bryan, President of William and Mary College, and Publisher of the *News Leader*. Editor.

FIFTIETH ANNIVERSARY OF ORDINATION.

Dr. Clarence A. Vincent, of the Community Church, at Miami Shores, on May 2nd, celebrated the fiftieth anniversary of his ordination to the Christian ministry. A very happy party helped Dr. and Mrs. Vincent to celebrate this significant event. Dr. Vincent began in the ministry of the Freewill Baptist denomination, but early transferred to the Congrega-

tional fellowship and in that fellowship has served significant churches. He has been pastor at Sandusky, Ohio; Galesburg, Ill.; Boston, Mass.; Washington, D. C.; and Winter Park, Fla. In the latter church he was pastor for a number of years and entered most heartily into the fellowship of the conference. He has always been a big brother to his brother ministers, especially to the younger men, who have appreciated his interest and his help. Through his contacts and through his writing, he has come to be known by a host of people and all will heartily congratulate him and also Mrs. Vincent on this fiftieth anniversary. Dr. Vincent is doing a vigorous piece of work as pastor of this young church in a suburb of Miami.

WHY SOME MINISTERS FAIL.

It is of high importance to the divine purpose that the minister should be inviolate. Many good men and true have watched their work for the Kingdom of God suffer, seen their ideals—which they had in the springtime of youth—shattered and had high hopes blighted, in the van of intellectual or religious progress by the difficulty of distinguishing between what they consider their first duty as a minister of the Gospel.

Many ministers know the cause of a broken spirit and profaned duty. They know the cause and the remedy; yet, dare not allow anything to violate the whims of wife or friends. These demands upon their time—which should be given to God—have grown to be the bulwark of safety, they think to "get by" with a good sermon as the substitute for personal work. I Timothy 5:8 is sometimes found to be a great source of joy to these men of God. But there is a greater One who speaks in Matthew 10:37. This they ought to do, and not leave the other undone.

If some ministers are called to an important conference, they must first get the consent of their wives. The wife may have other plans. It matters little if her plans are in opposition to the work of the Church. They are *her* plans. The parishoners have learned long since never to call the minister except in case of serious sickness or death. They have become reconciled to the weekly or monthly sermon as the only spiritual consolation they may expect.

Pity the poor minister whose violated purpose for the Kingdom has come before the Throne as "neither hot or cold." He has compromised his soul. He fears the wrath of wife and family more than the wrath of God.

ROY D. COULTER.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE REASON FOR RADIANCE.

Some people think the Christian religion is effective only when the emotions are stirred with joy, when the countenance is radiant. Radiance is excellent, but it is not all of religion.

The Gospel writers tell of one occasion when the countenance of Jesus became radiant, and his garments reflected only white. He was with three of the disciples on the mountain where they had gone for prayer. It was while He prayed that the experience of the radiant heart came. Moses and Elijah, the Law and the Prophets, were very real to Him then. Jesus was in the realm of spirit. When Peter began talking to keep from thinking, he said:

"It is good to be here. I like to stay here. This is marvelous. Let's build tabernacles and stay here."

When he got through chattering and looked at the real situation he saw no one but Jesus. The radiance had both blinded him and illumined his vision. The radiance made him forget the rest of the world. His religion brought so much joy that he wanted to keep it always, and keep it to himself.

But the radiant heart of Jesus sent him back down the hill to where a distressed father watched a hopeless boy wallow in the dirt and foam at the mouth while helpless disciples wondered why they could not cure the lad. The reason for radiance is to illumine the path of people who travel towards eternity. The radiant souls will find its work in those places where people have fits.

Christian people go into the church to learn of the Law and the Prophets and to find fellowship with Jesus in order that when they come into contact with those who know not the Lord they may be witnesses to His grace and power. The radiance is not alone for those who feel it, but also for those who need it. Without this radiance the world will continue to have spasms and even the disciples of Jesus will stand by helpless.

This crazy world in which we live needs desperately the radiance of those who know Jesus in the power of His spirit. The sick must be healed. The distressed must be helped. The hungry must be fed. The crippled must be made well. Society must be transformed. The gods of Pleasure and Profit must be dethroned. Before this writhing world the Church seems to stand helpless. But it is not. In the midst is One whose radiance can restore the joy and power of the Church and fit it for the work which must be done.

The radiance of religion is not merely to be enjoyed, it is to be used in healing the world-tragedy of our day.

The religion of Jesus may have originated in the closet or on the mountain top, but it expressed itself in the market place, or wherever there was human need. If our religion succeeds only in making us feel good it is not the religion of Jesus.

QUITTING THE PULPIT.

When should a minister quit the pulpit? For many this question has little importance, but to some of us it is very vital. For many centuries the ministry has stood out in the minds of men as being different from other professions or lines of work. It is generally believed that those who preach are in some very definite sense called of God to perform that special work for him. Like a preacher of old the minister can say, "Woe is me if I preach not the gospel." Once in the pulpit, when should one leave?

The most obvious answer is: "When the message is delivered." Mean little boys have often thought that the minister could quit a particular sermon long before he did (and some very wise men have agreed). Churches have been sure that it would be well for the pastor to move to another field while the preacher struggled for new thoughts to give those who were wondering when he would move. But this does not go to the heart of the topic. When should a man give up the ministry and do something else?

Some six years ago the Southern Convention laid its hands on one of its best pulpit orators and evangelistic pastors and put him at the head of its college. At its recent session the Convention voted to take from the pulpit another of its ministers and put him into promotional work. Does the Convention have the right to do this kind of thing? Should a minister heed such a call? It is the opinion of this writer that these questions deserve more serious consideration than they sometimes get. Back of every Convention vote in matters of this kind should be very serious thought. And the Convention membership should not be shocked if the man in question should say "No" to the call of the Convention and remain in the pulpit which he loves. On the other hand there may be a work worthy of a minister. The pulpit is not the only place to preach, although it is doubtless the best.

It must be difficult for men who have been in the ministry for many years to retire. Preaching is fascinating and richly rewarding in the realm of the soul. To quit with no hope of beginning again must not be easy. And yet the time comes when that must be done. Younger men take the places of the older, and the world moves on. When should a minister retire from the pulpit ministry? Who is wise enough to say?

Doubtless the most difficult retirement of all is when one finds that he cannot measure up to the high standards of the high calling of God in Christ Jesus. But even in this there must be some reward. The willingness to enter into the sacred profession surely does something to the soul. There is joy in seeing the work go on under the leadership of more capable hands. But how is one to know when his labors are ended in pulpit ministry? Here are unanswered questions worthy of sincere search for truth.

F. C. L.

PERSONAL DEVOTION

By GEORGE M. GIBSON.

In the paradox of spiritual life there is a principle of spontaneity, and a principle of discipline. This we see illustrated in many ways in nature and in life. On the one hand, freedom; on the other, control. The freedom of the winds that blow where they list; and the rigid controls of natural law.

The genius of Protestantism has specialized in spiritual spontaneity. Crying, Every man his own priest, it rebelled against stiff formality and tyrannical ecclesiastical control. Pleading, Every man has a right to worship God according to the dictates of his own conscience, Protestantism challenged systems of thought and of government. It has produced great seers and mystics who have made manifest in all their works how deeply legitimate is the principle of spontaneity in things of faith.

But, just because the deepest reality is paradoxical, when one of its aspects is emphasized to the neglect of others, such overemphasis leads to its own defeat.

Thus our vaunted freedom of spiritual life, too often neglecting the nature of reality itself and the character of God, turns itself ultimately into slavery. Those most loudly crying liberty, are most deeply enslaved to their own boredom. And since it is freedom of self, rather than the freedom of God which is sought, divinity becomes obscured.

It is nothing very original to observe that our times suffer from a sense of the unreality of spiritual things. The modern mood has seen God as the product of man's own imagination, or the picture of his best aspirations. To continue to think of him as the Great original, the Creator of nature and man, in a psychological time, was to brand oneself a relic of medievalism. And we might have continued in this mood had the mood produced results of inner peace the soul requires.

But even mingled with our most arrogant claims for man-supremacy and our arguments for his native right to be free, we have lifted the cry for a vision of God. The modern soul as well as ancient souls requires to experience God as something other than itself. Life longs to see him as the Great Authority, and to meet him in obedience as the worthy and sufficient answer to human dilemmas.

And as we become the more deeply concerned with sensing the reality of God, we are proportionately indifferent to our "natural rights" to self-expression. Though still refusing to allow powers and principalities to interfere with that which is most sacred to us, we find, if we are earnest in the search, that we are humbly prepared to submit ourselves to the discipline inherent in the Christian profession.

Among all the interests of modern life, religion alone has been almost unique in claiming for itself a purely subjective area. The scientist, the artist, the social engineer, all are more and more bringing themselves to the objective mood. Personal opinion does not matter so much to the man of science. Convictions, prejudices, attitudes, and even personal rights, are all to be subjected to the objective search. What matter if one believes or wishes otherwise? Dynamite and poison will destroy.

What difference though a multitude decide against the truth, it is still true.

But in religion alone, we have vainly hoped to achieve spiritual life by ignoring its demands. There is contradiction in our very cry for liberty and self-expression. For readiness to hear the divine word is evidenced by self-submission to an order of truth not of our own making.

To use a much overworked word, there is a "technique" to the Christian life. It is simple and discoverable. To read the gospels, to merge one's self with the life of the beloved fellowship, to be constant in the prayerful-seeking attitude, reveals to us that the God-knowing life may never drift on flowery beds of ease. On the contrary, just as the scientist through discipline develops skill, as the engineer submits to the mathematics and techniques of his practical art, as the artist and musician give themselves over in subjection to the demands of their dream, so the searcher after God must find him on God's terms, and not on his own.

In that wonderful chapter in Hebrews that refers to "the chastenings of the Lord," Moffatt gives the meaning, "The discipline of the Lord." Contemporary distaste for the disciplinary aspects of the Christian life proves nothing but the distaste. The ego-centered soul of the times needs nothing more than rigorous submission to the life of prayer, of good works, and of fellowship duties humbly accepted and loyally discharged. Such discipline, though at first grievous to free souls, is later found benign. For through it the heart is prepared to hear the word of God, and the will made ready to accept.—Advance.

Cultivate within yourself thoughts that you know will increase your faith, courage, determination and other success-making qualities. Think right and you will act right, and just as you think right and act right you will be on the way to right results.

It is remarkable how a life that is ordinarily dull and unproductive can be changed by right thinking into a life of great and useful effort. Wrong results in your life are primarily produced by wrong thinking and the only way to annihilate wrong thoughts is to put right thoughts in their place. Wherever you are at this moment, there is an incomparably higher place for you.—Grenville Kleiser.

A man with nothing to do does far more strenuous "labor" than any other form of work. To be enforced to be idle is terribly difficult and even a small proportion of your day wasted is worse than working many hours overtime. But my greatest pity is for the man who dodges a job he knows he should do. He is a shirker; and boy! what punishment he takes . . . from himself.—E. R. Collcord.

The pleasantest things in the world are pleasant thoughts; and the great art of life is to have as many of them as possible.—Montaigne.

CONTRIBUTIONS

SUFFOLK LETTER.

I am in bed at Lakeview Hospital, but am improving and can walk a few steps each day. I expect to leave the hospital next week and will be compelled to continue the "rest cure" for several weeks, probably months. It may interest those who read this "Letter" to know something about an experience I had the night I became ill. About nine o'clock while reading the 42nd Psalm, the 5th verse struck me very clearly as a suitable text for my next Sunday sermon. These are the words of the text: "Why art thou cast down, O my soul? And why art thou disquieted within me? Hope thou in God, for I shall yet praise Him for the help of His countenance." I wrote an outline of a sermon which I expected to preach the following Sunday. I laid this upon my desk, went to my room, and retired, little dreaming that I would be awakened during the night by a serious illness, which would send me to the hospital and compel me to lay aside my work for a long period of rest. It is needless to say that I have not preached the sermon, but the point of interest to me, is the fitness of that text for my own use and experience.

Any man who has been working for years in a field as dear to him, as the Christian ministry is to me, will be "cast down and disquieted" when he faces the situation such as I have faced. It has not been easy for me to lay down the work I love with such devotion. I have found my chiefest joy in the work of the Christian ministry.

And facing these facts, as I have done, I have needed the spirit of the Psalmist as expressed in the words of this text. And when one may out of such an experience, say with the Psalmist, "Hope thou in God, for I shall yet praise Him for the help of His countenance," a great victory has been won. I hope some day to return to my pulpit and preach this sermon, which was born in the shadow of a great trial.

I am reciting this experience because I know that I am not alone in this affliction. Many others have faced experiences darker than mine, with a faith that did not waver, and a courage that did not fail. It is comforting to know, and encouraging to learn that God is all sufficient in every emergency. In sunshine and in shadow, in health and in sickness, in

joy and in sorrow, in work and in rest, God is our refuge and strength. We may wet our pillows with our tears of sorrow and disappointment, but they will be dried, when we catch the spirit of the words: "For I shall yet praise Him, for the help of His countenance."

I. W. JOHNSON.

UNITED PROMOTION.

The Southern Convention of Congregational and Christian Churches in its recent session in Portsmouth, Va., undertook to unify its promotional work. The various departments of the Convention at stated intervals have been doing their own promotional work without due consideration of other departments. It was the feeling upon the part of some that this system had developed a spirit of rivalry that was hindering rather than helping and that it would be a part of wisdom and indicative of progress if the Convention would create an office from which publicity materials, plans, programs and appeals might go to the church as a whole, giving each department its proper emphasis and allotted time. In order to effect this change, it seemed advisable to discontinue technically the Board of Education and the Board of Christian Education but in reality to continue the work of both boards in one organization. Consequently the Board of Christian Education was constituted. The Board of Christian Education was elected without regard to membership of the two previous boards. The membership of the new board is as follows: L. E. Smith, M. S. Poulson, H. S. Hardeastle, J. G. Truitt, Mrs. W. E. Wisseman, Joe French, and R. L. House.

The Convention, the Board of Missions, and the Board of Christian Education were authorized to determine and provide for the expense of the office constituted as "Unified Promotion." The Rev. F. C. Lester, pastor of the First Christian Church, Norfolk, Va., and editor of THE CHRISTIAN SUN was elected by the Convention as Secretary of Promotion for the Convention. The three boards charged with the responsibility of determining and providing expenses of the new office met in Durham, Monday, at 11 o'clock, to determine the financial requirements of this new undertaking.

The newly constituted Advisory

Board of the Convention, consisting of the President of the Convention, the President of Convention Boards, and the Presidents of the different conferences constituting the Convention, is charged with the responsibility, in cooperation with the Promotional Secretary, of outlining and directing the program of promotion within the Convention.

It is hoped that these new adventures undertaken will result in the proper emphasis upon all departments of the Convention and may secure entire cooperation on the part of all for the good of each individual department and of the work as a whole. Certainly we need to see the needs of every department of our church and to know that every department is essential to the whole, and to see that the church as a whole cannot move forward in parts but must progress together. It is a common law of life that the weak is dependent upon the strong, and the strong is under obligation to share with the weak. We have a great church with abundant resources. If we can have Christian cooperation and Christ-like service and sacrifice, nothing can hinder a forward movement along all lines.

Let no one be deceived. A perfect organization does not guarantee progress, particularly in matters of spiritual import. A perfect organization, however, is a long step on the road to success. If the organization be charged with an invincible spirit, achievements in high things are inevitable. A spirit—I mean the spirit of the Almighty—operates a good bit like electricity. Connections must be intact before power is transmitted. Organizations within the church must be in accord if they are to be charged by the spirit. We should look well to our own selves to make sure that the current is not broken when it strikes us. By giving our newly constituted office due consideration and our Secretary of United Promotion encouragement and sympathetic cooperation, we can accomplish something for our church that is really worthwhile.

"The Spirit Giveth Life."

L. E. SMITH.

MODERATE DRINKING.

It is surprising how pitifully weak the average human being is. Every drunkard starts out to be a moderate drinker, but fails—a conquered victim—in the pathway of this thing we call *habit*. It is a question whether there is such a thing as temperance where one undertakes to drink regularly. Alcohol is indeed king, a conquerer supreme, always has been, al-

ways will be. His very nature makes him so. The would-be moderate drinker boasts bravely that he can "drink or let it alone," but few there be who are ever able to prove that it can be done. In the days of our forefathers the decanter sat on the sideboard and a little toddy in the morning and maybe a little more in the evening was a common practice. But not so with the American of today. He must go "the whole hog or none," and that is usually the way he winds up (apologies to the hog).

People drink liquor because they want to feel different. They want to get a punch, a kick, a sensation, a liberation from something they don't like, a forgetfulness. They want to talk a little more freely (especially if it's a party), to be more companionable. Look in on such a gathering, as this writer had occasion to observe recently from the mezzanine of a fashionable hotel where the younger set was having a holiday dance. It was a gay party and easily became more so as the evening passed. Points of contact were more easily made, conversation was more liberal, although less sensible.

Something strange about the effect of alcohol on the human brain. It will make a silly talking fool out of even a sedate college president. It changes the spirit of a party from an evening of dignity and refinement to one of hilarious action both in word and deed. And the price the participants pay the next day! That "morning after the night before" feeling! The "hangover" that still hangs for two or three days! That stuffy feeling from excessive smoking and too many high-balls! The incapacity to concentrate, to coordinate the muscles and nerves and turn off work the next day. The inclination to say: "What a fool I was—I should have had better sense!"

The man who says, "I never drink enough to interfere with my work," doesn't know what he is talking about; that is, if he makes a practice of drinking regularly. A person is drunk to a certain extent after the first drink is taken. That is easily proven in automobile driving tests. That person, man or woman, who spends a "night out" and indulges even moderately is less capable of working efficiently the next day, all his or her arguments to the contrary notwithstanding. Alcohol just doesn't work that way.

This writer has had occasion during the past fifteen years to be brought into contact with men who drink, many of whom are now human derelicts beyond all hope of any possible salvage.

Alcohol causes strange psychological changes of which the drinker is wholly unaware. He or she who drinks may be sure that with the first glass queer changes begin to take place. A man or fine personality and quite companionable may become unbearably quarrelsome and a positive nuisance. Another, usually quiet and inoffensive, becomes a braggart and wants to start trouble. A woman who drinks (and they do these days) may become overbearing, arrogant, or sullen; or she may become suspicious of everybody, even her children and her husband. Women do not drink and smoke because they like the taste or have a natural inclination in that direction. Such is contrary to her refined nature. They indulge in both because they think it's smart, and because their gentlemen friends tell them it's perfectly all right.

It is easy to note in a cocktail party how sloppy and loud the language becomes and how reckless the behavior when everybody "lets go." Personalities as well as faces seem to disintegrate. Our country is facing a great social upheaval. This male and female drinking at the same bar presents a problem that this nation has never faced before. Such a condition has never existed before in this country. Fifty years ago respectable women never drank in public. It just wasn't done. Now the women must keep up with the men.

This intermingling of the sexes in saloons, dance halls, and even in cocktail parties in the home is bringing about strange changes in society. It is breaking down barriers that heretofore have stood the test of social intermingling. Some women drink to overcome their sex inhibitions. Without some stimulation they are too modest and reserved to be good sports and go along with the rest of the party. "Under the influence" they find it easy to "let go," and not so embarrassing. Their gentlemen friends, of course, encourage them.

Yes, the social drinking of today under state and federal protection and direction presents an ignoble experiment.

Another problem that confronts the nation is the giving of cocktail parties in homes where there are children. Whatever dad and mother do is all right regardless of what the Sunday school teacher or the physiology teacher in the week-day school may say. So long as they are reared under such environment and influence, what can be expected of the homes they themselves later establish? As is the home, so goes the nation.

S. M. SMITH.

APPLYING THE GOSPEL IN THE SOUTHERN CONVENTION.

During the last biennium of the Southern Convention a fine piece of work was done by the Social Relations Committee as is evidenced by their report and recommendations. We must continue to concern ourselves with the social application of the Gospel of Christ for the whole of life. "Faith without works is dead." Careful study and planning, individual consecration, and prayer must be given to this phase of our church work. Economic, political, and social relations have their religious implications. A healthy atmosphere and fruitful activity in these fields are as vital to abundant living as that of a deep and abiding religious experience.

During the present biennium your committee, composed of Revs. Carl R. Key, Geo. N. Edwards, W. T. Scott, D. J. Bowden, and Carl H. Voss, Dr. L. E. Smith and Dr. J. E. Rawles, urge that each member and each conference in the Convention place emphasis where emphasis is due in this sphere of activity. The Convention report will appear soon in the pages of THE CHRISTIAN SUN for your study and action. Please send regular reports on any social action that may take place in your community and conference to your committee chairman. Your committee will be glad to serve you in the field of Social Relations at any time which can be arranged. The application of the gospel to every-day life may be emphasized in addresses, sermons, forums, study groups and institutes. We would like to see each conference consider carefully all social issues in their fall sessions and take some action thereon. We recommend for study and use "The Social Action Magazine," published monthly by the Council for Social Action, 289 Fourth Avenue, New York City, at \$1.00 per year. "Study Packets" on several questions may be had from the same addresses at 25c each.

CARL R. KEY, *Chairman,*
Committee on Social Relations.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God; to feel that in spite of all his cunning and self confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour in Heaven who can be touched with the feeling of his infirmities.—*Charles Kingsley.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

FAITH THAT CONQUERS.

Although one under inspiration declared years ago, "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith," we have not yet achieved that victory. Every question and pronouncement as well as every person and program, of our time, are subjected to searching analysis, or put down with a question mark. We seem to have lost faith. This applies to standards of government, social attitudes, and the church. There comes this morning in the mails to thousands a printed letter calling on the women to "rebel," asking them to start a "rebellion" in their community against present price conditions and the conduct of affairs in government. This is no uncommon occurrence now. Capital and industry meet and rebel against the conditions to which capital is being subjected. Labor meets and calls for a rebellion against how labor is being treated. Races meet and call for a rebellion against present race relationships. A church group meets and calls for rebellion against other church groups. We seem to have lost faith all along the line. Moral and spiritual standards, that were seemingly well established and impregnable, no longer suffice and under the pressure of doubt and interrogation, that which was counted immoral and unspiritual are now accepted as moral and spiritual, or if not that then as important. We seem to have lost faith. This accounts in large measure for the great decrease in missionary giving, which was solely in faith for the wholly divine and unselfish task of preaching and revealing Jesus Christ and Him crucified as the one and all sufficient Saviour and Redeemer. We have substituted works for faith, forgetting the fact that even works that endure are the fruits of faith in God and His Son. James, "the practical," under inspiration wrote, "Faith without works is dead. Show me thy faith without thy works, and I will show thee my faith by my works." But even this practical man of the Book, and of our teaching, did not substitute works for faith, but related works to faith even as John, the beloved and the mystic, under inspiration wrote. "I (the Christ) am the vine, ye are the branches. Every branch in me that beareth not fruit He taketh away." Our works to endure and to fulfill the promise are to be related

to faith even as the branches are related to the vine.

The gospel of our Lord is still the power of God unto salvation and the greatest work in this world is that of sharing by and through faith, His love, His life, His gospel with others that through and by means of that sharing our own lives may bear fruit, not as a result of our work, but of our relationship through faith to Him, who said, "I have overcome the world." You and I, dear readers, cannot overcome the world, but our Lord has already overcome the world and we overcome through faith in Him and in His power to conquer. He has promised to be with us unto the end of the ages on condition that we, His followers, go forth to preach and to teach and thus share His gospel with a world that perishes without it.

J. O. A.

THE WHOLE PROGRAM.

Rev. W. Millard Stevens, pastor of our Union Christian Church, Route No. 2, Burlington, N. C., devotes the fourth and final page of his church bulletin for Worship Service, Sunday, May 8th, to what it seems to us he has fittingly called The Whole Program. We cannot give in THE CHRISTIAN SUN a reproduction of the page referred to, since it is done in such attractive manner, but the wording is as follows:

If You Were An Orphan, or your children were orphans, would it not be a gloriously blessed thing for someone to adequately support and equip the orphan's home—*For you.*

If You Were Young, with a bright mind, plastic and ready for the molding hand of Christian teachers, would it not be a gloriously blessed thing for someone to support Christian schools and colleges—*For you.*

If You Were Old, having spent your strength as a preacher of the Gospel, or the wife of a preacher, would it not be a gloriously blessed thing if someone provided adequate ministerial relief funds—*For you.*

If You Were Lost, unsaved, in some destitute part of the homeland, or in some foreign land, would it not be a gloriously blessed thing if someone sent a missionary your way to preach Jesus—*For you.*

If You Met Christ, walking your way, looking for those who help Him bless and save the world, would it not be a gloriously blessed thing if you

could say to Him, "Master all these things have I done—*For you.*"

All these things we can help to do by supporting the program of this Church.

If any of our pastors have presented the whole program of the church in a better form than that we would like to hear from them?

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 14, 1938.

Sunday Schools.

Youngsville, N. C.	\$ 2.00
Berea, Altamahaw, N. C.	8.00
Bethel, Elkton, Va.	3.00
Bethlehem, Suffolk, Va.	1.98
Big Oak, Eagle Springs, N. C. ..	2.16
Christian Light, Fuquay Springs, N. C.	.60
First, Portsmouth, Va.	5.13
Mayland, Broadway, Va.	1.00
Wake Chapel, Fuquay Springs, N. C.	5.52
Graham, N. C.	2.26
Bethlehem, Broadway, Va.	3.00
Biscoe, N. C.	.81

Total\$ 35.46

Individuals and Churches.

Pleasant Cross, Asheboro, N. C..\$	9.04
Suffolk, Va.	201.65
Palmyra, Edinburg, Va.	2.00
Burlington, N. C.	47.71
Berea, Altamahaw, N. C.	2.37
Newport News, Va.	170.00
Christian Light, Fuquay Springs, N. C.	1.75
Bethel, New Hill, N. C.	3.88
Ingram, Va.	5.00
First, Greensboro, N. C.	17.08
Mt. Zion, Mebane, N. C.	38.40
Bethel, Burlington, N. C.	12.85
Shiloh, Ramseur, N. C.	9.60
Mt. Olivet (G), March, Va.	4.33
Reidsville, N. C.	27.53
Henderson, N. C.	21.00
First, Richmond, Va.	54.00
Brown's Chapel, Spies, N. C. ...	5.15

Total\$ 633.34

Specials.

E. J. Cheatham, Franklinton, N. C.	\$ 19.00
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Total for week\$ 687.80

Previously acknowledged ... 12,822.07

Total since Sept. 1, 1937 ...\$ 13,509.87

Some of our churches, Newport News specifically among others; rejoice that their full apportionment for missions has been raised thus early in the year and now sent in to the Mission Secretary. It is a source of rejoicing to a church and a people when they can realize that through denial and faith in God they have reached a goal set for themselves or suggested to them by others who care and who have the interest of the kingdom at heart.

We deeply appreciate the offerings now coming in from churches and Sunday schools, consecrated and dedicated as they are to the divine and wholly unselfish task of sharing the Gospel of our Lord with a world hun-

gry for that Gospel, and waiting in darkness till it brings the light.

Gratefully,
J. O. ATKINSON,
Mission Secretary.

CHECKING THE CHURCH ROLLS.

It seems to me that every pastor will want to take a very definite interest in his church roll. He is the pastor of every man, woman, and child on that roll, as well as some others. He wishes to know exactly who is on the roll, where they live, and something of how they live. He will want to be able to know who of his members live in other places, and what their addresses are. These are facts vital to his ministry and usefulness as a pastor. He should be able to answer the question any day, certainly any month, as to how many members he has on his church roll.

Ordinarily speaking, there are three ways by which a church roll is diminished: (1) By death, and no one knows better than the pastor about the deaths. He should check those names and see that the record is correct there; (2) By letter of transfer, and although sometimes members join another church without asking for a letter, a church may include those in the letter of transfer group. No one knows better than a pastor who these are, and he should see that their names are properly checked; (3) Revision of the church roll, for in spite of all the vigilance, it will occur that there are occasionally names that must be stricken from the roll on a basis of revision; for instance, a person may leave the community and his address never be obtained. Eventually his name would come off the roll by old age and death if for no other reason.

In a certain sense, a name is never off the roll. Once it is put on the regular membership roll of the church he may join another church or die, yet his name shows on that roll. And anyone looking over a church roll centuries old should be able to find the names of all who ever united with that church. Their names are never off the record. Every church should keep a roll book, pages permanently bound together, so that every name will always be there. Cards in a card index file are fine for daily use, but in addition to them there should be a bound book of members on the church roll.

Brother pastor, check your church roll. See just how many you do actually have on it. Do not check them off, check them on! Do not erase them, find them. Do not blame them, bless them. Do not be proud of how many you have to check off, take your

joy out of seeing how many members there are in your church, and by some method or other, going after them. Certainly you will have to revise your roll. I have found it necessary, and you will, too; but let us take names off only when we *know* they belong off.

And now, what is your net gain in new members? That is the question to which we wish to give a ringing, joyous answer the next time our Southern Convention meets. What conference will show the best rate of net increase? What pastor will show the best net record of gain? And let us all seek to make that net gain in folks whose Christian lives count in the community and church. Any pastor seriously checking his church roll will find himself making pastoral calls that will count for the general betterment of his church.

JOHN G. TRUITT, *Chairman,*
Committee on Evangelism.

ATTENTION MISSIONARY SOCIETIES.

Last Call For Literature Packet Orders.

All orders for the literature packets for 1938-39 must be in the hands of the Convention Literature Superintendent by June 1st. If you have not already placed your orders please do so at once, sending them directly to Mrs. Carl R. Key, Holland, Va.

There are three packets available. One for women, at \$2.00; one for young people, at \$1.50; and one for juniors, at \$1.20. Each one contains copies of the home and foreign study books and many additional materials for a year's program. A splendid selection has been chosen for each group by Dr. John L. Lobingier, of the Department of World Fellowship, at Boston, Mass.

This is your last chance to avail yourselves of this opportunity. Only those packets which are ordered now will be delivered in the fall, and are to be paid for at that time.

MRS. CARL R. KEY,
Literature Sup't,
Women's Convention.

A REFRESHING AND HEROIC STORY FROM THE PEN OF OUR LATE LAMENTED W. W. STALEY.

[In these days of "relief" from individual effort and initiative the following record of one who lived a victorious life is exceedingly timely and will be appreciated and enjoyed by our family of "Christian Sun" readers. Dr. J. A. Hunter, formerly a professor in Elon College, presented it under the caption, "Selections From a Scrapbook," to the Daily Times News, of Burlington, N. C., May 6th, as follows: J. O. A.]

"The compiler of these articles has made a selection from which may serve a two-fold purpose—giving some

facts regarding the life of a man who meant much to Alamance County and possibly lending some encouragement to a young person whose ambitions far exceed the scope and size of the contents of his purse. This article was contributed by Dr. W. W. Staley, president of Elon College, to constitute one of the many auto-biographies listed in a volume entitled 'College Men Without Money.'

"I have been asked to tell why and how I worked my way through college. Because there was no other way to get through college, but to work through, gives the reason why.

"My father, John Tilmon Staley, was a school teacher. He died of typhoid fever at twenty-eight, when I was five. My mother married Archibald M. Cook three years after my father's death, and was the mother of eight children: three Staleys and five Cooks. At the close of the Civil War, emancipation left us nothing but land.

In 1886 my uncle, Lieut. J. N. H. Clendenin, proposed that if I would work with him on his farm he would send me to Dr. W. S. Long's school in Graham the next winter. I worked on the farm that summer and entered school January 17, 1867, and walked three miles to school that term.

At the end of that term, Dr. W. S. Long proposed to furnish me board, clothes and tuition, if I would live with him and provide wood, keep rooms in order, build fires, cultivate the garden, milk cows, feed horses, and cultivate a small crop in summer vacation. I accepted and entered his service in September, 1867. I hauled wood two miles, cut and placed the same in place for fourteen fires, swept school rooms and built fires; attended to horses, cows and garden; went to the country for feed, flour, meat and live beef and butchered it; cultivated vegetables, potatoes and corn in summer; did sundry errands for Dr. Long; and recited lessons when other duties did not prevent, and kept up with my classes.

"In 1869, I taught the Graham Public school and in the spring I entered the store of Col. A. C. McAlister in Company Shops (now Burlington) as clerk. In addition to my store duties, and with the consent of my employer, I attended to the morning express train and sale of tickets at 4 o'clock. My pay as clerk was board, laundry and \$10.00 per month; and I received \$10.00 per month for attending to the early morning express. At the end of the year Col. McAlister paid me \$5.00 per month more than he had promised.

"In the spring of 1871, I spent
(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

NEWS FROM INDIA.

Recently many young people throughout the Southeast have received a printed letter from Mr. and Mrs. R. A. Dudley, telling of the work they are doing in India. Mr. Dudley, while on furlough last summer, attended the summer conference in each of our southeaster states. His classes on World Friendship were different from the usual missions course—he did not burden us with statistics and other "dry" material, but succeeded in building up a healthy attitude in the minds of the young people who came to his classes toward the people of other nationalities and races.

Many of you will remember the pictures Mr. Dudley showed us of life in India, and also that money was contributed by some of the young peoples groups with which he might purchase films to use later. In this letter both Mr. and Mrs. Dudley speak of the value of "The King of Kings"—a moving picture—which they have shown many times since returning to India.

About their work Mrs. Dudley says: "There is a large boarding school for boys and girls on the compound; there are the village congregations and schools. Could you have been with us yesterday as we visited three village congregations, all from the lowest strata of Indian society, you would have been overwhelmed as I was afresh with the depth of degradation of ignorance, especially among the women. And yet, when in one congregation I saw the difference in one woman who, as a child, had studied only three years in school, it gave me hope for the future. Partly as the result of financial stringency and lack of steady supervision for the last few years, things have run down hill badly in some of the villages."

Mr. Dudley tells of the financial condition of the school. "Upon arriving it was immediately evident that the Boarding School was not making both ends meet. Under these circumstances, one can reduce expenses or increase income. We are trying to do both. At Christmas each child went out to raise two cents from sixteen persons. They raised \$35.00. The staff is trying to raise \$90.00 from Indian friends. In the meantime we have decreased the cost of feeding a child to about 80c a month. If this seems extravagant, I hasten to add we are studying the matter with a view to economy. Some of our Indian

workers in 50 schools are getting \$4.00 to \$5.00 a month, paid at the end of the year when grants come. It is not inspiring to contemplate the family circumstances of such people."

Mrs. Dudley makes one request—and all of us can do something about it, if we will. She says: "Will those of you who can and care to, collect used picture post cards, marked 'used picture post cards, of no commercial value'? You have no idea of the joy a pretty card gives a village child. We use them in various ways as incentives for regular attendance at Sunday school, etc. There is no limit to the number we can use."

Here is a project which every society can carry out in the way of foreign missions. Begin now saving—and asking your friends to save for you—any picture post cards you may receive. Dig up old Christmas and Birthday cards, Valentines and Mother's Day greetings. Ask the women's society in your church to save them for you. And when you have some ready, send them to R. A. Dudley, Aruppukottai, South India.

YOUTH AND THE HOMES OF TOMORROW.

CHRISTIAN ENDEAVOR TOPIC
FOR MAY 29, 1938.

SCRIPTURE: I John 4:19;
Deut. 6:6-9.

Daily Readings—

Monday—Laying a Good Foundation—II Tim. 1: 5-7.

Tuesday—Learning to Work Today—Luke 10: 38-42.

Wednesday—An Ancient Ideal—Prov. 31: 1-23.

Thursday—An Example of Noble Motherhood—Prov. 31: 24-31.

Friday—Dangers to Avoid—Prov. 30: 11-17.

Saturday—Home Influences That Jesus Felt—Luke 2: 40-52.

Some young people are giving thought to the home which shall be theirs tomorrow. Others are giving little attention to the importance of the future home life. The attitude with many is, "I am not studying marriage. I have too good a time like I am." The lack of preparation for marriage has, no doubt, caused much unhappiness among the homes of our land. Marriage should not be considered "A leap in the dark." The lack of forethought and consideration make it a leap from which many never recover.

Dr. G. Walter Fiske, of Oberlin,

concludes that whereas there is one divorce for every six or seven marriage licenses issued in the United States there is only one divorce to every hundred marriages among church-going families. The gospel of Jesus teaches the secret of successful marriage—respect for personality, consideration, forbearance, unselfishness. The homes of tomorrow will be the result of today's friendship, courtship, and marriage. John W. Eliot, a social worker, says that family life must be built on reverence: (1) Reverence for parents, (2) reverence of equals for each other, and (3) reverence for the young.

For Discussion—

1. How can the Church help to bring about reverence in the family?

2. Do the movie and novel patterns of "love at first sight" make a contribution to the permanent marriage? Why?

3. Loyalty has always been essential for happiness in wedlock. (Gen. 1: 24.)

4. Habits of self-control go far in guaranteeing the success of a home.

Low principles and cheap ideals should not be tolerated by young people.

Give unto your partner a life as clean as that which you expect to receive.

Suggested Hymns—

"Doxology."

"Faith of Our Fathers."

"What a Friend We Have in Jesus."

S. E. M.

"WORKERS' CONFERENCE PROGRAMS."

Workers' Conference Programs based on the use of leaflet messages is a plan for improving the effectiveness of meetings of church-school officers and teachers. The theme of each meeting is taken from an inspirational leaflet which is to be read in advance and forms the basis of discussion and action at the meeting. The six themes, which may be used in any desired order, are: If I Were a Teacher, Enlisting and Helping New Teachers, How Teachers Grow, Ways to Prepare for Better Leadership, The Price of Being a Leader, and Advance in Leadership Education. The price of this material is 10c, and it may be secured from the Department of Leadership Education, 14 Beacon Street, Boston, Mass.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SERVING THROUGH CHRISTIAN CITIZENSHIP.

LESSON VIII—MAY 22, 1938.

GOLDEN TEXT: *Thou shalt love thy neighbor as thyself.*—Mark 12:31.

LESSON: Mark 12:13-17, 28-34.

"Ganging Up" On the Master.

"Politics make strange bed-fellows"—thus goes an old saying. And so does opposition to Jesus. Here were the Pharisees and the Herodians, miles apart in their religious views and their attitudes toward the Roman government, coming together to trap Jesus. "And they send unto him certain of the Pharisees and of the Herodians, that they might catch him in talk." The Pharisees were the strict religious party, they demanded complete independence from Rome, and continually opposed taxes or tribute to Rome. The Herodians were a political party, who held their positions through the spoils system, and who naturally favored Roman rule and were willing to pay tribute to Rome. The forces of evil know how to organize against Jesus. It is high time that the forces of righteousness learned how to work together for a common cause. A divided church cannot hope to do much in a world of organized evil. And if people of all kinds can get together in a common cause of evil, certainly all kinds of people who are one in Christ ought to be able to get together in a common cause of righteousness.

A Little Blarney.

"Teacher, we know that thou art true, and carest not for any one; for thou regardest not the person of men, but teachest of a truth the way of God." It was a little blarney. They thought they would appeal to human vanity by giving Jesus some "soft soap." As a matter of fact they spoke the truth far better than they knew and they paid Jesus the highest compliment. Jesus hewed to the line and let the chips fall where they would. He never "drew his punches." He always spoke the truth, regardless of the rank or station of those to whom he spoke. He never toned down his message. He never soft-pedaled his teaching. He never showed any favoritism. He preached the truth in love. Ministers need not be foolhardy, but they do need to be fearless. There is always a temptation for a minister to preach what people want instead of what they need. There is always the temptation to avoid

themes that offend people especially if those people hold high positions in church, and give liberally. God needs men and women today who teach and preach the truth.

A Question With Dynamite.

"Is it lawful to give tribute to Cæsar, or not? Shall we give or shall we not give?" It was a dangerous question. If Jesus said it was lawful to give tribute he would be denounced as one who was in sympathy with Roman rule and would be branded as an oppressor of his people. If he said it was not lawful he would be branded as a rebel and a revolutionary. These men of diabolical cunning could not possibly have framed a more delicate and dangerous question.

An Answer With Power.

"But he knowing their hypocrisy said unto them. . . bring me a coin . . . whose image and superscription is this? And they said unto him Cæsar's." This man Jesus, what a keen and sensitive mind he had. How admirably he handled delicate and difficult questions. Now get the point of his answer. "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." The Pharisees and Herodians had asked him if they should "give" to Cæsar. Jesus answered that they should "render" or "pay." They were living willingly or unwillingly under Roman rule. They enjoyed certain benefits and privileges from that government. They, therefore, should be willing to pay for those privileges and that protection. The citizen of a country is under obligations to his country.

But when a man has discharged all his responsibilities as a citizen of his country he has not discharged all his responsibilities. Jesus adds some significant words to "Render unto Cæsar." "And unto God the things that are God's." His image and superscription is on us. Man is a citizen of a heavenly country, too. Man does not primarily give, he pays." A man is living an incomplete life if he does not recognize his relation to and his duty toward a Supreme Being, the one and only living God."

Another Hard Question.

"And one of the scribes came . . . and asked him "What commandment is first of all?" The rabbis counted no less than 613 commandments. Which among all these is the greatest or first in importance? The scribe might well have been puzzled, and quite sincere. And here again Jesus was "on the spot." Was the first commandment about sacrifice, about

a Sabbath law, about ceremony or ordinance, about circumcision, about some duty to God or to man? Come to think of it, it is a hard question.

Another Answer With Power.

The answer was immediately forthcoming. Without a moment's hesitation Jesus says "The first commandment is to love God with all one's being, soul, mind, body, heart and strength. God must be put first. But more—He must be loved. This is the first commandment. The love of God is the distinctive mark of his true worshippers. And for us at least that love of God has been made known through His Son Jesus Christ. Thou shalt love the Lord thy God as revealed in Jesus Christ first, and thou shalt love him with every fiber of thy being. He must be enthroned in our hearts and affections and wills and minds. This is the foundation of true religion.

But again Jesus adds another significant word. He gives a second commandment, which he himself says is like unto the first. "Thou shalt love thy neighbor as thyself." Than these two commandments there are none greater. Indeed as Jesus says in another place on these two commandments "hang all the law and the prophets"—they are the basis of every divine commandment and every prophetic utterance. And the two go together. A man cannot truly love God without loving his neighbor. Nor can he truly love his neighbor unless he loves God.

Look at the order in which Jesus put the objects of one's love. Love God first. Love one's neighbor. Love one's self. It is not wrong to love one's self. One ought to love himself. But love of self must not come before love of God, or go beyond love of neighbor. When one truly loves God he will have the same regard for others that he has for himself. This is just another way of stating the Golden Rule.

Not Far From the Kingdom.

The scribe readily saw the central significance of Jesus' answer. He saw quite clearly that Jesus had gone to the heart of the question. To love God with all one's heart and understanding and strength, and to love one's neighbor as one's self was much more important and fundamental than burnt offering and sacrifices. Right relationships with God and man are far more important than correctness of creed and ceremony.

"And Jesus said unto him "Thou art not far from the kingdom of God." Not far. But not in it. He

(Continued on page 15.)



MONDAY.

IN THE GARDEN.

"Did I not see thee in the garden with him?"—Jno. 18:26.

I am in the garden with Him this morning. It is the garden that God has given me. I am surrounded by flowers, evergreens, green trees of oranges and lemons loaded with their fruits, all hedged about with bogan-villa, California privet and strawberry guavas. My soul sings the song, "And the voice I hear, Falling on my ear; The Son of God discloses." And the melody which the Lord gives me is: Stay in that further and more beautiful garden with Him. One cannot walk in a garden and contemplate "How come," without bringing his soul in touch with God.

Prayer—Dear Lord, speak to me always and midst times of darkness or gloom enable me to keep my eyes fixed on Thee and to follow Thy voice. *Amen.*

TUESDAY.

A DAILY SURPRISE.

"The things which God hath prepared."—I Cor. 2:9-14.

Each day is a gift of something new—new thoughts, new experiences and new opportunities. This new day has been prepared for me. It is God's token of His care and affection. What will I do with it? It may be that I shall not understand all that happens in it. But I know that it is a part of God's great plan and that I must fit myself in that plan.

Prayer—Dear Father, our time is in Thy hands. We thank Thee for today's tokens of Thy love and care. We dedicate our lives to Thee afresh. May we do Thy will. *Amen.*

WEDNESDAY.

GOD AND I.

"Other foundations can no man lay."—I Cor. 10:15.

"I am only a plain man," said he, "dismayed by life's hundred's of puzzling questions, its disagreements and confusions, what am I to do? I

must take the cup of salvation of the Lord and drink. If I would be at peace, I must be always aware of God and make His Word my constant companion, comfort and counsel."

Prayer—O Lord, Thou who change not, midst all the overturnings and confusions of life, Thy will be done. *Amen.*

THURSDAY.

GOD THE ULTIMATE.

"I have planted, Apollas watered; but God gave the increase."—I Cor. 3:5.

It may be true that my hands have done much to make this garden. But that has been only my part in God's plan. Much that I do comes to naught. But one of the daily surprises is that the result, as unexpected and disappointing it may be, turns out for the better, and thus I renew my vows to Him who doeth all things well for them that love and serve Him.

Prayer—Dear Father, we know not Thy way, but we know Thee. And we trust Thee. Help us always to do our best. *Amen.*

FRIDAY.

THE SILENT MULTITUDE.

"And Mary kept all these things and pondered them in her heart."—Luke 2:19.

We are told of an incident in D. L. Moody's life when he was being serenaded at his home one evening, he and Mrs. Moody appeared on the porch and after he had spoken to them they called for a speech from Mrs. Moody. She merely replied, "He speaks for me."

We have heard very little about Mary the mother of Jesus, but how great! We have heard little about Mrs. Moody, but what a soul stay, we are told, she was to him. In this she represents the great multitude of saints in the world who seldom speak but whose lives are an inspiration to all who know them. Blessed is he whose ministry in the

pulpit speaks the heart-throbs of the thousands who think thereon.

Prayer—O God, the most of our work is done through the lives of others. May the silent hosts of Thy children speak effectually always for Thy kingdom. *Amen.*

SATURDAY.

LIFE'S FINGERBOARD.

"Ye shall be witnesses unto me."—Acts 1:8.

"Life is a panorama of folks passing by. No matter how lowly one may be, what he does and says points somewhere, and that token summons others to somewhere and to do something. Our task is to know that, and to see to it that our pointings are toward those values of goodness and godliness that turn the minds of others toward God.

Prayer—Our Father, we would be Thy witness, and witnesses of our Lord Jesus Christ. So dominate our lives that all we do and say may be that. *Amen.*

SUNDAY.

"DOMINUS, DOMINATE."

"Whatsoever he saith unto thee, do it."—John 2:5.

In other words Mary put every soul of that party under the influence and in submission and obedience to Him. The familiar word "Dominate" comes from the latin word "Dominus," meaning "Master," "Lordship," "Lord of all." "O Lord, be Lord. Master mine, Master me." So prayed an earnest Christian. "Do let the Lord be Lord." So the great preacher, F. B. Meyers enjoined his people constantly.

A God-ruled life—the greatest complement.

Prayer—Our Father, without Thy ruling in our lives, we make a mess of everything. Help us to put ourselves and our work always in Thy hands. Be Thou our Sovereign. In every act and thought, make us wholly Thine. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A DOOR IS OPENED.

By REV. VICTOR B. CHICOINE.

"A great door is opened unto me and there are many adversaries."—I Cor. 16:19.

This was no idle statement by Paul, but a literal fact. This letter to the Corinthians was written from Ephesus which had been the home of the great painter, Apellas. The great Temple of Diana which was there was named as one of the Seven Wonders of the ancient world. It had been 220 years in building and was a mass of shining marble. It was said to contain the image of the goddess which had come directly from the skies. In it also was a great treasure house where the nobles and nations stored their precious things. There was the great theatre, the largest in the Hellenic world, capable of containing 50,000 persons. And finally, there was the Stadium, or Race-course, where the gladiators fought and also men with beasts. It was a great city with many interests and here Paul felt he must stay because a great door of opportunity was open to him and to the Church.

The Church from her earliest beginnings has had her great moments of opportunity and on occasions has made great use of them. It happened when the world, sick of paganism, cried out: "Come and give us hope. We need a new inner light. There is no strength in the old gods. Come and help us!" And the Church went into that open door and began to dot the earth with chapels and churches with open doors. Then again the world cried out: "Come and heal us. Our bodies are full of sores. Our bones are broken. There is no health in us!" And the Church entered into that door and built hospitals around the world and sent out doctors and nurses to heal and to serve. And again the world cried out: "Come and help us for we are ignorant. We blunder daily. Oh, Church of God, give us knowledge lest we go down into the pit of death!" And again the Church entered into that wide open door and everywhere built schools and places of learning.

But new woes have come upon the world. Or, perhaps, one had better say that they are not new ones—but that they are old ones long ignored. Only now they have become so grievous, so sore, so open and running that they can no longer be overlooked.

I am not thinking of the Church as entering these open doors as a political organization either covertly or openly. I believe that would be a tragic mistake. But for the Church not to take her stand on the great moral issues and fail to enter into conflict with war, gambling, liquor, nationalism and all such, besides preaching the love of God as seen in Christ Jesus, would be utter and blind folly of the worst kind!

Of course, the Church can attempt to save herself from dust and confusion and build a great esoteric membership; erect greater buildings; hoard her wealth and let the world go by. Some have advised this and have tried that method. They have said: "Stay out of the troubles of the world. Do not enter into that province." They have said: "Let the Church have the open door. And let men and women come into the Church if they choose to do so that they may be made strong—but the Church must keep out of the world." And the result of all that is seen today in Russia and in Germany.

A church that merely looks at life, no matter with how much sympathy, or how great a philosophy, or how great a righteous indignation—but only looks—is a dying church! Nothing can save the Church that merely looks on. It is the entering Church that will continue as the living, creative, saving Church. The Church has been at her best, done her greatest work, called into her fellowship the boldest spirits when she has had the missionary mind of Christ upon her. Charles Silvester Horne once said: "Churches will survive the mistakes they make in trying to help their fellows; what they will not survive is the attitude of detachment when the destinies of people are in the balance."

Our Lord was accused by His enemies of entering into many places. The evidence is that He did enter into places where they who condemned Him did not and would not enter. But the centuries have sloughed off the false evidence and that early condemnation has all been changed. For we love Him today for the very things for which He was condemned! But that verdict of guilt by His own generation because He went into the highways and byways to save the souls of men, I believe, was one of the most crushing of all the burdens placed upon Jesus.

And the adversaries of which Paul speaks—where are they to be found? They are both within our ranks and without—and the greatest of our adversaries are within our ranks! Sin is out there in the world. Evil is rampant. Men and women are being crushed and slain. Youth is being used and then tossed aside like a sucked out orange skin. But sin, out in the world, can be faced and dealt with. Our greater danger is from within from an adversary called indifference! And how it is possible for anyone anywhere, and especially Christians, to be indifferent toward the ills and sins of the world as so many are today is difficult to understand. Can it be that the deeper emotions are dried up? Is it that they have lost faith in mankind? Is it possible that selfishness has so throttled them that they have no more interest in their fellowman? Is it that they think of the present struggle of humanity as only a glorified jungle existence—and if men and women go down, it is no more than what happened when the weaker animals perished ages ago?

But whatever the trouble is the Church can do nothing, absolutely nothing, unless the men and women who comprise her membership will let the spirit of God be manifest in them. Her greatness and effectiveness will not necessarily be increased through larger memberships; or more complete organization; or greater endowments; or polishing of ritual. But effectiveness will be increased through hosts of consecrated men and women in pew and pulpit making themselves felt in the daily life. Indifference must die!

And there is the adversary within our own ranks who will attempt to silence any prophetic utterance of the Church that interferes with any well paying business even if that business is a parasite of the worst kind. But the Church dare not preach, offer, give to the world anything less than what the world needs. I mean a religion toned down; a religion that overlooks the sins of one group and strikes hard at the sins of another group, will not be sufficient. I mean that we must be the kind of a Church that deals with an even hand toward those within the Church and those without. Of course the world at large will care no more for this than they did for the religion of the prophets, Amos, Hosea, Isaiah; or the religion, or way of life of our Lord—but the Church if it is to bear God's name without further shame can preach no less!

And there is also the adversary
(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Elon consolidated public school closed last week. It has been the custom for a number of years to give all the children in high school grades what we call a "high school picnic." The Christian Orphanage had twenty-five in the group. The school closed on Tuesday evening and on Thursday morning all the high school students started for Kimesville Lake, about fifteen miles away. The day was clear and cool and an ideal day for a picnic. The shore along the lake was dry and sandy. The man who owns the lake had about a dozen boats for rent. The children had a great time boat-riding and some of the boys went in swimming; but the weather was too cool for the girls and they were not brave enough to venture. The Superintendent of the orphanage went along as we had so many children in the group. The children had a very happy day and it was the decision of many of them that it was the best high school picnic we have had in a long time. It was one of the nicest behaved groups we have ever been with on a picnic. Nothing was said or done to marr the happiness of the occasion. We had no accident.

At the noon hour the lunch was spread on the long table in the grove and after thanks were returned for the bountiful spread everybody proceeded to satisfy their hunger. It is fine for young people to get together and have the association of one with another. It brings the community closer together and in a sweeter fellowship. We hope to have the pleasure of attending many more annual high school picnics.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 19, 1938.

Amount brought forward \$6,523.39

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Lebanon	\$ 1.00
Beulah	2.00
Youngsville	2.00
Hayes Chapel	3.00
Wentworth	12.18
Piney Plains	8.00
	\$ 28.18

N. C. & Va. Conference:

Belew Creek	\$ 1.80
Ingram	12.00
Mt. Zion, Tinnen Endowment Fund	11.50
	\$ 25.30

Western N. C. Conference:

Graham	\$ 1.00
Biscoe	1.04
Bennett	13.97

Ether	1.74
Flint Hill (M)	.40
Pleasant Hill	6.00
	\$ 24.15

Eastern Va. Conference:

Cypress Chapel	\$ 4.73
Wakefield	2.47
First, Portsmouth	9.90
Bethlehem	6.25
First, Norfolk	2.00
	\$ 25.35

Valley Va. Central Conference:

Bethlehem	\$ 3.70
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Ala. Conference:

Bethany	\$ 1.00
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Geo. & Ala. Conference:

Vanceville	\$ 1.00
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Special Offerings.

A. J. Morgan, support of	
Betty Morgan	\$ 20.00
Mr. May, support of children	5.00
Mr. & Mrs. Harold Barney	5.00

W. P. Perry, support of child	10.00
Mrs. Hines, support of children	10.00
Mr. May, support of children	5.00
W. K. Holt, Jr., Asheboro, N. C.	15.00
	\$ 70.00

Total for week \$ 178.68

Grand total \$6,702.07

"Our Lord's preaching, correct in every sense, furnishes an outstanding example of appropriateness. He repeated the truth first preached by John that the kingdom was "at hand," because that was still the fact. Since Pentecost the kingdom has been in existence. With this fact our preaching must agree."

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 1 John 3: 17. a Matt. 24: 1. b Luke 19: 44. c Luke 21: 7. d Deut. 28: 14.
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x8 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Marriages

SMITH - APPLE.

On Saturday, April 16, 1938, Miss Blanche Smith and Lester Apple were united in marriage in the First Christian Church of Reidsville, N. C. The vows were heard by Rev. J. L. Neese, pastor of the church, and former pastor of the bride. The couple were attended by Miss Esther Smith, sister of the bride, and Leslie Brown. The service was very simple and was witnessed by a few intimate friends.

The bride is the youngest daughter of Mrs. Adolphus Smith of McLeansville, N. C., and the late Mr. Smith. The groom is the only son of Mrs. Jesse Apple and the late Mr. Apple of Elon College, N. C. The happy couple are at home at Elon College, Route No. 1, where the groom is interested in farming. May God's richest blessings abide with the couple always.

J. L. NEESE.

In Memoriam

ROWLAND.

Whereas, Dr. C. H. Rowland was called to his higher and heavenly reward early on the morning of May 2nd, we, as his co-laborers and brethren in service, desire to record the following:

First—That in the passing of Dr. Rowland our Piedmont Ministerial Association has lost an invaluable member and one who was very loyal and faithful to the Associ-

ation during the years in which he was able to attend.

Secondly—That we, his ministerial brethren, have each lost a real friend, a very congenial associate and a brother in service.

Third—That we share with his family and other loved ones our regret at his going, and our gratitude for his great faith, his victorious life, and triumphant death.

THE PIEDMONT MINISTERIAL ASSOCIATION.

EDWARDS.

Miss Victoria Edwards, known to "The Christian Sun" family as "Victoria of the Hills," has been called to a richer reward than this world had to offer. She was born on August 19, 1903, and her body tenderly committed back to earth at the family cemetery near her home in Carroll County, Va., in sight of her church, Elk Spur, on Friday, April 22, 1938.

A service of appreciation for such a faithful, prayerful, consecrated life, such as she lived, was conducted in her church, while her slender body rested in front of the altar. Her pastor had charge of the service and was ably assisted by Rev. O. A. Elmore, of Elon College, N. C., a former pastor; Rev. C. D. Crouch, of the Moravin Church; and Rev. W. G. Hughes, pastor of the First Baptist Church of Hillsville, Va. Many friends were present to express a tribute of love to one who truly deserved it. Her body may sleep the long sleep of death, but the spirit of Victoria is still alive, and God grant that it may be the inspiration under the guidance of the greater Spirit, to stir many spirits into real activity for the Christ she so devotedly loved that not even the vilest could afford to doubt the future of her departed spirit. Most truly the psalmist was right: "Precious in the sight of the Lord is the death of his Saints."—(Ps. 116: 15.)

B. J. EARP.

STORY FROM THE PEN OF OUR LATE W. W. STALEY.

(Continued from page 9.)

four months more in the Graham school, and entered the sophomore class in Trinity College (N. C.), in September, 1871. I graduated from Trinity in June, 1874, in a class of thirteen.

"The first half year in Trinity I boarded myself by renting a room from a minister whose wife prepared meals for me and another young man who is now a distinguished judge.

"Two years and a half I boarded on credit with W. S. Bradshaw and his good wife.

"After I finished I paid for my board with interest, paid my tuition in full (though the college did not charge ministerial students), and made a donation of \$10.00 to the college. In addition to this I secured a \$100.00 subscription from each of the twelve members of our class to be paid in four equal annual installments after graduation.

"After leaving college I taught with Rev. D. A. Long and Judge B. F. Long in Graham, and preached as assistant pastor of New Providence

church till 1877, when I entered the University of Virginia.

"About the easiest task of my life was to work through college; and if I may make one remark, it would be that the danger of schools is to make education too easy. The armor used by Roman soldiers in camp exercises was twice the weight of that which they used in battle. This made battle easy as compared with drill. It seems to me that college life ought to develop human powers by double strain so as to prepare for life's big task. Hot-house methods cannot make men of greatest endurance and usefulness."

SUN'S PULPIT.

(Continued from page 12.)

within our ranks who thinks of the Church as a select group; and that Churches are in different grades. For them there are the Churches that minister especially to the down-and-outers; Churches that minister to the comfortable middle classes; and Churches that minister to only the cultured and wealthy groups and between each Church is a great gulf! But it does not take much imagination to picture the scorn that Jesus would have for that kind of an adversary, or that kind of a Church!

If only the present membership of the Church of Christ would today enter that great door of which Paul speaks—enter with higher commitments; holy ideals; would begin today to filter into every cranny and crevice of life with the Master's spirit, His attitude toward life, what a transformation would soon take place. And that is in the reach and power of the Church to do! We are not far from the Kingdom of God! But the distance to be traversed in spirit for some of us is such a long way off! And yet with the spirit right—we are so near to the Kingdom! and that distance can be traversed—must be traversed—because a great door is open before us!

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

admired. He gave mental assent. He was convinced. But he had not committed himself. Alas! how many there are who are so close to the Kingdom, and yet so far. If only we could yield ourselves, commit ourselves. If only we would obey instead of merely admiring Jesus.

A religion that never expresses itself in action is like a man of seemingly normal physique who is dumb or paralyzed. Expression is the ultimate test of reality.

INFORMATION SHEET SHOWING STATUS OF CONGREGATIONAL-CHRISTIAN CHURCHES ACCORDING TO STUDY MADE BY STATE SUPERINTENDENTS' COMMITTEE — 1938.
(Southern Convention.)

1. Listing of Units (churches or yokedfields) according to salary groupings (parsonages not included):	Churches W. N. C. (38)	Churches N. C. Va. (44)	Churches E. N. C. (48)	Churches E. Va. (44)	Churches Val. Va. (22)	Churches Total (196)
a) Number units paying \$0-\$300 cash per year	9	1	3	1	0	14
b) Number units paying \$301-\$999 cash per year	4	8	2	3	3	20
c) Number units paying \$1,000-\$1,500 cash per year	1	5	5	10	2	23
d) Number units paying \$1,501 and over per year	0	5	3	9	0	17
2. Number Churches in various Population groups:						
a) How many in open country	25	29	35	23	19	131
b) In villages under 2,500	8	5	6	9	2	30
c) In towns and cities of 2,501-25,000	3	5	5	2	1	16
d) In cities over 25,000	2	5	2	10	0	19
3. Number Churches in following Membership groups:						
a) Number with less than 50 members	14	3	11	8	4	40
b) Number with 51-100 members	13	10	16	10	7	56
c) Number with 101-250 members	10	17	18	11	11	67
d) Number with more than 251 members	1	14	3	15	0	33
4. Number Churches making additions to membership—1937:						
a) Number adding no members during 1937	15	7	19	7	4	52
b) Number adding from 1-10 by letter and confession	18	23	21	18	18	98
c) Number adding from 11-25 by letter and confession	5	11	8	13	0	37
d) Number adding from 26 up by letter and confession	0	3	0	6	0	9
5. Number Churches making contribution to benevolences during past year (includes missions also):						
a) Number giving nothing to benevolences and missions	6	5	8	2	0	21
b) Number giving \$1-\$25 to benevolences and missions	9	0	17	4	7	37
c) Number giving \$25-\$100 to benevolences and missions	21	11	11	12	11	66
d) Number giving over \$100 to benevolences and missions	2	28	12	26	4	72
6. Number Churches having services under following groups:						
a) Number having regular S. S. during most of year	34	41	40	41	20	176
b) Number having full time resident pastor	0	12	4	15	1	32
c) Number having half, quarter, or occasional service	38	32	44	29	21	164

Note—These figures taken from Southern Convention Annual (66)

Respectfully submitted,

WM. T. SCOTT,
117 West Forsyth Street,
Jacksonville, Florida.

April 14, 1938.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, MAY 26, 1938.

NUMBER 21.

Mrs B F Frank

12-1-38

SAYINGS: WISE AND OTHERWISE

A word fitly spoken is like apples of gold in pictures of silver.—Solomon.

Impossible is a word to be found only in the dictionary of fools.—Napoleon.

Are we all making liquor? Yes, we are in the business now.—P. E. Lindley, in this Paper.

If the Church does not work today there will be little chance to work tomorrow.—Editor.

All that many a man realizes on his investments is what a fool he has been.—Exchange.

Nothing is so nerve-racking as talking pleasantly to a man who is leading up to a request for a loan.—Exchange.

What an absurd thing it is to pass over all the valuable parts of a man, and fix our attention on his affirmatives.—Addison.

Great men are very apt to have great faults; and the faults appear the greater by their contrast with their excellencies.—C. Simmons.

It is better to hear the rebuke of the wise, than for a man to hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of the fool.—Ecclesiastes 7: 6.

Said the Farmer to the Druggist:
‘Now be sure an’ write plain on them bottles which is for the Jersey cow and which is for my wife. I don’t want nothing to happen to that Jersey cow.—Exchange.

I have not so great a struggle with my vices, great and numerous as they are, as I have with my impatience. My efforts are not absolutely useless; yet I have never been able to conquer this ferocious wild beast.—Calvin.

At the Sunday dinner the father criticized the sermon, the mother the organist, and the daughter the choir, but the little son brought the subject to a close when he said, ‘Dad, I think it was mighty good for a nickle.—Biblical Recorder.

To discover the moral quality of the universe, man must be vividly aware not only of those things which have time-space relations, but also of those values which transcend such relations. That discovery is possibly only through the cooperative endeavor of those who strive to utilize all potential capabilities of mankind. Toward this goal, science and religion are advancing hand in hand.—Kirtley F. Mather in ‘Science in Search of God.’

The person who is still able to think and to choose must never say that he is what he is, or that his life is what it is, because of something that happened in the past, or because of the environment in which he finds himself. He is what he is, and his life is what it is, because of the reactions he permits himself to cultivate toward past and present, and because of his attitude toward himself as a developing person.—Winfred Rhoades in ‘Advance.’

What about Dr. B? Is the Board going to be able to send him out to us? Our need of doctors in the North China Mission is more acute than it has ever been before and, as I intimate above, our Chinese doctors ought to be replaced by foreign, as the Chinese aren’t going to be able to carry on as they did before. Certainly they can’t take the responsibility; that can be carried only by a foreigner under the present circumstances.—One of our missionaries in China.

As the great-grandson of a Methodist preacher, the grandson of a Methodist steward, and now president of the Southern Baptist Convention, I wish to challenge Southern Methodist to go afield at the same time with Southern Baptists in a soul-winning campaign in 1939. If these two great groups of evangelical Christians will catch the spirit of Wesley and Whitfield, of Bunyan and Spurgeon, and preach the gospel in church and hall, in schoolhouses and brush arbors, in city streets and the open fields, God will give us a revival which will bring salvation to multiplied thousands and moral uplift which will banish to the moles and the bats the idols which are now entrenched in the Social Order.—Dr. John R. Sampey.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. O. A. Elmore has accepted a call to the Albemarle Congregational Church and expects to begin work there the first of June, so we have been informed.

His many friends will learn with deep regret of the death of Dr. S. T. A. Kent., of Paces, Va., who passed away this week, after an illness of almost four months.

Rev. and Mrs. Ward Fellows, of Columbia University, will do Student Summer Service in the pastorate of Rev. Roy D. Coulter in the Valley of Virginia, beginning this Saturday and continuing for two months.

Rev. O. D. Poythress, of the South Norfolk Christian Church, is to be the speaker on Home Coming Day the second Sunday in July at Ingram Christian Church. There will be services at eleven, two and eight o'clock.

News has come to THE CHRISTIAN SUN that the North Carolina and Virginia Sunday School and Christian Endeavor Convention will meet with the New Lebanon Church on June 9, and that the Pilgrim Fellowship will hold its annual service at the same place on the evening of June 8th.

Mr. A. S. Dunn was a pleasant visitor at our three mountain churches in Carroll County, Va., on May 15th, says the pastor, Rev. B. J. Earp. Mr. Earp also reports recent gifts to the mountains which include one box of clothing from the Junior C. E. Society, of Palm Street Church, Mrs. Lettie Lumley, superintendent; and one case of clothing from the Lynchburg Church.

ELON COLLEGE INVITES YOU.

The 48th annual commencement of Elon College will be held beginning Saturday, May 28th. The Dramatic Department will present a play Saturday, at 8:00 P. M.

The Baccalaureate services will be held Sunday at 11:30. Dr. John G. Truitt, pastor of the Suffolk Christian Church will preach the sermon. Pupils of the Music Department will give recitals Sunday afternoon at 4 o'clock. Sunday evening at 8 o'clock the Music Department will present "The Requiem," by Brahms. This will be a most attractive feature.

Monday will be Alumni Day. Rev. William Lasater McLeod will speak

at eleven o'clock. A picnic lunch will be served on the campus to all visitors. The business session of the Alumni Association will be held at three o'clock. President and Mrs. Smith will give a tea to the Alumni and visitors at five o'clock. The annual Alumni Address will be given Monday evening at seven o'clock by Mr. Roy Helms ('23). Following this address will be the annual Alumni Banquet, Dr. J. E. Rawls presiding.

Tuesday will be Commencement Day. Exercises begin at 10:30. There are seventy in the graduating class. Dr. Allan Knight Chalmers, pastor of Broadway Tabernacle, New York City, will deliver the address.

You are cordially invited to attend any and all exercises of the commencement.

L. E. SMITH.

PASTOR'S SCHOOL AND RURAL CHURCH INSTITUTE.

The twentieth annual session of the North Carolina Pastor's School and the fifth annual session of the Rural Church Institute will be held at Duke University, Durham, N. C., June 6-11, 1938. The institute will officially open Monday evening, June 6, at 8 P. M. with an address in Page Auditorium, Duke University. The daily schedule will start at 8 o'clock Tuesday morning, June 7, and continue until noon, Saturday, June 11.

Headquarters of the two institutes will be in the School of Religion Building, West Campus. A registration fee of \$1.00 will be charged. Students will room in the college dormitories without charge. Meals can be secured in the student dining room at the rate of 85c per day and in the faculty dining room at the rate of \$1.00 per day.

Courses and faculty members are as follows:

"The Enrichment of Home Life," by Mrs. Grace Sloan Overton, Ann Arbor, Mich.

"God in Modern Life," by Dr. N. C. McPherson, General Board of Christian Education, Nashville, Tenn.

"Program and Administration of Circuits," by Dr. J. Fisher Simpson, General Board of Christian Education, Nashville, Tenn.

"The World Mission of the Christian Religion," by Dr. H. P. Meyers, General Board of Missions, Nashville, Tenn.

"The Minister and Personality Problems," by Dr. Charles T. Holman, the Divinity School, University of Chicago, Chicago, Ill.

"The Spiritual Values of English Literature," by Dr. Edwin Mims, Vanderbilt University, Nashville, Tenn.

"The Program of the Country Church," by Mr. D. B. Walthall, Glade Spring, Va.

"The Church and the Rural South," by Dr. Arthur Raper, Commission on International Cooperation, Atlanta, Ga.

"Rebuilding Rural America," by Dr. M. A. Dawber, Home Missions Council, N. Y.

"Acts," by Dr. Gilbert T. Rowe, School of Religion, Duke University, Durham, N. C.

Special attention has been given to the preparation of new devotional material in the hope that all who attend will receive much inspiration.

The rural church forums will be led by Dr. Trela Collins, North Carolina Council of Churches, Durham, N. C.; Mr. H. N. Haines, College Station, Durham, N. C.; Dr. Paul L. Vogt, U. S. Department of Agriculture, Washington, D. C.; Rev. R. N. Hinnant, Micro, N. C.; and Dr. H. W. McLaughlin, Department of Country Church and Sunday School Extension, Presbyterian Church in the U. S., Richmond, Va.

Other speakers and leaders are: Dr. Chas. Clayton Morrison, Editor of *Christian Century*, Chicago, Ill.; Dr. E. G. Homrighausen, The Theological Seminary, Princeton, N. J.; Dr. Hornell Hart, Hartford Theological Seminary, Hartford, Conn.; Bishop Clare Purcell, Gadsden, Ala.

THORSBY INSTITUTE COMMENCEMENT.

Thorsby Institute, Thorsby, Ala., will close May 30th after nine months of work. On Friday night, May 27th, the senior class play, "Katy Did," will be presented. Saturday afternoon at 3 o'clock the senior music recital, under the direction of Miss Kathryn Foss, will be given. At 7:15 Saturday night the alumni senior party will take place at the home of H. L. Collins, T. I. '37. Sunday morning at 11 o'clock in the auditorium, Rev. James R. Clinton, D. D., of Philadelphia, Pa., will give the baccalaureate address. That night he will give at the Congregational Church a dramatic reading, "His Mother's Sermon," interspersed with songs. At 10:00 Monday morning the graduation exercises will take place. The two seniors who have ranked highest for three years will read essays at commencement. They are Martha Green, Leesburg, Ala., and Mary Christ, of Haynesville, Ala. Dr. Clinton will give the address. After the exercises there will be a community dinner on the school grounds.

RURAL WELFARE.

One committee of our Southern Convention, which is conspicuous for its absence, is a Committee on Rural Welfare. It is high time that the rural church be included in our Convention requirements. There has been a tendency to send the indifferent or poorly trained preacher to a country church, and this was justified on the ground that the man would never shine in a city. *That day has passed.* It was not wise ecclesiastical statesmanship which sent so many untrained and half-educated ministers into country churches and into smaller churches in the cities. We have paid a tragic price for that sort of administration. These churches now know the difference between good preaching and bad. They have lost their young people. Men and women on the farms are no longer content to listen to men who fail to stimulate interest and command intellectual respect. A turn of the dial on the radio at home will bring them in touch with some of the leading preachers in America.

There are many things which a minister may do in his public life; there is one thing which he must do. He *must* preach! No charm of personality, no administrative skill, no enthusiasm for community service can compensate for failure in the pulpit. There is a place for the social worker, or for the labor counsellor, who approaches his task in the spirit of Jesus. But when men leave the seminary to enter the Church *as preachers*, then the Church has a right to demand that they know how to preach. The day has passed in the country when we may tolerate the old time-worn complaint of the irritated layman, "He is a good man, but he can't preach." For such a man there is no room in the rural church. The good man who can't preach is seriously handicapped in a day when the mastery of the spoken word counts for so much. And it *does* count in the rural church.

R. D. COULTER.

A LAYMAN WRITES OF NEW PROGRAM.

I read in May 5th issue of THE CHRISTIAN SUN what Dr. Smith said about the five-point program for the church which was adopted by the Portsmouth Convention. These are all points of vital interest to the Church, and I sincerely hope that they will not suffer the same fate that many other forward programs have suffered.

Much has been said in recent years about the grouping of our small

churches into convenient groups and locating a pastor in the field. If this were done, many laymen believe, it would be an important factor in the solution of our rural church problems.

Of course, some of the groups would need some assistance from conference to support a pastor, but no doubt one could see more accomplished with the money used in the groups than the way it is being used now.

I have talked with a number of laymen about our rural church problems and all of them are of the opinion that the presence of the minister in the church community can do much in revitalizing the church.

Laymen and laywomen look upon the minister as their leader, and if the ministers is there to lead, we believe *the church will go forward.* We country people believe that until our churches are grouped and a minister is located in the field, the minister should spend a few days each month in the community doing pastoral work. His services are most needed among those people who are not regular attendants at church. We believe he should carry the gospel into the homes of those who do not belong to any church and do not attend any church.

Certainly we should all cooperate with our leader in this work. Then we shall soon be witnesses to the fact that the Spirit giveth life.

W. H. FREEMAN.

SOCIAL RELATIONS REPORT.

During the past biennium of the Convention, the Committee on Social Relations has sought to carry out its work in the following fields:

(A) Peace plebiscite. In cooperation with the national office of the Council for Social Action, the Committee urged the peace poll among the churches of the Southern Convention. The result of this poll has been most useful in stimulating further study, conference, and education among the churches;

(B) Duke Institute of International Relations. The committee is glad to report that ministers and laymen of our churches have attended the Duke Institute of International Relations during the last two sessions;

(C) Race relations. The biennium has seen a marked interest in promoting better race relations among the churches of this Convention. The women's missionary societies of North Carolina and Virginia each held a state-wide meeting in 1937, devoted to a study of the way in which local church societies might develop more interest and action in the field of

Christian race relations. Your chairman gave addresses at both of these gatherings. He also conducted a seminar on race relations in connection with the nation-wide conference on the religious education of adults, held at Lake Geneva, Wis., in the summer of 1936. Likewise, he helped to secure the adoption of an anti-lynching resolution by the North Carolina Council of Churches last January. The committee is cooperating with the State Commissions in both North Carolina and Virginia.

(D) The Junior R. O. T. C. During the past year your committee, through its chairman, has been seeking to get the churches and schools of North Carolina awake to the effort that is being made by the Federal Government to introduce junior units of the R. O. T. C. into the high schools of the state. As a result, both the North Carolina Council of Churches and the North Carolina Education Association took recent action protesting this effort to militarize the youth of the high schools. One unit had already been established at Wilmington when the matter was brought to the attention of the Council of Churches. Both public school and church agencies will keep vigilance to prevent the organization of any others in North Carolina.

(E) Rural life. During the past year, the mission study book of the Home Missions Council was devoted to a study of rural life. The social textbook, *Rural America*, was widely used in the churches of the Convention.

LEAKESVILLE MEMORIAL AND HOME COMING SERVICE.

The Leakesville Congregational-Christian Church in the Virginia Valley Conference will hold its ninth annual Memorial and Home Coming Service on the first Sunday in June. This service was instituted by our beloved Rev. A. W. Andes, in 1930, and has continued to grow in favor with the people and in influence for the church, and has been a great aid in the upkeep of the cemetery which adjoins the church yard. The occasion is an all day service, beginning with Sunday school at 10 o'clock and Memorial sermon at 11:00, with special selections by the choir and male and mixed quartets. The afternoon service is composed of short talks by visitors, congregational singing, quartets, and choir selections. Also a history of the church will be given. All friends, and especially former pastors, are cordially invited.

R. O. ROTHGEB,
Church Secretary.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CAN THE CHURCH WIN IN OUR DAY?

The world in which we live was not made for the Church of Jesus Christ. The Church does not fit into the scheme of thought of the politicians, big business, or labor leaders. Even the social life of this world has little place for a Christian Church.

Of course, there are individuals in every phase of the world's life who are devoutly Christian. But those who are planning for the war that is upon us and those who are preparing for the one that is about to be upon us are hardly to be classed as sincere followers of Him who said that all the Law and the Prophets center around love. And war in the realm of business can be almost as diabolical and deadly as war that is carried on with guns and hand-grenades. If one is to believe magazines, newspapers and Madam Gossip, the social life of the world is filled with fancy drinking, little dress, and plenty of free-love. The ideals of Jesus have difficulty in finding a place in our modern world.

But there is hope for the Church. It has seen darker days, and still lives. The prospects were not so good when twelve men gathered about Jesus in the hills of southern Syria and heard Him talk about beginning the Church. But Jesus was so certain about the success that He said even the gates of Hell would crumble before the power of the Church. After one of the twelve had committed suicide and the others had run away, things looked pretty dark, but Jesus called the eleven together and sent them out to win the **world**. He said they could do it, and they pretty nearly succeeded—probably would if they had not been murdered so quickly. Through the centuries there have been dark periods, and faint hearts have given up in despair. But the Church has gone on, for always there has arisen a Martin Luther, a John Wesley, or some one who really was in earnest about making the Church succeed.

In many communities over the earth today there are those who have not bowed the knee to the gods of Profit, Pleasure, War, or Wickedness. They are the salt of the earth. Their influence will save. The Church will live. It may be a very different Church from what it is now. There are possibilities of improvement. It may be weaker. But it will live. Many faint hearted may give up and quit. Deserters will be found all along the road. But the Church will move on towards ultimate victory.

Why so certain? Because Jesus Christ is still present in the affairs of this world. God has not deserted His people. The people may forget Him, but He never

forgets them. God is not merely the Creator of the earth; He is the Director. His spiritual grace will find some choice souls who can be depended upon to go the right way, even if it costs life. God is not a Dictator. He allows people to make their own choices. They may cut each others throats if they like. Nation may rise up against nation and destroy even civilization as we know it. God will let them. But in the long after-while somebody will again declare the Truth of God from some mountain top and the world will come back to worship. Always in the shadows is the mighty hand of the living God, and out of the shadows moves man towards the light of God's truth.

There may be considerable doubt about the Church of today winning the world. There are movements towards union and increased strength. There are strong voices ringing across the world bidding men follow the Christ. But there are many strident tones that distract attention. High powered salesmen for every ism known to man peddle their wares at every fireside. Selfishness, bedecked in garments of beauty, struts across the stage and bids the world follow. About half of the church members of America have followed, or at least they are supposed to have, for they are not seen at church where the sons of God meet together for counsel and worship. No, the Church may not win the world of today. But the Church will go on, and when the storm is over, the most fragrant flower to raise its face towards heaven and shine with radiant beauty will be the Church. Political states may be gone, pretty theories of economics may be in ruins, and the play places may be scattered to the four winds, but the Church will arise out of the debris more lovely than before, for only the real will arise.

A MESSAGE TO SUNDAY SCHOOLS.

For ten years this writer has shared in the work of the Board of Christian Education, which Board undertakes to aid the local Sunday schools and the Sunday school conventions. For a while we had a Secretary who visited the schools and helped with planning them. In later years there was no money available to render this service. An office secretary was all that could be afforded, and only part of my time could be given to the work. It has been a real joy to render the little service and to meet with many of you. It has grieved me that more could not be accomplished.

At the recent Southern Convention it was voted that someone should go in the field who would render service in the local churches and schools. This is the kind of service needed, and desired. It promises to be the needed stimulus for teachers, superintendents and pastors. It will make possible greater leadership for young people. Under the new arrangement the work sponsored by the Board of Christian Education will have a much better chance to be promoted.

But the sad side of the story still is that there appears to be not enough money with which to do the needed work. The Sunday school can help to change this by sending to the Sunday school conventions the amount of dues requested, or a little more if you are able to do so. The amount is not large in any case, but if all schools will just be careful to send in the total amount this will make it much more certain that the man can go into the field to work. Will you please check on this matter

and see that your school sends in its dues? Thank you very much. It is in this way that the forward step can be taken, and in this way you will express your approval of the action of the Southern Convention.

WHY DELEGATES?

Recently delegates have been elected to represent our churches at the General Council meeting at Beloit, Wis., on June 15-23, and soon delegates will be elected in the Sunday schools to attend the Sunday school conventions. Why all this talk and bother?

There is work to be done by larger groups that cannot be done by lesser ones. The denomination has educational and missionary work around the world that could not be carried on by any one church. The message of the denomination becomes vocal when her representatives come together to discuss Christianity as it is related to modern life. This kind of work cannot go on without the assembling of leaders.

This is the process of democracy. A Bishop or Pope might call together those to whom he wished to give a commission. There would need to be no delegates for this. But in our Church the delegates represent their people in a people's meeting. No one will give orders at Beloit. No one will say the last word on any matter. Many will discuss, and the multitudes will think and vote. The Council is a meeting of all the churches of the denomination to consider our common heritage and our united task. Every member of every church is supposed to be represented there. On the stage will be our men and women who preach, teach, and practice in the far places of the earth. They will be home to tell us of what goes on out there. Your delegate should hear them, counsel with them, and return to tell you how the rest of the family is doing around the earth.

If a delegate is absent the chain is broken. The messengers may speak, but there is no ear to hear and heart to interpret to those who elected the delegate who is absent. Unless every area of the Church is represented, the message at Beloit will be weakened and the churches back home will lose the much needed impetus of the Council.

All this is true of the Sunday school conventions. If you are a delegate, be sure to make an honest effort to represent those who elected you.

STUDYING OURSELVES.

On the last page of last week's paper were some very interesting facts and figures concerning our Southern Convention churches. They are worthy of some serious thought. A very hurried study will show such things as these:

One-half of our churches and pastorates pay their pastor less than a thousand dollars for a year's service. Not a big salary for the man of God. How can he give to the Church in money or service enough to inspire others to contribute largely?

Two-thirds of the churches are in the open country. Only nineteen are in cities of more than 25,000 people. We are a rural church in the Carolinas and Virginia. Our city churches may get lonesome, but if the country churches do their share the Church is safe.

One-half of the churches have fewer than 100 members. This making it impossible for the group to carry

on their work and give largely to missionary and benevolent causes. Only 33 churches have more than 250 members. We need more churches of this size, and must have them if we are to do our share of the world's work.

One-fourth of our churches received no new members during a full year. Another half received ten or fewer. Only nine went above 25 in increase. We are not working very hard at the main business of the Church, the winning of the world to the Christ and His Church.

Two-thirds of the churches gave less than \$100.00 per unit to benevolences and missions. At this rate our churches will not win the non-Christian world.

Only 32 churches have full-time resident pastor. Figures could likely be produced to show that these are the churches that had the largest increase in membership and gave the most to benevolences and missions.

This study, and similar ones, should not make us discouraged but should rather send us out with new enthusiasm to make our churches the kind that we want them to be.

PRAY FOR OUR MISSIONARIES.

Well trained men and women have been commissioned by our Church and sent as messengers of the Christ to needy places of the earth. Today many of them are in difficulties greater than we can imagine. They represent the Prince of Peace in a world at war. They preach honestly and sacrifice while nations practice selfishness and greed.

In China they are probably having the worst time, unless it is in Japan. An undeclared war is not only destroying property, closing schools, churches, and hospitals, but it is killing our people (not the missionaries) and breaking down the young faith that gave promise of fruitage. The armies have gone past many of our mission stations. The missionaries are bravely carrying on to the best of their ability. Often they are perplexed. They know not what to do. They are overworked. Death and destruction stare them in the face on every side. They need our prayers.

Pray for our missionaries. They are our companions in the work of the Lord. They are facing our difficulties for us. They give everything and pray often. Perhaps we can give more, and certainly we can bear them up to a throne of grace. They need our prayers, and they want our prayers. Pray for the missionaries. And if there is anything else you can do, follow the leading of the Great Spirit to whom you pray. But pray for our missionaries.

METHODISTS MOVE FORWARD.

With only a remarkably few dissenting votes the Southern Methodists voted recently to join with the Methodist Protestant and northern Methodist Church to form one great Methodist Church with some eight million members. Many of us believe that this is a great step towards making real the prayer of Him who prayed that His followers should all be one, be as united as Jesus and God the Father were united.

There are many problems yet to be solved by our Methodist friends. But they can and doubtless will find a way. God bless them as they try.

F. C. L.

CONTRIBUTIONS

SUFFOLK LETTER.

For the first time in ten weeks, I am writing a "Letter" "with my own hand." We are spending two weeks at Whaleyville, Va., as guests of Mr. and Mrs. T. O. Knight (my wife's brother-in-law and sister). If my strength will permit, we will probably go to Florida Sanitarium, Orlando, Fla., about June 1st, for one or two months. The final diagnosis of my case is "Coronary Occlusion." The best treatment known to medical science is rest. For this reason the doctors have not allowed me to have visitors, and these orders must be enforced for several weeks, if I hope for continued improvement. Under most favorable conditions, there is a possibility that I may take up my work again after the summer is past, but the doctors warn me that I must not expect to be able to do as much work as I have been doing for the past year or two. If God has work for me to do, He will give health and strength if I will give Him time and cooperation. I expect to get well and return to my church work. CHRISTIAN SUN readers will pardon me for using so much space recently concerning myself, and my only reason for doing this is the insistent requests of many friends that they have some direct information from me in this way.

Dr. N. G. Newman is preaching for me during my illness, and the churches appreciate his faithful service. He consented to do this for me, at a sacrifice, and I have rejoiced that he is available at this time.

I have been deeply interested in reading the reports adopted by the recent session of the Southern Convention, and the comments appearing in THE CHRISTIAN SUN. In some respects it was a revolutionary Convention. Amendments were made to the organization as found in the book "Principles and Government." The combining of two Boards is one case. The law of the Convention provides a method of making amendments. This was ignored and disregarded. It is evident that the delegates decided to express their will and wish regardless of convention laws and established order. It remains to be seen whether the actions of this Convention are for a "Unified" and "Simplified" program. The Convention is fast taking over the functions of the Annual Conferences, and the various Boards and Departments are apparently becoming dictators of the policy of the Convention.

I. W. JOHNSON.

PROPOSED CHANGE IN CONVENTION REPRESENTATION.

The Southern Convention of Congregational and Christian Churches is constituted by the five different conferences in the Carolinas and Virginia. It meets in biennial session for worship, reports, inspiration, and plans for the future.

The present basis of membership in the Convention, aside from Convention and conference officials and presidents of church institutions, is the local conference assuring every conference representation. The proposed change shifts the basis of membership in the Convention from the conferences to the local churches and is practically the same as the present basis of membership in the local conference; that is, in addition to Convention, conference, and institution officials within the Convention, each church is to be represented by at least one delegate. Under the present basis delegates to the Convention are nominated and elected by the several conferences at their annual meetings. Under the proposed plan the delegates would be elected by the local church.

The proposed change may have some objectionable features, but in the opinion of many its advantages would far outweigh any disadvantage.

In the final analysis the Convention and the whole of the church rests on the local church. If the local church elects its own delegate, it will at least face the fact that we have a Convention and that the local church is to have some part in that Convention. This plan would give the right to have a voice and a part in the plans of the whole church and would acquaint the local churches with the actions of the Convention. Our trouble has not been the lack of vision and plans. We have passed some fine resolutions. Our weakness has been the failure to get these resolutions effectively back to the local church. It should be the goal of the Convention to have every church represented in its biennial sessions and to have reports of the more important actions of the Convention presented by the pastor and by the delegate in every local church on the first Sunday of public worship in the local church after the Convention. We can't expect our churches to act intelligently upon the recommendations of the Convention without knowing what these recommendations are. It is difficult to get people to read, but you can get them to listen.

Personally I believe in large gatherings and assembling our people in large numbers. If when we met in Portsmouth in recent session we had had 500 delegates as the papers reported instead of less than 100 as the records will show, we would have made an impression upon the city of Portsmouth that would have lingered for some time and would have meant something to the cause that is ours. For instance, if representation in the Southern Baptist Convention recently closed in Richmond had been restricted to the capacity of homes in the city of Richmond that would take delegates, the country would have known little about the Convention and the impression upon that city would have been negligible. It will cost money to have a large delegation at the biennial sessions of the Convention, but it will also mean inspiration, influence, and a new day in our church. People who have not been attending have ideas—ideas that would be of value to the cause. Let's bring them together and exchange these ideas and see if we can't do something worthwhile with and for this church of ours.

The proposed changes in the membership of the Convention are to be presented by the local conferences for their approval or disapproval. I am sure that the president of the Convention will see that this resolution is put in shape and presented to the annual conferences when they meet.

L. E. SMITH.

THE PRAYER OF FAITH.

A Countryman says:

The following prayer by Hannah Kobaus, in *Wee Wisdom*, the magazine for boys and girls, is the prayer for the wee folks who read the magazine. They say it when they need more health, help, and understanding. We of the open spaces sincerely wish that the children with whom we work, and all children, and all adults as well, might realize the truth, power, and reality in every line, and so attune our heartstrings with the chords of heaven that we might make it really our prayer:

God is my help in every need;
God does my every hunger feed;
God walks beside me, guides my way
Through every moment of the day.
I now am wise, I now am true,
Patient, kind, and loving, too.
All things I am, can do, and be,
Through Christ, the Truth that is in me.
God is my health, I can't be sick;
God is my strength, unfailing, quick;
God is my all; I know no fear,
Since God and Love and Truth are here.

"Talk less about the Bible and wear it more as a working harness."

ARE WE ALL MAKING LIQUOR.*By P. E. LINDLEY.*

Our Federal Government is sponsoring a vast rum-making business in the Virgin Islands. It comes under the P. W. A. program. Back in the days of prohibition the people of the island found going pretty hard, since markets were legally closed to their wares. But as soon as the dry law was laid safely away in the tomb, our Uncle Samuel proceeded to rehabilitate the liquor industry in the islands, which had by this time grown poor raising bread, chickens, and ordinary sugar. And in order to do the job up right we put the United States Treasury behind it and supplied the needed capital. Now the business is thriving again and all of us who claim to be American citizens, I suppose, may take part of the credit for the expansion of the trade. Are we all making liquor?

When I first read of the great rum project financed by our public money, I was almost bewildered. I could hardly believe it. Of course, I knew that our government permitted the manufacture and sale of hard beverages, but it was more than I could take in to hear that the government itself was actually making the rum. So long as the authorities merely allowed it, I could count myself out. But when our own Federal Government takes the money from taxes from all the people and turns it into rum for the market, that takes me in, too; and I never wanted to be called a liquor-maker. Now there seems to be no choice left. I am a part of the country and my country makes liquor. I may vote for and speak for the dry cause all I please, yet I know my government, to which I try to be loyal, is making the very product I am preaching against.

Yes, we are in the business now. Before attempting to discuss this strange question I wrote our Washington office of the Division of Territories and Island Possessions for information. Material was sent me immediately. I have before me the official report by Mr. Brown who is in charge of the Virgin Islands Company. According to this report we have already actually sold over 121,000 gallons of rum, and we have 430,000 gallons more placed in charred oak barrels to be aged. The business is doing well.

Several problems grow out of this complicated situation. For one thing, some will say that we little fellows are not paying Federal taxes and therefore need not let our consciences be disturbed. But, as every economist knows, the average run of hu-

manity always pays the taxes. We may not be the ones who write the checks, but we are the ones who pay them. You buy a Ford car, for example; you may think nothing about paying a tax. But Mr. Ford, who does pay an income tax, adds it to the cost of all of his cars and we pay it for him. A good business man—and Ford is one—will pass the tax on to the consumer. It becomes a part of the cost of production; then the purchaser, you see, really pays that tax. So the big man may write the check and get the receipt, but we pay the tax. And it is this tax with which Washington is making the rum in the Virgin Islands.

For another thing, it puts a strain on one's patriotism. A person hardly knows whether he is innocent or guilty. He hardly knows whether to rail at the government and save his conscience or praise the "powers that be" and put his conscience to sleep.

Still again, it weakens the argument for temperance. If the government itself makes rum, why should not any one else do so? Where is the logic for condemning a thing that the central authority itself actually does? The puny voice of a local pleader is faint indeed against the all-powerful spokesmen who represent the entire nation. Let a local person speak against the evils of rum-making and he has his own government on the opposite side. His argument is neutralized, for as I said, the money he gets for preaching the sermon goes on its way to support the state, in part, and helps make more rum.

To be sure, the Virgin Islands project claims to be a rehabilitation scheme. No doubt many native families have been benefitted from the new employment. I can appreciate that side of the affair, and I think real human good has come from the enterprise. At the same time, we are making rum with public money, and that is what I don't like. We are told to render unto Caesar what is Caesar's, and unto God what is God's, but I want to know where Caesar's rights stop and Christ's begin. Can anyone inform me?

AN ANSWER TO AN OPEN LETTER TO THE CHURCH.

It is a great thrill to read again and again the history of the early Church. Those present at Pentecost were endued with the power of the Holy Spirit. The message of the risen Christ and hearts filled with the Spirit served them in good stead in their preaching and in the organization of the early Church. These must

be relied upon today. Since we live in the reign of the Spirit still, we ought to act like it in the Church and in the throng. Too many of us are dead from the belt up because we hold to the letter of the law, neglecting the spirit, which maketh alive.

The theme of the Southern Convention, "The Spirit Giveth Life," is a fitting banner for us to follow during this biennium. It is Biblical. It is apostolic. It is the foundation upon which the early Church was built. If our hearts are aflame with the Spirit of Truth as we teach, as we preach, and as we live in the sanctuary and in the market place, saints and sinners alike will see that we are very much "alive." We, too, may build on the foundation which is Jesus Christ, our Lord.

That company of Christians at Pentecost waited and prayed ten days for the coming of the Holy Spirit. Those were days of waiting and prayer for days of power. The Church has come upon a time of waiting and prayer today. The Convention rightly had its periods of waiting and prayer. Likewise, each church and each individual must have such periods to prepare adequately for the work that lies ahead.

The five-point program and the Convention machinery are adequate. The clergy and laity must be spiritually alive, aware of the needs of each local church and anxious to do something about the issues of the day if we are to become a victorious Church. Greater cooperation must be evident. Since authority is vested in the corporate body, it is necessary to rely upon the power of persuasion and individual opinion. Our past and present experience, our needs and the Spirit which giveth life determine the authority by which we do these things. Here is, perhaps, our greatest weakness. We cannot ignore them. We are as strong as the weakest link in the chain. The conferences should exercise more authority than they have in the recent past, train lay-leaders, insist upon thoroughly trained seminary graduates who come as candidates for ordination, for parishes in the rural areas, and see that church and clergy abide by such groupings in every instance, urge that ethics and etiquette be closely observed by both in all their relationships, and promote fellowship whenever possible. We can be democratic and still observe the authority necessary to guarantee harmony and progress between churches and individuals. While the Spirit giveth life, it also guarantees authority for the whole of our religious experience.

CARL R. KEY.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

Mt. Pleasant, Vass, N. C.	2.60
Happy Home, Ruffin, N. C.	4.24
Union (Va.), Virgilina, Va.	5.00
Shiloh, Ramseur, N. C.	3.00

Total\$ 85.05

Individuals and Churches.

Mt. Carmel, Walters, Va.	\$ 20.22
Mt. Olivet (R), Elkton, Va.	1.55
Hine's Chapel, McLeansville, N. C.	14.30
Mt. Auburn, Manson, N. C.	15.55
Hebron, Virgilina, Va.	3.00
Rosemont, Norfolk, Va.	72.95
Durham, N. C.	100.00
Newport, Shenandoah, Va.	12.30
Liberty (Vance), Henderson, N. C.	12.15
Albemarle, N. C.	21.00
New Elam, New Hill, N. C.	6.25

Total\$ 279.27

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	\$ 12.50
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Total for week\$ 376.82
Previously acknowledged ... 13,509.87

Total since Sept. 1, 1937 ... \$ 13,886.69

The Easter, or annual offering for Missions from churches and Sunday schools are coming in, as our reports show and for this we are grateful, indeed.

J. O. ATKINSON,
Mission Secretary.

COMMENTS ON THE PASSING OF VICTORIA OF THE HILLS.

Rev. G. D. Hunt, Roanoke, Ala., writes, "I am grieved at the passing of our dear sister, Victoria Edwards —'Victoria of the Hills.' She was, indeed, a great soul. Such is the way of this life. It has its dark shadows, but it opens out in the perfect day."

* * *

Mrs. S. F. Coghill, Henderson, N. C., writes, "Someone has already expressed to you what I said I was going to write. Have the letters of Victoria of the Hills, as they were printed in THE CHRISTIAN SUN from time to time, put in a pamphlet for the sake of others, and put a good plain marker at her grave. Anything that will help the work in her beloved mountains would and will give her joy."

* * *

Prof. J. E. Branch, Route No. 2, Garner, N. C., writes, "Our Sunday school (Mt. Herman) is ready to assist in making some donation to place a marker at the grave, or place a memorial to, 'Victoria of the Hills.' "

"Ambition to make the Lord's work a success is commendable, but an inordinate desire for personal preferment is certain to bring spiritual disaster."

CHURCH GROWTH AND PROGRESS.

It is inconceivable that our Lord Christ should plant and sponsor any other than a growing church. Long before He founded the church and declared Himself its body and head, Isaiah, under inspiration, had said, "Of the increase of His government and peace there shall be no end . . . to establish it . . . from henceforth even forever." In his parables our Lord likened the kingdom, which the Father through Him was establishing on the earth, to that which had small beginning, but resulted in the manifestation of great and universal power—the mustard seed which grows to be the greatest among herbs; the leaven hidden in the meal until the whole lump was leavened; the merchant man seeking goodly pearls and selling all he had to buy the pearl of great price.

We are living in a time of transition. We always are. Men and women have always lived in time of transition since Adam changed his place of residence, through disobedience, from the Garden of Eden. However, in some periods transition is more obvious to the casual observer than others and there are so many changes in the various fields of activity and adaption at present that change everywhere is apparent. This is the great opportunity of the preacher and the church. It has ever been the task of pulpit and church to face and deal with great problems and only as the pulpit and church have taken advantage of the opportunity has the church enjoyed growth, even as its Builder and Maker intended it should. When our Lord looked out over the multitudes, whose minds were under a cloud, and whose souls were without salvation, He considered them as sheep without a shepherd and instead of despairing, He declared Himself to be a Shepherd of the sheep.

In such times when men and women in the church and out of it are disposed to go to extremes in beliefs and creeds we still have the comfort of a God who never changes and, by His grace, a faith that need not falter.

The world about us is not asking us how many things we believe about God and the needs of humanity, but is putting us to the test by requiring that we show the fruits of our creeds by our deeds.

I have no way of knowing in how many particulars Abraham's belief in God differs from my own. I have no

way of calculating how many varied ideas and opinions he held about God; neither does the Book tell us. But this is very, very plain: Abraham "believed in God and it was imputed under him for righteousness."

Just how many and varied beliefs ancient Job had of God, one has no way estimating. But this we know and this to Job was sufficient to withstand all the disappointments, and vicissitudes of His life, "I know that my Redeemer liveth." They could take everything else from him, but Job knew that much and this stood him in everlasting endurance. Then we have those all-sufficient and divine words of John 3:16, "For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but should have everlasting life." Nothing is said of how many things they were to believe about Him, of what creeds they should formulate in their own mind and thinking, but the condition was "Whosoever believeth in Him."

In time of upheaval, change, doubt or uncertainty, the way is made so clear and plain that if one will accept that Way "the wayfaring men, though fools, shall not err therein."

The message that must be given to men and women everywhere, in Japan, China, Africa, in the United States, in your state, in your community and mine, is the simplicity of the gospel of our Lord and its power and directness in reaching the heart and saving the souls of individuals. Not our creeds, but our deeds are recorded in the Lamb's book of life and by these the world about us, and one is persuaded the God above us, judge us and either condemn or approve.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 21, 1938.

Sunday Schools.

South Norfolk, Va.	\$ 24.00
Damascus, Chapel Hill, N. C. ...	1.50
Amelia, Clayton, N. C.	4.25
Berea (Nans), Driver, Va.	5.00
Bethlehem, Broadway, Va.	3.40
Pleasant Hill, Liberty, N. C. ...	2.77
Monticello, Brown Summit, N. C.	6.07
Durham, N. C.	6.24
Apple's Chapel, Brown Summit, N. C.	8.17
Flint Hill, Biscoe, N. C.	.35
Antioch, Harrisonburg, Va.	4.71
Pleasant Ridge, Guilford College, N. C.	2.50
Pleasant Union, Lillington, N. C.	1.25

VISIT INDIA WITH OUR WHITE FRIENDS

And Miss Dorothy Cushing as Guide.

Did you ever take tea with a Maharajah?

Rev. Emmons E. White, for three years pastor of the Congregational Church in Palmer, Mass., got his first



REV. E. E. WHITE.

"close-up" of a king when he was entertained with 100 other delegates of the International Fellowship by the King or Maharajah of Travancore at his beautiful estate in Trivandrum.

Last year, after an extended stay in America due to the depression, Mr. White, who is the son of Mrs. W. F. White, of Saybrook, Conn., returned to his work in India under the American Board of Foreign Missions, with headquarters at Manamadura.

Although he had lived previously in India for nearly fifteen years he had never visited Travancore. He found it quite modernized with sidewalks and many concrete roads. There was an astronomical observatory and a fine public park with a museum and a zoo.

It was a day's trip from Manamadura. For the last sixty miles the train wound its way up grade through beautiful wild scenery. There were brooks, mountains, and everywhere the lush vegetation of the tropics. Indeed, a fertile land full of coconuts. "Never in my life have I seen so many coconut trees," exclaimed Mr. White.

During the conference Mrs. White and the children, Laura, Robin, and Stephen drove to Trivandrum to join Mr. White and, although they did not attend the conference, the children were delighted at the lions, tigers and other animals in the zoo. Mrs. White is the daughter of Mr. and Mrs. George L. Parker, of Grafton, Mass., and the sister of Raymond E. Parker, Berkeley Street, Springfield, Mass.

The conference which Mr. White attended was made up of Hindus of all communities, Mohammedans and Christians, (Roman Catholic, Syrians, Jacobites and Protestants).

I was deeply impressed with the fine, brotherly spirit which prevailed

at this conference," writes Mr. White. "Truly the spirit of God is working in the minds and hearts of many of the best people in India. There is no doubt about the changes which are coming over India."

The discussion covered all topics—religious, social, economic and political. They passed a resolution which worked for the removal of caste, communal and racial discriminations and to discourage caste and communal partitions in hotels and restaurants as well as to make free association among the different races and castes. All the delegates gave full and hearty assent. Contrary to the idea that some people have that the American or European missionary always dominates the situation, Mr. White reports that "the ten European and American delegates present remained silent most of the time."

The Maharajah gave a dinner party from five to six, if you please, at the



INDIAN CHILD.

palace. Busses and cars brought the delegates to the grounds. A brass band of native players with white suits, baggy trousers, long black stockings, and flat green hats, played outside the palace. The residence itself was built upon a hill with spacious, beautifully kept grounds and an inspiring mountain view in the distance.

"Just outside the palace stood groups of guards, all resplendent in uniforms of various bright colors and many of them standing stiffly at attention," Mr. White narrates. "We entered the palace in single file, each of us carrying a little white card with our names in full printed on it."

"As we came before their Majesties, the Maharajah and Maharanee,

we handed our cards to a kind of usher who read aloud the names as each person stepped up and made a low bow to the Rajah and Ranee and then passed out of the room and down a corridor ending up on the lawn where tea tables were spread with cakes, sandwiches, and other good things. We found our places at the tables, but did not eat until their Majesties came and we all remained standing until they were seated."

After that, the party was escorted about the grounds to view the garden and the fountains, and then brought back to an outdoor theatre to witness five Indian dramas. "There was a band of Indian musicians and Indian music throughout," writes Mr. White, who himself is adept at singing Indian Bhajans. The acting was all a kind of pantomime dancing. It was done by skilled Indian dancers dressed in bright colors and glittering garments, which the foot-lights accentuated strikingly.

"I wish I could describe for you that dancing. It was not like tap dancing or any other dancing I had ever seen. It was subtle and gracefully done. Every turn of the wrist or the head or the eyes conveyed a special meaning. The chief dancer was a man who was the instructor of all the boys and girls in the dramas. He took the part of the God, Siva. In one pose he looked exactly like the picture of the dancing Siva."

A Brahmin lawyer, a fellow member of the International Fellowship, took Mr. White to see his school for backward children at Trivandrum. The Brahmin called a little girl who was a student and put his arm about her shoulder as he talked; the lawyer was a Brahmin; the child was an out caste. "I thought," says Mr. White, "how absolutely impossible that would have been a few years ago. How much the splendid example of Mahatma Gandhi and the principles of Jesus, incarnated in him, have meant in revolutionizing India. Gandhi's name is still one with which to conjure."

Sometime during the party each member of the conference had an opportunity to talk with their Majesties. "Both the Rajah and Ranee are rather short in height, quite young, and appear very intelligent and well educated. There was no leave-taking. At the close of the drama everybody arose, our busses drove up, we climbed in and it was all over."

A painting in winter of the Congregational Church in Palmer, Mass., where Mr. White served as a pastor during the years when he was de-

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, *Editor*, 541 Osceola Ave, Winter Park, Fla.

READY FOR ROCKFORD.

It is now time for those going to Rockford to be making definite plans. Several from the Southeast have already said they are going and expect to be ready when the time comes. Others are waiting to hear from the churches with their contributions before they know whether or not they can go.

Please check on your young people and see if they have sent their contribution to the proper person so the delegates from your conference may be ready to go to Rockford. It will not take much from any one group if all will share, but whatever is given should be sent in at once.

A RADIO PROGRAM.

The Pilgrim Fellowship at First Christian Church, Norfolk, recently held a radio program for their evening service. Several noted characters were represented on the program, but the topics discussed related to religion and modern church problems. Among the speakers was Dr. James R. Clinton, who represented President Roosevelt. His address follows:

A Fireside Chat.

My Friends! It is with very deep appreciation that I accepted the invitation to speak on Mother's Day over this station at Berkley, Va., to the youth of America.

Much history has passed over and under the bridges America has built in the last one hundred years. If you could have your choice, would you prefer to live your life amid the conditions which prevailed one hundred years ago—or any time in the "horse and buggy age"—or amid the conditions which prevail today? It is a moot question. We do not know what the conditions will be like one hundred years from now. But in some respects, at least, we can affirm that we are moving in the right direction. Note the advance in arts of comfort, convenience, and entertainment. We are moving farther and faster and with a growing sense of social responsibility; we are surely on our way to that golden age when this resourceful land of ours will have for its added millions enough for every citizen. There are, however, grave perils associated with the complexity of our modern life, perils to which we should give earnest heed. Life is more nerve-racking today than ever. And when we appreciate the discov-

eries and inventions commonly regarded as tokens of progress, it is by no means clear that they have added to the sum total of human welfare and happiness.

The benefits of the automobile are fairly obvious to all: the enormously increased facilities for the transit and delivery of goods, the opportunity of getting away to the country or the seaside during the week-ends and on these long summer evenings, the lowering of production costs in many businesses, the creating of a whole group of trades and avocations which depend directly or indirectly on the automobile industry—and of course the constant addition to our splendid highways over this great land.

But there is a lot to be said on the other side. Think of the toll of the roads—the long and lengthening list of killed and maimed. Some of us think that this item alone outweighs the advantages. There are thousands of mothers today who may never find any comfort in our splendid highways or our magnificent automobiles.

We are a race of runners. Our mania is speed. Men rush from point to point and record breaking is a modern disease. They will rush, breaking their necks (or other peoples) to save five minutes, and then not know what to do with it when they have saved it. And this modern mania for speed is a symbol of the way many are trying to run away from the responsibilities they ought to shoulder for their fellowmen. And that goes for the wealthy minority and for the rank and file of our working population.

Too many at the top and bottom of society today are trying to run away from life. The administration is saying to Americans everywhere today: Do not run away from life. There must be no renegades, no run-aways from the difficult problems and the posts of duty in this country.

Suppose I turn your thought to another discovery which has done much to revolutionize social life—the radio. It is far from being an unmixed blessing. Put on one side the delight and profit of sitting at one's hearthstone this home day and hearing a great orchestra concert—or outstanding news reporter, or brilliant entertainer, or sensible preacher, or the president of the United States. There is also another side—the disturbance caused by those who have a

(Continued on next page.)

WHAT'S IN THE BIBLE?

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 5, 1938.

SCRIPTURE: Exodus 34: 27, 28;
Luke 1: 1-4; Acts 1: 1-5.

(CONSECRATION MEETING.)

Daily Readings—

Monday—History—I Cor. 10: 1-12.
Tuesday—God's Law—Ps. 19: 7-14.
Wednesday—Biography—Gen. 17: 1-8.
Thursday—Poetry—Ps. 25: 1-6.
Friday—Prophecy—Isa. 40: 1-11.
Saturday—Story of Jesus and Redemption—John 20: 26-31; Col. 1: 14.

The "Book of Books," a volume of sixty-six books, is one of the greatest pieces of literature ever published. It is a living book that belongs to every nation and every generation. It is as vital today as it was when it was formed. People who do not turn to the Bible for religious guidance regard it as a source where principles of daily living may be found. Those who have received the divine messages of the Book may exclaim with the Psalmist: "Thy word is a lamp unto my feet, and light unto my path."

In the Bible one may find history, biography, poetry, drama, illustrative stories, wisdom literature, prophecy, and other kinds of writing. Above all, it is the inspired record of the life and teachings of Jesus. Samuel Coleridge, poet and philosopher, testified, "I know that the Bible is inspired, for it takes me to greater depths than any other work in literature."

Christian Endeavor urges us to set aside some definite time each day for quiet meditation, Bible reading, and prayer. Examine the Christian Endeavor pledge.

For Discussion—

1. Should one refuse to read the Bible because he does not understand it all?

2. Why do we not know more about the Bible?

3. How can Bible instruction and appreciation best be introduced into American home life today?

4. What ways of reading and studying the Bible are most helpful?

5. The topic in the daily readings may be used to good advantage.

Suggested Hymns—

"How Firm a Foundation."
"Break Thou the Bread of Life."
"Sing Them Over Again to Me."
S. E. MADREN.

Sunday School

REV. H. S. HARDCASTLE, D. D.

MAINTAINING PERSONAL EFFICIENCY.

(A Personal Aspect of Temperance.)

LESSON IX—MAY 29, 1938.

GOLDEN TEXT: *Every man that striveth in the games exerciseth self-control in all things.*—I Cor. 9:25.

LESSON TEXT: Dan. 1:8-16, 19, 20; I Cor. 9:24-27.

A Young Man With a Heart Purpose.

There were a number of reasons (or excuses) Daniel could have given to justify himself and his friends for eating the king's meat and drinking the king's wine. (In this case it was primarily a matter of religious scruples, rather than of the question of merely drinking wine.) They were young, and young folks think they have to have their fling. They were away from home and when one is away from home he thinks he can do things that he does not do at home. They were prisoners in a foreign land so why should they bother about religion. They were subject to the whims and mercy of a despot, so why should they dare to disobey his orders. They would be conspicuous if they dared to be different, so why should they expose themselves to ridicule and scorn. And so on they might have reasoned. A young man must have a deep, compelling purpose if he is going to get anywhere in life. He must have courage if he is going to live up to his ideals. He must not be afraid of consequences if he purposes in his heart that he is going to live up to his religious convictions.

It should be noted in Daniel's case that he not only had a heart purpose; he had a great one. A great many young people have purposes enough, but they are not always worthy purposes. Let every young man and young woman purpose in his or her heart that they will not defile themselves with the things of the world, that they will not flaunt their religious vows, that they will not break faith with those who believe in them.

A Young Man Who Was Likened In Spite of His Convictions.

"Now God had made Daniel to find kindness and compassion in the sight of the eunuchs." A young man can live up to his ideals and still not be a prude, or kill joy. A man may be intense in his convictions and yet be likeable if he has the right spirit. True goodness is always attractive. In the long run folks always admire,

and even envy the young man or young woman who sticks up for personal ideals.

Putting Ideals to the Test.

"Prove thy servants, I beseech thee, ten days . . . and as thou seest, deal with thy servants." Daniel was not afraid to bring his ideals out into the arena of life. He believed the simple life would justify itself. He was willing to match his kind of living with the way of those who ate the king's meat and drank the king's wine. If folks would be willing to do this, honestly bring their lives to the test of actual life, they would see that sobriety, temperance, simple living produce sounder health and saner living.

We can apply this principle, of course, to the matter of the Christian life. Let a man try Christ's way of life for even as long as Daniel tried his philosophy of life, and he will be convinced of its superiority. He that willeth to do shall know, said Jesus.

The Proof of the Pudding.

"And in every matter of wisdom and understanding, concerning which the king inquired of them, he found them ten times better than all magicians and enchanters that were in all his realm." This is more than poetic fancy; it is verifiable truth. Those who live by high ideals, those who eat simple food, take proper care of their bodies, think high thoughts, keep their bodies as becometh the temple of the Holy Spirit, feel better, think better, do better work.

Life As a Race.

Paul likens life to a race. It is a good analogy. Each of us has a course to run. Each of us has those who want us to win and those who want us to lose. Each of us must run his own race. Each of us must discipline himself so as to run a good race. Each of us must be willing to pay the price of continuous training. Each of us may win the prize. The race is not always to the swift, however, or to the strong. The emphasis in our case is not so much whether we won but how we ran. Indeed, our race is an obstacle race. He that endureth to the end wins, no matter how many others may have finished before him.

Maintaining Personal Efficiency.

What would you think of a man who was just about to enter a race who ate a hearty Christmas dinner, or drank to excess? Football coaches will "fire" men from the squad for breaking training rules, sometimes even for smoking a cigarette. For those of us who are Christians, life presents inexorable demands. We

must live at high personal efficiency all the time. Our bodies are the temple of the Holy Spirit. It is not enough that we feel good enough to get by. For Christ's sake we are to live at our best. Anything that lowers our efficiency, anything that debilitates us, becomes sin, no matter how seemingly harmless it may appear, or may be to others.

Master Not Servant.

"I bring it (my body) into bondage." Paul made spirit not flesh the master. Appetites, passions, feelings would gain the ascendancy. We must be constantly on our guard. We must be willing to "buffet" our body, in the sense of making it subject to the things of the spirit. He who is subject to the flesh is a most abject slave. Only he who exercises self-control in all things wins the prize.

A Cast Away.

"Lest when I have preached to others, I myself should be a cast-away." Not lose his salvation—we do not run a race to win salvation. But even one who is saved can fall far short of his finer possibilities, and fail to bring forth the fruit of the Christian life of which he is capable. Places of preferment are no guarantee of security. A man does not automatically receive character simply because he preaches or teaches to others. Let every minister and teacher practice the highest that he teaches and preaches.

A RADIO PROGRAM.

(Continued from preceding page.)

radio, and almost every family has a receiver now—a disturbance going on through the early hours of the morning, keeping their neighbors awake and shattering the peace of the entire street with the raving of their loud speakers. Home is our castle—but we have no right to invade our neighbors castle. And if at midnight we send out the strains of a jazz band, with a power capable of penetrating a brick wall, we are invading our neighbor's castle just as surely as if we broke down the wall and marched into our neighbor's dwelling at the head of a company of saxophone players.

Are we making real progress, my friends? Will life a hundred years hence be better than it is today? The answer depends largely on our youth. We must master conditions instead of letting conditions master us.

Presidents and dictators cannot be expected to have all the wisdom even of this world in presenting their programs and methodizing their policies.

(Continued on page 14.)



MONDAY.

PATIENCE.

"Tribulations worketh patience."
—Rom. 5:3.

"Let patience have her perfect work."—Jas. 1:4.

"Although we are thankful to God for a garden and the inspiring surroundings that lend thought and vigor to devotion, it is not without its healthgiving obstacles. A card table is my desk. The wind blows at times swishing from every direction. Books, little stones and other objects hold the papers in their place. One hand holds the fly of the paper in the typewriter while the other picks out the type. Impatience says, "You cannot do this." Patience discerns that it can be done. It reckons with every difficulty and finds a way to overcome it. In difficulty it is a sense of victory. So while we thank God for the garden of life, let us thank Him also for those things that make life difficult, for in the difficulties we find victory.

Prayer—Thou hast called us, Lord, to overcome. Make us overcomers over the world the flesh and the devil. *Amen.*

TUESDAY.

A GLIMPSE OF GLORY.

"Now we see as through a glass darkly, but then face to face."—I Cor. 13:12.

It was a mountain trip. The sky was overcast with snow-laden clouds. The day "was dark and cold, and dreary." Slowly and gently this dreariness changed to ecstasy as the air began to be streaked with soft falling snow until everywhere beautiful, beautiful snow. We drove on and as we looked back, a sudden burst of sunshine from behind the clouds somewhere lit up the magnificence of a mountain peak in the distance. The exclamation "glorious" expressed our delight but feebly. It was celestial. It was as if a vision of heaven had

been unfurled. Does life ever furnish you glimpses of beauty that remind you of heaven? Follow the gleam.

Prayer—Our Father, make Thou all spiritual awareness in our souls, foregleams of Thee. Lead us on by them till we shall be with Thee in that glory. *Amen.*

WEDNESDAY.

A TREMENDOUS TRUTH.

"Thy kingdom come."—Matt. 6:10.

In all the revolutionary aspects of our country there is a tremendous truth. As we look back over things, and as we study the heart of things as they are, we must observe a swing toward truth. We cannot escape observing also an increased interest in Christianity and a trend toward acceptance of the standards of Jesus as the supreme law of man's living. We are coming to know that the ideas of Jesus are the most practical ideas and are the only way to happiness. Can you think this?

Prayer—Dear Father, thou dost call us every day to a new living. We pray that we may have the courage to dare to live the Jesus way. *Amen.*

THURSDAY.

A BUNCH OF SWEET PEAS.

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed."—II Tim. 2:15.

As I sit here in this garden, there is before me a frame of sweet peas. They are not as prolific and beautiful as we had hoped they would be. Insect enemies, heavy winds and rains have done their work. But nevertheless there they are. They represent a lot of toil, perseverance, patience, sweat and constant care, and in their imperfection the air is made sweet with their fragrance.

Toil, perseverance, patience, care—a bunch of sweet peas—sweet spiritual attributes for God's kingdom.

Prayer—Dear Father, we would see Jesus. We would have Jesus' spirit to live by that we may do as well as a bunch of sweet peas. *Amen.*

FRIDAY.

LIFE INDESTRUCTIBLE.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:"

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal."—Matt. 6:19, 20.

Depression and repression have taught us all that nothing is fixed and safe. They have also taught that the great essentials of life remain yet untouched. Something seems to tell us to turn to love and the abiding loyalties; and that God is God, hear ye Him. The wise person will live for the things that last.

Prayer—O Thou, who changest not, abide with me. We pray that we may live by those qualities that abide. *Amen.*

SATURDAY.

"EXCEPT YE BECOME."

"Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

Simple saints; plain people; ordinary everyday Christians, whose chief concern is being good and doing good, and knowing the will of God the Father. Such are the masses of the church, and such are the strength of the church. Such are the strength of the nation. Are you included?

Prayer—Our Father, we pray for childlike hearts. We rejoice that the way has been made plain by Jesus. Help us to walk therein. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., Pastor.

A CHRISTIAN FORTRESS.

By REV. JOHN G. TRUITT, D. D.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."—Psalm 91:1.

A Christian home is a Christian fortress. I went out as a boy feeling that my home was a Christian fortress. I went out with this psalm as a part of my equipment for life. It was well nigh as precious as the twenty-third. It was a picture of the fortress I had ever behind me, and to which I could always return. The first sermon I ever tried to preach was from this ninety-first psalm. It was the second verse: "I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

I want to say a word for private devotions in the home. We talk a great deal about "going to church;" we are all anxious about "church attendance;" and we are devising ways and means of getting people to one service on Sunday out of many different kinds that may be offered. Statistics are being compiled, and pressure is being made to get people to public worship. This is good, but it is not beginning at the right place. It is impossible to get everybody to church, but everybody lives in some sort of a home, or at least well nigh everyone does. Mainly the church is looked upon as a Sunday affair. The home is daily. The church does not appeal alike to every member of the family. The home is the portion of all. There are reasons and excuses both that bar from church, but most of these do not hold concerning the home.

Now one of the central things about a church, that which as much as anything else makes it a holy place, is its altar. It is a "place of prayer." To its altar sinners may come, to its altar the defeated and discouraged may come, to its altar the weak and needy may come, to its altar all may come, high and low, rich and poor, young and old, may find succor and solace at its sacred place. And we do not want to do anything, or say anything that will lessen the number who come. They must come in ever increasing numbers, but every home can have an altar. Every home can be a place of prayer.

Many a man who does not attend church who does attend home; many

a young person does not go to God's house that does go to his mother's house, and many a child is kept from attending church who lives in a home. Do you see my point? Daily, constantly, we may all live in the "secret place of the Most High."

We used to ask mother, What is the "secret place of the Most High?" Where is it? Can one live in the church house? One young man here has jokingly advised his mother to take her bed to the church and sleep there, so much does she love her church, and work for it. No, one does not live in the church building. But we all may dwell in the "secret place of God." That is the Christian home which I am talking about. Mother used to tell us and show us that we lived in the "secret place of the Most High." And as I look back on it now I see that it was really a "secret place." Mother's way of slipping into some other room and praying, our way of quietly, timidly gathering about her when the day was done and darkness had shut out all the rest of the world for Bible reading and prayer, was the "secret place." The way in which we refrained from speaking about it to boys and girls with whom we played, who did no such thing, made it "secret place." It is our secret. It was a family "going into its closet, when God had closed the shutters with darkness, and praying in secret." The Father who saw in secret rewarded openly!

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty." The ninety-first psalm goes on to tell what happens: That person, those children, that father and mother, shall have "refuge," they shall have a "fortress!" "He shall deliver thee from the snare of the fowler." When I was a boy I went in and out of that sort of home. I used to go to "corn-huskings," which were also "corn-liquor imbibings," but I was delivered from the "snare of the fowler," because I dwelt under the shadow of the Almighty. Men passed their drinks, but I always had the courage to say no, indeed, it was practically not offered me because they knew I would not take it, and perhaps mainly out of respect for my mother. It is a personal illustration, but it held in many ways and we can afford to make one of the main prayers of our lives that God will fill our city, and our country with Christian homes, Chris-

tian fortresses, from which our boys and girls may go into life as men and women. They will need to be "delivered from the snare of the fowler, and from the noisome pestilence." And there is a "noisome pestilence," do not forget that. From the noise of rowdyism in hotel ball-rooms, cabarets, and road houses, to the noise of battle which may be a showered down death on a sickening civilization any time. If we can only have our sons and daughters dwell in the "secret place of the Most High," they will be delivered from "the snare of the fowler, and from the noisome pestilence."

Yes, indeed, we need a church-going people, but until we have a home making altar, a tryst-keeping family, a people of Christian home-making, we shall not have the love and devotion to the church which our hearts so greatly desire. If all my preaching has not made some dear young couple resolve to build their home on a Christian basis, and rear their children with a daily reminder of God in the "secret recesses of that home;" if all my preaching has not enabled some family to say to their members we are not going to forget God in our daily round of family life; then I feel that my preaching has been lacking in its power. More than I crave a packed Church. I desire praying homes, a people who know God as a part of their daily living and their daily worshipping. And I know those homes will furnish worshippers in our church, teachers in our Sunday schools, and preachers in our pulpits, and missionaries to bless the roads of earth with the beautiful Gospel of our Lord Jesus Christ.

The Christian home is the Alpha and Omega of a Christian civilization. Let the Christian home break down, that unit of love of father and mother and children—that self-giving, sacrifice-making love—let that break down and we cannot imagine the worst; but let that hold "there shall no evil befall thee, neither shall any plague come nigh thy dwelling." "For he shall give his angels charge over thee, to keep thee in all thy ways."

But I hear someone say He means family prayers, and does not he know that you cannot do that now? It is a pity preachers know so little about life. Why sure you could do that back in the hills of North Carolina in days when you were a boy, but you cannot do it now. Yes, we can have a home which is a "secret place of the Most High." We may not, and indeed, we cannot, have every member of the family present every time for a moment of family worship, but we do have to have every member of this

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Sometime ago I met a man who was very much interested in tithing and helping those in need. During our conversation he related this story to me:

He said that some years ago he had a mule for sale. He had no further need for the mule. A colored man came to see him and wanted to buy the mule. The colored man had lost his mule the day before, but he had no money with which to buy another. He told the owner of the mule that if he would sell him the mule for \$40.00 he would give a mortgage on it and pay him in the fall when he gathered his corn and picked his cotton. This man sold the mule and took the mortgage. He laid the mortgage in his safe and thought no more about it. In fact, he said he forgot it.

Along in the late fall this man had a phone message from a colored woman stating that she was the wife of the man to whom he sold the mule. She said her husband died a few weeks before. She told him that they had gathered their corn and picked their cotton and asked him if he would come down to their home and settle with them. One very cold morning he went down to see the colored woman. When he reached the home he was very cold. He went in the house where the colored woman had a good fire. She gave him the best chair she had in the house and put more wood on the fire and tried to make him comfortable. All the time, she was saying to him, "I don't believe we can pay you all today, but we don't want to lose the mule. If you will let us pay you what we have, we will pay the balance next year." She repeated that several times during their conversation.

This friend observed that sitting on the other side of the fireplace were five little colored children without shoes and without comfortable clothing. He had noticed while going up to the house that the hogs in the lot were thin and in need of corn to fatten them to make meat for the family. He said quite a number of thoughts passed through his mind while he was sitting there. He thought to himself that he had money in his pocket and didn't really need the \$40.00. This family of colored people did. This man's children had plenty to eat and these colored children did not have plenty to eat. His children were comfortably clothed for the winter, and these little colored children were not. If he took the corn, they would have

nothing to feed the mule and no corn to fatten the hogs. If he took the cotton, they would have nothing with which to buy comfortable clothing for the winter. He took the mortgage from his pocket and tore it into shreds and threw it in the fire. He said to the colored woman, "Take good care of the mule and feed your hogs some of this corn and fatten them. Take the cotton and sell it and buy your children some shoes and comfortable clothing for the winter, and I will give you the mule. He got in his car and went back home and forgot the experience.

Several years after that this man was taken critically ill. And one morning the phone rang, his wife answered. A colored woman said to this man's wife, "I am the widow of the man that bought the mule from your husband. Your husband gave me the mule after my husband's death. I heard he was very ill, and I want you to tell him that I am praying for him." This friend said that that was worth many times the \$40.00 the colored man was to have paid him for that mule. He said he didn't know of any contribution he had made that had brought him quite so much joy as making that contribution to help feed and clothe those little colored children for the winter. He didn't know whether the colored woman's prayers were answered or not, but he got well and is now in good health.

The thought I am trying to get across to you is this. Riches don't always bring happiness. Money doesn't always bring happiness. But lending a helping hand to those in need does bring to one's heart a joy that does not come any other way. If people who have money to spare could come in contact with cases of real need as we do from week to week and month to month, I feel sure that we would never have to appeal for money to run this institution and care for these little children. I know we would be amply supplied.

I am glad to say that our financial report this week carries us above our \$7,000 rung in our financial ladder for the year. We do hope and pray that all the Sunday schools which are not on our list of schools that make monthly contributions will join with the others who are giving and let us make all the conferences 100 per cent.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR MAY 26, 1938.

Amount brought forward \$6,702.07

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Cary \$ 12.00

N. C. & Va. Conference:	
Reidsville: April	\$ 8.97
May	7.35
Pleasant Ridge	3.00
Apple's Chapel, Mar., Apr., & May	9.07
Mt. Zion	1.80
	\$ 30.19
Western N. C. Conference:	
Pleasant Ridge	\$ 3.42
Eastern Va. Conference:	
Berea, Nansemond	\$ 5.00
Johnson's Grove	5.12
Holland	6.12
South Norfolk	24.00
	\$ 40.24
Valley Va. Central Conference:	
Winchester	\$ 5.83
Bethel	1.00
Antioch	4.50
Newport	2.55
	\$ 13.88
Special Offerings.	
Mr. M. A. Atkinson	\$ 3.50
Alamance County, support of children	30.00
P. L. Kivett, Gibsonville, N. C.	5.00
A. N. Stout, support of child	18.00
Mr. May, support of children	5.00
	\$ 61.50
Endowments.	
Lawrence S. Holt	\$ 150.00
Total for week	\$ 311.23
Grand total	\$7,013.30

A RADIO PROGRAM.

(Continued from page 11.)

If open confession be good for the soul, it may not be out of place for a president to acknowledge his limitations and errors. My political opponents would suggest that their name is Legion—for there are many. These, like Republican jokes, need not be taken seriously!

I ought not to hesitate, however, to say that I am now convinced that the release of liquor and the free flowing of the drink trade is both an economic fallacy and a moral mistake and tragedy.

American youth should know how to destroy this cursed devil of liquor—the arch-dupe of democracy! I deplore our tragically moderated attitude toward the drink and pray that America will again rise under great moral and spiritual strength and push this infamous business out of our midst.

They tell me that Presidents of America pass through three stages in their term of office. The first is admiration, the second is toleration, and the last is abomination. Well, my friends, in whatever state we are, let us all learn to be content, and, in broader brotherly Christian sympathies, let us move courageously and steadily forward so the conditions of life which our grandchildren will inherit will be fairer than those our mothers and grandparents ever knew.

JAMES R. CLINTON.

The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

KING.

On the night of April 16, 1938, our heavenly Father called to rest our beloved president, Mrs. John King. In her death the Woman's Home and Foreign Missionary Society has suffered an irreparable loss.

She was a true, faithful Christian worker, intensely interested in the society, filling her position with dignity and perseverance. She gave freely of her time, love, and money, and always appealed to the members to help her and ever showed her appreciation for the cooperation she received, thus endearing herself to the women who sincerely mourn her loss.

Therefore, be it resolved:

- 1. That we humbly bow in submission to the will of our Heavenly Father, who doeth all things according to His loving kindness and tender mercy.
 - 2. That we honor her life by consecrating anew our lives, and being true in service to the cause she loved so well.
 - 3. That we extend to her sister, Miss Zadie Crump, our heartfelt sympathy, realizing their devotion to each other. No regret can be added to natural and tender grief. We commend her to God, whose grace is sufficient in the hour of trouble.
 - 4. That a copy of these resolutions be sent to her sister, a copy be sent to "The Christian Sun" for publication, and a copy be entered on the records of our society.
- Mrs. C. A. SHOOP,
Mrs. EMMIE CROCKER,
Mrs. W. H. YATES,
Committee.

VISIT INDIA WITH OUR WHITE FRIENDS.

(Continued from page 9.)

tained in America, hangs on the wall of his bungalow in tropical India.
"We want our India home to have the spirit of Christ always in it," write the Whites, "and to be the meeting place of the finest things in both America and India. On the wall of our living room hangs an oil painting of a sunset on the Connecticut seashore. Opposite stands a piano, the gift of a dear friend, and above that another painting of the Palmer Church in winter, also a gift. . . . We want now to share with you our joy in the privilege of being returned to serve Christ in this great and needy field."

In Madura, the Whites noted many improvements—wider streets, busses taking the place of old horse carts, and quite a number of new homes in the residential section. The Whites are located now in Manamadura (pronounced "Mah - nah - mad - yurah"). It is smaller than Aruppukottai where they were formerly located and is more on the general line of transportation. On the campus is a boarding school and a mile away a leper hospital.

When the Whites were welcomed, songs were sung and pupils threw flower petals. Robin and Stephen White, to the great amusement of all, began to gather up the petals and throw them back on the heads of the singers.

FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

RADIATING LIVES.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 16.

One of the clear calls of the present day heard above the din of all life's confusions, an appeal coming from the larger areas of science as felt in the existence of the airplane, the radio and the "eye of Palomar," is, that we cannot separate ourselves from the whole wide world; that whether it is a war in Spain or China, we are related to it and that we must make our lives count in the whole scheme of things. We must feel as never before, the commission to "Go ye into all the world and preach the Gospel unto every creature."

Prayer—Baptize us, O Lord, with the spirit of Jesus Christ. As we try to function as citizens of our country, O may we function more greatly as citizens of Thy kingdom on earth. Amen.

SUN'S PULPIT.

(Continued from page 13.)

church present before we have public worship. And you would be surprised to know with how few we can have a Wednesday night prayer meeting! But we have these services just the same, and the church feels the power of them, and the community and the world feel the power of them. Have that family worship even if there are times when only one member of the family can be actually present in person. Judge Joseph M. Woods, of Pennsylvania, told me once as I attended, with his son, his family devotions, "young man, my dear wife is in heaven, my daughter, Catherine, is a missionary in China, my son, William is in his own home, and my son, Joe, here is with you in Princeton; but I have my family devotions right here in this room every morning, and wherever they are they know that someone attends the family altar in the Christian fortress of their childhood."

Begin that family altar by reading the ninety-first psalm. The closing verses of it are: "Because he hath set his love upon me, therefore will I deliver him. . . . I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and shew him of my salvation."

"A soft answer turneth away wrath, but don't try to substitute soft soap."

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A STOMACH'S DIARY

10:00 A. M.—Oh, dear! Another warm day. Wonder if I'll be abused as I was yesterday. If I am, I'm going to strike. Just disposed of a half-chewed breakfast. We ran for the car, which meant I was so jiggled about and so tired that it took me twice as long to do my work. Hope she gives me an hour or two of complete rest before anything more comes my way.

10:30 A. M.—Two glasses of ice water have just arrived. It will take all the energy I can pump up in the next hour just to warm me up to normal again.

10:50 A. M.—Half-chewed breakfast did not satisfy her and she has bought some peanuts and started again.

12:00 A. M.—Peanuts have been drifting along steadily ever since. Think she has finished them, too.

12:30 P. M.—Decided she wasn't hungry, and instead of a good solid dinner sent me down a cold malted milk heavy with the chocolate. Could have managed it all right if it hadn't been so unnaturally cold, but that made it terribly difficult to deal with.

1:10 P. M.—More ice water.

1:40 P. M.—Was mistaken about the peanuts; she found another handful in the bottom of her vanity bag, and now I am getting them again.

2:05 P. M.—More ice water.

2:10 P. M.—She has been lifting some heavy books and as usual used my muscles, instead of her arm muscles. Tired me almost as much as a six-course dinner.

5:30 P. M.—We were invited by a drug store cowboy to have a soda before going home. Had a lemon phosphate and then had to run for a car.

6:00 P. M.—Fried potatoes, cucumbers, veal cutlets, catsup, apple pie with crust like asbestos lining, cookies and canned blueberries.

7:45 P. M.—We are strolling down to the corner with a guy in a sport shirt and white pants for a pineapple walnut sundae.

8:20 P. M.—Got home and found somebody had made some iced tea and cheese sandwiches. She drank two glasses. I tried hard to keep the cheese and the nut sundae separated but they mixed in spite of me. I go on a strike.

8:30 P. M.—I have sent back the sundae, the cheese, and the iced tea.

8:40 P. M.—Returned the blueberries and the pie.

8:45 P. M.—And the peanuts.

9:00 P. M.—The devil to pay—can't get the doctor.

9:17 P. M.—Doctor found at the movies. Mother thinks it's a weak stomach she inherited from her father.

9:45 P. M.—Doctor says it is from a bilious temperament. Castor Oil—GOOD NIGHT!—Selected.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JUNE 2, 1938.

Mrs B F Frank

12-1-38

o. 22.

THE SHIP

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean.

She is an object of beauty and strength, and I stand and watch her until at length she is only a ribbon of white cloud just where the sea and sky come to mingle with each other. Then some one at my side says: "There! She's gone!"

Gone where? Gone from my sight — that is all.

She is just as large in mast and hull and spar as she was when she left my side and just as able to bear her load of living freight — to the place of destination.

Her diminished size is in me, not in her, and just at the moment when someone at my side says: "There! She's gone!" there are other voices ready to take up the glad shout: "There! She comes!"

And that is dying.

(This was read at the grave of Dr. C. H. Rowland by his son-in-law, Rev. W. E. Wisseman.)

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Congregational-Christian ministers of Middle Georgia have organized a Fellowship and Study Club which will meet quarterly in LaGrange. There were 14 present for the first meeting held recently. They will meet again in September. Rev. D. W. Shepherd, Barnesville, was elected chairman.



REV. JOHN G. TRUITT.

The baccalaureate sermon for the forty-eighth graduating class of Elon College was given last Sunday by Rev. John G. Truitt, D. D., pastor of the Christian Church, at Suffolk, Va. Dr. Truitt graduated from Elon with the class of 1917, receiving both the B. A. and M. A. degrees. He later graduated from Princeton Theological Seminary, and some years ago received the honorary degree of Doctor of Divinity from Elon College. Dr. Truitt has held some of our best pastorates, which includes the present Suffolk Church, the largest in the Southern Convention.

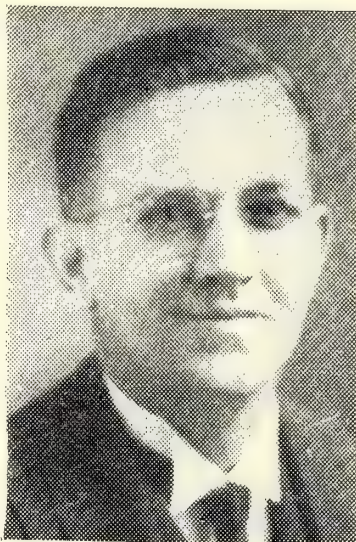
Rev. Carl R. Key, pastor of the Holland Church, says: "I have recently organized a Young Adult Class in the Sunday school here. We have a prospective list of 64 members. Nineteen have attended thus far. A lot of enthusiasm has been shown and we hope to see the class grow considerably in the next few months. The officers and members are working hard for new members."

The North Carolina and Virginia Sunday School and Christian Endeavor Convention will hold its annual meeting on Thursday, June 9th, with New Lebanon Church, near Reidsville, N. C. The Youth Fellowship will have their meeting on Wednesday night, June 8th, at the same place, beginning at 7:30. The Thursday program will begin at 9:30 A. M. and continue through the day.

According to recent reports Rev. D. M. Spence, pastor of our Sophia Parish in North Carolina, is making excellent progress. Since January 1st he has received thirty-three members into the High Point Church and two at the Sophia Church. He is perfecting the organization of each of his churches. Repairs on the Flint Hill and High Point churches, and on the parsonage located at Sophia are being pushed. During the first three months of Mr. Spence's pastorate he has made more than 250 visits in his parish, which include two rural fields and one city part-time church.

RECOGNITION SERVICE.

An event of special interest took place at the North Miami, Florida, Church on Sunday afternoon, May 15th, when Rev. George W. Penn, the new pastor, was officially recognized. Mr. Penn, the son of Rev. S. M. Penn, who was formerly of Sophia Parish,



REV. WILLIM LASSITER McLEOD.

Alumni Day is a big event at Elon College now. The graduating class has its exercise in the early morning, and the remainder of the day is filled with the activities of the Alumni Association. The morning speaker this year was Rev. William Lassiter McLeod, pastor of the Presbyterian Church at Jennings, La. Since graduating from Elon, Rev. McLeod has studied at Columbia Seminary, Decatur, Ga., and received his B. D. degree from the Presbyterian Seminary, Louisville, Ky. Elon conferred on him at this commencement the honorary degree of Doctor of Divinity.

North Carolina, but now of Richland, Georgia, came to the North Miami Church from Lanett, Alabama. He also served the First Church, Albemarle, North Carolina, for two years.

The recognition service was presided over by Earl J. Henshaw, lay leader of the North Miami Church. The invocation and scripture lesson were given by Rev. A. J. Patterson, acting pastor of the First Church, Miami. Official greeting for the town

was given by Mayor W. S. Heyward. Greetings from the neighborhood churches were brought by Rev. R. W. Johnson, and Rev. Frank E. Harlow represented the Greater Miami Ministerial Association. The sermon was given by Rev. W. T. Scott, Superintendent of the Florida Congregational-Christian Conference. The charge to the minister was made by Dr. Elisha A. King, minister of the Miami Beach Church, and Dr. Clarence A. Vincent, minister of the Miami Shores Community Church, charged the people. Rev. Mr. Penn officially accepted his new responsibilities and pronounced the benediction.

WM. T. SCOTT.

VALLEY SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Virginia Valley Central Conference will meet at New Hope, 4 miles east of Harrisonburg on the road to Keezleton, on Friday, June 10th, at 9:30 A. M. The theme of the Convention is "Approved Workers for Thee."

The Convention is indeed fortunate in having Rev. and Mrs. W. E. Wisseman, of Greensboro, N. C.; and Dr. Robert Gammon, of Chicago, Ill., as guests at this time. Dr. Gammon will speak in the morning and in the afternoon. Rev. Wisseman will speak in the evening hour to the Young People and to the closing session of the



REV. ALLAN KNIGHT CHALMERS.

The baccalaureate address to the graduating class of Elon College was given Tuesday, by Rev. Allan Knight Chalmers, D. D., of New York City. Dr. Chalmers is a graduate of Johns Hopkins University and of the Divinity School of Yale University, and is pastor of the Broadway Tabernacle, New York City. Under his influence has been organized the New York Ministers Peace Group. He is one of the most influential of the younger ministers in our country, particularly in social and peace relations.

Convention. Mrs. Wisseman will speak in the afternoon and lead a discussion.

Rev. R. L. Williamson will lead the worship services at 9:30 A. M. Rev. M. L. Weekley will lead the worship service at 1:30 P. M. Rev. R. A. Whitten will lead the Vesper Service at 7:15 P. M. Rev. R. D. Coulter will lead the discussion on Sunday School problems following a playlet which is to be presented at the morning service by the Mt. Olivet (G) Sunday School.

All of the Sunday School in the Valley Conference are asked to have a full representation at this Convention.

W. J. ANDES.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

NEW LEBANON CHURCH,
JUNE 9, 1938.

MORNING SESSION.

- 9:30 Business and Roll Call.
10:15 President's Address.
Devotional Service—Mrs. Walter Sellars.
11:00 Seminars:
1. Administration—Dr. W. M. Jay, Leader.
2. Pilgrim Fellowship—Miss Elberta Murray, Leader.
3. Worship—Rev. B. J. Earp, Leader.
11:45 Address by Dr. Robert W. Gammon of The Home Boards, Chicago.
12:30 Lunch.

AFTERNOON SESSION.

- 1:45 Worship and Announcements.
2:00 Our Institutions—Rev. W. E. Wisseman.
2:15 Seminars—Same as above.
3:00 Open Forum (Including reports from the Seminar Groups).
Address by Representative of Board of Christian Education.
Committee Reports and Business.
Adjournment.

CALLING ALL SHEPHERDS.

Fog on the mountains,
Fog on the deep,
Calling all Shepherds—
Where are My sheep?

Grief on the mountains,
Grief on the deep,
Calling all Shepherds—
Go, find My sheep!

Valleys and deserts
Lost ones will keep;
Calling all Shepherds—
I want My sheep!
—Louise Ingles Hyde.

CAMP GRANDVIEW.

The Senior Leadership Training School for Kentucky, Tennessee, and Alabama, will be held at Camp Grandview, Grandview, Tenn., on June 16-24, 1938. Camp Grandview is on a ridge overlooking a series of the Tennessee River valleys.

A confused world calls for Christian Leadership. Training in many interesting fields is offered this year under the direction of capable leaders.

The teachers of courses are: Rev. A. W. Hurst, Tenn.; Miss Annie Campbell; Miss Marguerite Davison; Pres. Ross Ensminger, Ala.; Rev. Robert W. Gammon, D. D., Chicago; Rev. Howard Kester, Tenn.; Rev. Eugene H. Rainey, Ky.; Rev. William P. Woodard, Osaka, Japan; Rev. J. Bernard Root, Fla., Chaplain; and Secretary James Pless.



WILLIAM P. WOODARD.

Instructors of interest groups include: Miss Betty George, Mass.; Miss Jean Newell, Foochow, China; Mrs. E. H. Rainey, Ky.; Mr. Albert Schroer; and Rev. L. L. Stanley, Ala.

The officers are: Dean and Assembly Director, Rev. A. W. Hurst; Host, Rev. J. W. Davenport; Hostess and Nurse, Mrs. A. L. DeJarnette; Music Director, Mr. Albert Schroer; Chief Cook, Rev. A. Nightingale; Registrar, Rev. M. J. Sweet; Assistant Registrars, Mrs. J. B. Root and Rev. A. L. DeJarnette; Grandview Goat Staff, Rev. Ross Ensminger, Rev. M. J. Sweet, Ansel Jordan, Frances Odell, Jacob Witt; Counsellors for Men, James H. Pless, Albert Schroer, L. L. Stanley, Malcolm White; Counsellors for Women, Mrs. A. W. Hurst, Mrs. A. L. DeJarnette, Mrs. E. H. Rainey, Mrs. Howard Kester; Directors of Men's Work, L. L. Stanley, Melvin Dollar; Directors of Women's Work, Miss Lois Rister, Miss Lorene McGlawn; Chairman of

Board of Directors, Rev. F. P. Ensminger.

PROGRAM.

- 6:30 Rise.
7:00 Morning Watch—Personal Devotional Service.
7:30 Breakfast.
8:30 A. Life of Christ—120a, by President Ross Ensminger.
B. How the Bible Grew, by Dr. Robert W. Gammon.
C. My Community and the Christian Ideal—111a, by Rev. Howard Kester and Secretary James Pless.
9:20 A. My Community and the Christian Ideal—111a, by Rev. Howard Kester and Secretary James Pless.
A. My Movement for World Christianity, by Rev. William Woodard.
B. Building a Christian Home, by Rev. Eugene Rainey.
C. Teaching Primary Children—241a, by Miss Annie Campbell.
10:10 A. Methods for Young People in the City Church—314a, by Rev. Robert W. Gammon, D. D.
B. Methods for Young People in the Rural Church—315a, by Rev. Eugene H. Rainey.
C. How to Understand Our Pupils—140a, by Rev. Alfred W. Hurst.
D. A Movement for World Christianity, by Rev. William Woodard.
11:00 Chapel.
11:45 Free Period: Dramatics, Special Meetings.
12:30 Lunch.
1:30 Rest Period.
2:30 Interest Groups:
Music, Mr. Albert Schroer.
Nature Study, Rev. Lawrence L. Stanley.
Handicraft, Miss Jean Newell, Miss Lois Rister, Mr. Malcolm White, Mr. Richard Peterson, and others.
Recreation, Mrs. Eugene H. Rainey, Miss Martha Williams, Mr. James Pless, Mr. George Duerr.
4:00 Swimming—Guards: Miss Betty George, Miss Jean Newell, Mr. Richard Peterson, and Mr. Archie Day.
5:30 Supper.
6:30 Vespers conducted by Rev. Howard Kester and Rev. William Woodard.
7:30 Evening Program—Specialities provided by Rev. Alfred Hurst.
9:30 Group Meetings conducted by Counsellors.
10:00 Taps.
(Continued on page 14.)

EDITORIAL STAFF

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E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PENTECOST.

Next Sunday is Pentecost. Saint Luke in the Acts of the Apostles said that, "when the day of Pentecost was fully come" things began to happen and among those was the bringing into the new Church of 3,000 converts. Pentecost was a Jewish feast which followed fifty days after the day of the passover. But for the followers of Jesus it was the day of receiving of the Holy Spirit in fulfillment of the promise that Jesus would be with them.

Dr. E. Stanley Jones is quoted as saying, "There was a time when the Christian Church celebrated Pentecost, the anniversary of the coming of the Holy Spirit, more than it did Christmas, the anniversary of the coming of Christ. Now Pentecost has largely dropped out. Did we find it easier to celebrate Christ's birth than it was to be born again? Was it easier to commemorate his coming into the world than it was for us to go with his message into the world? Did it cost less to give gifts at Christmas than to give ourselves at Pentecost? Christmas is the festival of God with us; Pentecost is the festival of God in us."

This coming of the Holy Spirit marked the beginning of the Church as such. The disciples had followed Jesus and had sought to learn of him but had failed to get his spirit. They knew something of the teachings of Jesus but they hadn't learned how to forget themselves in doing the things which he taught them to do. When Pentecost was fully come they had forgotten their personal desires, had yielded themselves to the divine will, and were ready to receive the power which comes from on high.

It is worth noting that this Pentecostal experience was the fulfillment of the promise of Jesus. He told them that it was good for him to go away so the Holy Spirit would come to abide with them. He said that their job would be to win the world, but they would not do it alone for he would be with them. He prayed that they might be united in spirit like he himself was at one with the Father. This never happened until Pentecost. The promise of Jesus to those who love him is that his own spirit shall abide with them, and his spirit is the spirit of the Father, God.

It should be noted, also, that the promised spirit comes only after proper preparation. Jesus told them to wait in Jerusalem until the promise was fulfilled. They went to Jerusalem, found a regular place of meeting, waited patiently for the promise, continued in prayer, developed a spirit of unity and filled, by election, the place vacated by Judas. It took them ten days to get right

to begin work, but when they were ready the spirit of God came upon them mightily.

There were no words at the command of the writer of the Scripture with which to describe what actually happened on the day of Pentecost. No one yet can describe exactly what happens when the spirit of God comes into human life. It may be similar to tongues of fire; it may sound like a mighty rushing wind; it may be described with other words, but only those understand who have experienced it. Of this we are certain: those who were afraid became bold; those who vacillated became determined; those who doubted worked courageously; and the helpless, hopeless, discouraged group of disciples were transformed into an enthusiastic band of workers who dared the world to do its worse and who by sheer courage, devout loyalty and sincere love transformed the world of their day and started a Church that has lived for nineteen centuries.

Perhaps we do not need a duplication of Pentecost, but certainly we do need for ourselves individually and for the Church as a whole the same kind of spirit that the disciples of Jesus witnessed at Pentecost. It is this more than anything else that the world needs today. "It is the Spirit that maketh alive."

THE COLLEGE OF WHICH WE ARE PROUD.

During the past week-end Elon College held its forty-eighth commencement exercise and graduated seventy young men and women. Since 1891 the graduates of Elon College have been helping to build Christian churches and to develop Christian character. If the few who have graduated through the years can do as much as they have done it stands to reason that now since classes are larger the contribution of Elon College to the world will be greatly increased.

"Elon Alumni News" for May is quite a creditable little publication and tells of progress at the institution such as to rejoice the hearts of those who have studied in the institution and those who have contributed toward its support. This has been an unusually good year. The enrollment has surpassed any previous year. The college has a good faculty. There is a growing spirit of loyalty and Christian outlook. The financial condition of the college is improving. It is the kind of college to make one justly proud.

Graduates of the institution have reached such attainments in their respective fields that now they can be called back to speak at commencement time. Their message will rank along with the best to be found anywhere. This is a good day for a college. It is a happy experience for the graduates to return for commencement when members of their own class, and those they have known in college days, come back from fields of successful attainment to bring messages of good cheer. The editor was delighted to sit at the banquet table with members of his own class and to hear from them the story of their individual attainment. Many others had such joy at commencement time. Elon is becoming more and more the kind of institution that makes the Church proud of it. We rejoice in her attainments, we believe in her future, and we shall continue to contribute students and money so the college can continue to bless the world with an ever increasing enrollment and graduating class.

F. C. L.

VETERANS OF THE CROSS

REV. ELISHA A. KING, D. D.

Pastor of Miami Beach, Florida, Community Church.

"The laborer is worthy of his hire."—Luke 10:7.

The word "Cross" means, first of all, the instrument on which Jesus was crucified, a Roman method of executing foreigners. Second, it means the Christian confession for the making of which the martyrs died. I stood in the Coliseum and saw the place where they died all because they believed in the crucified Christ and would not deny their faith. The third meaning is a symbol of Christianity found on Churches, an emblem used by many societies and by men and women as jewelry (this latter may or may not have significance); and still another meaning, a symbol of self-denial for the Cause of Christ, the movement known as the Kingdom of God, the Christianizing of the world.

By Veterans we mean those who have seen service and are passed the age of vigorous activity, but have given faithful service in the past and have been honorably discharged, relieved of heavy responsibility. The term is a military one, and refers, of course, to those who have seen service in war. Soldiers are usually retired on pensions. It is said that French soldiers who were with Napoleon at Waterloo wore a bronze button on which were the words, "I was there." They were the veterans.

So much for the meaning of the title of this address. We are using the word Veteran today to describe a minister of the Gospel who has reached the age of retirement—65 or 68, or perhaps 70.

From earliest time men have felt themselves "called" by God for special service among men. The mention of Abraham, Moses, Isaiah, Amos, and St. Paul is enough to show what we mean, but modern Christianity provides many other and different examples. Rather than draw from other sources I will mention my own experience briefly. My "call" to the ministry was not sudden or spectacular, but one that covered a period of years. My early religious experiences were in a Christian Endeavor Society and a Y. M. C. A. These activities took place during a four-year high school course. The crisis came after graduation in a drafting office in a large manufacturing concern. The owner and manager offered me a permanent place in the company with the promise of ultimately becoming a member of the firm. It was a great opportunity to enter the business world. I had to give my answer in a

few days' time. For a day and a night I struggled with these two great possibilities, a business career literally handed to me by a friendly business man, a career already started with the promise of financial success. The other proposition was a life wholly devoted to religious work with no immediate opening, with no real knowledge that I could succeed in it, and without financial backing. However, there was a passionate desire in my heart to give my life to Christian service, while I had no great enthusiasm at the thought of a business career.

I tried to be fair with myself in making this choice and finally declined the business offer. My decision was not received very happily in my home and most of my friends did not hesitate to tell me I was foolish to turn down so fine a business offer. The sequel to this story is interesting, but need not be a part of this talk.

I entered Y. M. C. A. service, in which I remained for nearly ten years, until I had to make another decision and that was whether or not I should become a minister of the Gospel I would not do so without special preparation and that meant a three years' Theological Seminary course. By this time it took two people to decide, and the decision was made. We were married and started to school once more, without very much of this world's goods, but a faith so strong and a confidence so great that it took us through those years with great joy and gladness until finally we arrived at our first pastorate at \$800.00 a year and a house.

I am not telling this story to acquaint you with phases of my personal history, but for a purely homiletical purpose and in order to make my point I must tell you one thing more.

As a pastor, I saw no very promising hope of being able to save enough from my salary to provide for old age, and I knew well enough that the time would come when a church somewhere would perhaps kindly, but nevertheless firmly, suggest that I resign and give way to some younger man. This is what the average minister after he is 60 years of age dreads when he stops to think of the economic future.

At this point and before I present the purpose of this address, let me speak of the compensations of ministers generally. I am a member of a

National Commission that has been studying the problem of adequate salaries for ministers for several years and the information secured is startling as well as disheartening. The average salary is very low and there are still hundreds of pastors living on salaries less than a thousand dollars a year. In the Congregational-Christian Churches of the United States the average salary is only \$1,646.00 per year.

The purpose of our Commission is to help churches to see the importance of paying larger salaries to their ministers especially in the light of growing costs of living. Without discussing the statistics, let me say that in view of everything we have advocated a standard that constitutes a minimum amount as follows: A pastor in a suburban community should have at least \$1,800.00 and house; in a small town, \$1,350.00 and a house; in a poor farm community, \$900.00 and house. You can well guess that if this is a suggested minimum standard, the present salaries must be much lower.

Perhaps, I might say, that there are still some church men who think so long as a pastor has chosen (or has been chosen) to devote himself to preaching a free Gospel, he should not be anxious as to his pay! He has chosen a life of self-sacrifice, let him be content to live it. But there are many successful business men who recognize the importance of church leadership and believe the pastor of a church is worthy of a far more liberal support than most of them now receive.

Let us go back in this narrative to the place where I said that I could see no promising future for old age support. Life insurance may be one way of providing an estate for those he leaves behind, but that is more than many can afford. It was about this time that The Pilgrim Memorial Fund was being raised and a plan of annuities was set in motion.

The plan was this. The minister paid 25 per cent of the cost of the annuity, the Pilgrim Memorial Fund paid 48 per cent, and gifts from the churches and individuals provided 27 per cent. Thus a minister who had served this denomination for not less than 30 years would have an annuity of \$500.00 for the balance of his life, and his widow would have \$300.00. This means \$10.00 a week, which sum removes the retired minister from the need of charity and he has a right to

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

By the kindness of the Nominating Committee and the thoughtfulness of the President I was not elected to membership on any Board or appointed to service on any Committee of the Southern Convention for the next biennium. After a continuous official service covering nearly forty years it is a relief to be free from these responsibilities. This retirement is accepted graciously.

The present trend of leadership is a departure from the purpose of the founders of the Convention. And the latest proposed change as published in *THE CHRISTIAN SUN* of May 26th goes still further astray. We have had enough tinkering with our organization for the present. Those ambitious pulpit orators and platform speakers who are dissatisfied with the size of the audiences in our church assemblies will have to be patient for a long time. No living minister of 1938 will ever see the constituency of the Southern Convention much larger than it is today, unless some great leader, not yet discovered, arises to challenge and arouse the churches to a new conquest of spiritual forces. It cannot grow, in a large way, under any of the existing plans or processes advocated and adopted. The church grows by the law of life. This is not said in a spirit of criticism. It is a simple statement of fact which must be admitted by any person conversant with church history. There must be a return to the fundamentals of the Christian faith and the deeper spiritual experience. No kind of an organization can be a substitute for dynamic Christian preaching and genuine Christian living. But the crudest type of organization cannot prevent the over-flow, nor stop the growth of the kind of power available for the church that will pay the price.

Again and again the thought comes to me, as it came so often, during the recent Convention, while I was ill in the hospital: "Why doesn't someone pay the price and turn on the power switch?" The disciples had spiritual life before Pentecost—but *not power*. It would be interesting to know who was leading in prayer when the power came. It was probably Peter. He turned on the switch and the power came. That is one need, and until we face this fact, and reach up and out for a Divine uplift, we are helpless. Let us lay aside our quibbling machinery; let us stop

tinkering with the motor; turn on the switch and get the power for the pulpit, the school and the church.

I. W. JOHNSON.

"THE WHITE PILGRIM'S" HISTORY IS REVIEWED FROM DIARY RECORD.

By DR. J. A. HUNTER.

I have in my possession, temporarily, a very interesting book, printed in the year 1818, which contains a diary carefully written by one of the most interesting characters ever produced in this section of the state.

At the beginning of the last century an innovation in religious procedure was made at a camp meeting in the state of Kentucky, which influenced many sections of the Southern states. A period of religious emphasis, call it a revival of religion, if you wish, was associated with a camp meeting to which came farmers from great distances, accompanied by their families. These families lived in tents throughout the duration of the revival. Such a powerful transformation was manifest that the movement spread far and wide. The first was held at Crossroads in our county.

In 1805, such a meeting was held at Haw Fields, when a sixteen year old boy was deeply impressed. During an illness some years previous he had promised to follow the Christian life if he recovered his health. However, he had not fulfilled his promise.

"On the first day of the meeting I went early to the place where I saw the wagons coming in from different directions and the people arranging their tents in different places on the grounds. I sat on a log by myself and felt deep concern for the salvation of my soul."

Preachers of various churches were present. The first speaker was from the state of Georgia. Before he had finished his sermon our boy was deeply stirred, and "many were begging for mercy." A second minister addressed the assembly but his preaching was drowned out by "the cries of the mourners and the shouts of the Christians." The boy was under deep conviction, returned for the "candle-light" service, and later had a very restless night. The next day he decided to plough but at eleven o'clock in the morning stabled his team and went to the services. He was converted, not at the meeting but at his home a month later.

He went to his neighbors and told them of his new experience, he addressed numerous groups but with much misgiving on his part.

In the year 1807 at the age of sixteen years and nine months he started out as a missionary. His first tour was in Southeastern Virginia, in the rural sections near Norfolk, Suffolk, and Portsmouth. He mentions several times a Reverend Barrett and was associated at various times with James O'Kelly and with Rev. Benjamin Rainey, whose tomb is in a private cemetery near the Burlington Mills. Later he was robed entirely in white and was called "The White Pilgrim."

In various towns he did missionary work, in western North Carolina, Kentucky, Tennessee, Ohio, Pennsylvania, Delaware, Maryland and New Jersey. He preached in churches but seemed to prefer services in a home, to which the neighbors were invited to participate in the service. In his diary he gives many observations of his personal and religious experiences. He mentions Apple's Chapel, Yanceyville, Hillsboro and other places. Of course, he does not mention Burlington because our thriving city was then made up of several plantations. There was no railroad and as a consequence his travels were on horse-back or on foot. His work helped to establish a new church organization now known as the "Christian."

This sixteen-year-old boy continued his tours for 28 years until his career on earth came to a close. We must admire his courage, his perseverance under many trying circumstances, his consistency and his self-sacrificing labors. The name of this pilgrim was Joseph Thomas and some of his grand-nephews are now living in our midst.

* * *

NOTE: In submitting the above for publication in *THE CHRISTIAN SUN*, Dr. Hunter adds, "In the Christian Church at Haw River is a memorial window with a full-length portrayal of the White Pilgrim."

The diary to which reference was made in the opening paragraph is the property of Mr. George Thomas, of Burlington. Two copies of the diary—printed and bound—are in the library of the University of North Carolina." J. O. A.

"The unrestricted use of alcoholic liquors is harmful even to idolatrous nations. Their people are also human beings, subject at least to mental and moral degeneracy. If bad for idolaters, surely not good for those who claim Christian principles."

RELIGION SUPPORTED BY SCHOLARSHIP.

By ROY C. HELFENSTEIN, D. D.

"It is true that, while all scholars have not been devotees of religion, many of the best scholars in every period of recorded history have been interested in and devotees of religion." This, in substance, was the declaration of Dr. W. P. Paterson to our class in the "Philosophy of Religion" when I was a student in 1913-14, in the University of Edinburgh, Scotland. The fact that Dr. Paterson, then Dean of the University, was recognized as the outstanding Scottish theologian of that time, and as one of the three greatest students of philosophy in Scotland, and one of the world's recognized leaders in scholarship, makes his observation of more than ordinary interest. Dr. Paterson contended that history would support the conclusion that "the more enlightened the period, the greater the concern the scholarship of the period showed in spiritual values."

The highest scholarship may not have been on the side of religion. But how different would history read if organized religion had always been on the side of scholarship! The highest religion has always been on the side of the highest scholarship in every period of history, and likewise is the reverse true. True reason has always supported true religion, and true religion has always supported true reason.

Many of the scholars who have been excommunicated from the Church because of their intellectual deductions and pronouncements were more truly religious than the religious organization which denounced them. Scholars have been condemned as enemies to religious faith because their faith enabled them to see more than the Church which condemned them wanted to see. Thus the men condemned as heretics by one generation have been canonized as saints by the next—and "the truth of religion" has gone marching on, enlisting among its devotees the greatest scholars as well as the simplest folk of each period of time.

The fact that the best in scholarship has supported Christianity does not increase the truth of Christianity—but that fact argues for the truth which Christianity claims to possess.

While I was pastor for six years at the seat of one of the two largest state universities in America, the last year of which time being Chaplain of the university, I frequently came in touch with a certain type of student whose number seems to be increasing at the present time—stu-

dents who flout religion. I have many times in later years in special work among college student bodies met this type of student, who is best described as being of the Sophomoric mind—though not always in the Sophomore year. Some of them take pride in flouting religion—some discredit and ridicule religion—some simply ignore religion—while some concede that religion may be of concern to those who do not know so much as they do.

Every pastor has met this type of young person. The observation previously referred to, which was made by Dr. Paterson, the noted Scottish scholar, should be of sufficient challenge to embryonic scholars to cause them at least to "think it over," and observe contemporary scholarship to see whether or not, on their own respective campus, the observation made by Dr. Paterson will hold true.

Personally I believe it will hold true in practically every college or university today; the professors who hold the highest scholarship—except in some rare exceptions which might prove the rule—will be found to be devotees of religious faith.

This being true, it is no credit to an undergraduate's scholarship standing for him to discredit or ignore religion, the most Sophomoric-minded would readily acknowledge that many who knew at least "a little more" than they can personally boast of knowing "as yet" are not only ardent believers in the "truth of religion," as Eucken expressed it in the title of his great book several years ago, but that many of their intellectual superiors make religion the major concern of their lives, carrying out the injunction of Jesus—"Seek ye first the Kingdom of God and His righteousness." When young students of the type of mind referred to are approached in this manner without any apology, presenting life facts for their consideration instead of mere theories or speculation, really worthwhile students appreciate the challenge involved.

What students, who are in the church, whether they are "A" or "C" students, should do is to "have a reason" for the faith that is within them, and be ready at any time to "stand up and be counted on God's side." No young person needs to apologize for believing in the power of religion or for being a disciple of Jesus Christ, for in the fellowship of Christian believers are found the leading scholars of our nation.

It should bolster up the faith of any apologetically religious student today to learn that Wilbur Huston, the young scientist who was chosen a few years ago from all the students

of his educational training in America as the one best qualified to be the successor of Thomas A. Edison; it should bolster up the faith of any apologetically religious students today to learn that this same Wilbur Huston believes so much the "reasonableness of Christianity" that he has decided to give his life in religious work instead of in the field of engineering for which he is so abundantly well qualified by technical training and adeptness. Some of the students of lesser intellectual caliber, who scoff at religion, might well pause to reflect on their attitude toward religion as compared with the attitude of Wilbur Huston, "the young wizard in both electrical and mechanical engineering," the outstanding honor student in each of the three educational institutions from which he graduated."

The following clipping taken from a recent editorial of a secular paper in the middle west offers food for real thought:

"Often the name of some one prominently played up on front pages is forgotten in a short time. For instance, do you recall the boy genius of Seattle, selected from a field of 1,400 applicants to succeed the late Thomas A. Edison, in 1929?

"He was accepted with the belief that he had the ability, ambition, and integrity it would take to follow in the footsteps of so great a man as Thomas A. Edison, known the world over as 'the electrical wizard.'

"After a brilliant record in the Massachusetts Institute of Technology and a successful experience as a consulting engineer, Huston is now turning from science to devote his life to religion.

"'Instead of building better and bigger bridges and machines,' says young Huston, 'the present day's need is to build individuals.' In his opinion the world needs electrical engineers, but needs social engineers more.

"For the second time in his short career, the name Wilbur Huston is before the public. His future spent in building character will be watched with great interest.

"As Wilbur Huston so aptly puts it, 'The light that men need to guide them in these confusing days is not the kind that comes from the electric bulb.'

"If each church would take a measure of its strength—form an estimate of its resources—and then outline a program of work worthy of its strength, we could do a thousand times more work than we are doing."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

HISTORY WORTH REPEATING.

Most likely CHRISTIAN SUN readers will be amazed and gratified, as the writer of this was, to learn that the "White Pilgrim" wrote and preserved a diary, three copies of which are known to exist, one owned by a descendent; the other two—printed and bound—in the Library of the University of North Carolina. For this find, and the sketch given in another column, we are grateful to Dr. Hunter. The "White Pilgrim" (Rev. Joseph Thomas) was actively identified with the beginnings of our history as "Christians" here in the South and the names given in his diary with whom he associated—James O'Kelly, the Barretts and others. We are not wishing to repeat in this column the facts noted by Dr. Hunter, but to call attention to a fact of history that we sorely need to bear in mind in our day. The ministers of our early church and history followed and repeated the experience and history of the early disciples of our Lord: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following."

While it is true that the world progresses and even "time makes ancient good uncouth," there is no better teacher for the present, and guide for the future, than the actual facts and experiences of history. The church of the present, Christian churches of our own, or other types and forms, are not moving forward, or if moving at all, are doing so at a slow pace.

The note and mark of real progress in the church in all decades of the past has been *evangelism*. A church must evangelize (if history teaches us anything) or it stands still, stagnates, goes backward. This is not to say that evangelism alone is enough. It is a beginning and the banner under which the church moves forward. The Cross is yet and must ever remain the sign under which the church conquers and makes the forward march.

As indicated, evangelism alone is not enough, but it is a beginning in the right direction. As "charity begins at home," but loses its virtue and vitality if it remains there, so evangelism begins with the individual, but fails of its purpose if it remains with the individual. The gate of evangelism is an entrance into the Kingdom, but only an entrance. He who enters by that gate must press forward if he is to stay within the

gate and become, as is his privilege, a real part and factor in building up the Kingdom of God on earth. Scripture still stands and emphatically declares, to each and all, "Work out your own salvation with fear and trembling." Salvation is not one's own until it is made so by the gift, grace and pardon of our Lord Jesus Christ. One coming into possession of salvation through such gift and experience has then, as one's *very own* that which he is enjoined to "work out with fear and trembling."

One can not live in one's own house until he has a house of his own in which to live. One can not work out his own salvation that one does not have, nor work into it, as for that matter, except as it is given by the grace of God.

All of us in the church naturally wish to see the church go forward. It takes neither prophet, nor the son of a prophet, but merely a glance at history, for one to declare emphatically the church will go forward when it again puts evangelism, through an experience in Jesus Christ, at the beginning and as a solid foundation on which to stand and to build. "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our Faith."—(Hebrews 12:1, 2.)

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING MAY 28, 1938.

Sunday Schools.

Ramseur, N. C.	\$ 11.42
Sanford, N. C.	1.00
Wakefield, Va.	2.21
Lebanon, Semora, N. C.	1.07
Timber Ridge, Gore, Va.	2.50
Pleasant Ridge, Ramseur, N. C. .	5.57
Holy Neck, Holland, Va.	23.80
Liberty (Vance), Henderson, N. C.	5.32
Ether, N. C.	1.00
Mt. Bethel, Stokesdale, N. C. ...	1.20
First, Portsmouth, Va.	4.61
Total	\$ 59.70

Individuals and Churches.

Belew Creek, N. C.	\$ 8.01
Holland, Va.	100.00
Pleasant Hill, Benson, N. C. ...	2.51
Bethel, Elkton, Va.	4.00
Hopedale, Burlington, N. C.	1.06
New Hope, Louisburg, N. C.	3.00
Total	\$ 118.58

Specials.

Burlington S. S., Burlington, N. C.	\$ 40.14
Total for week	\$ 218.42
Previously acknowledged ...	13,886.69
Total since Sept. 1, 1937 ...	\$ 14,105.11

Several churches have not yet sent in their Annual (Easter) offering for Missions. It will be much appreciated if all churches and schools taking the offering will now complete it and send it in.

J. O. ATKINSON,
Mission Secretary.

THE MISSIONARY IMPULSE.

The missionary impulse is first of all a religious impulse; missionary endeavor is the outward projection of heart-felt love for God and man. The logical end of a religious revival is the beginning of a missionary campaign. In the sequence of church history great missionary movements have arisen out of creative periods in the life of the home church. Any course of missionary education which fails to take account of this central fact will lack the primary impulse to missionary service, the spiritual glow without which no missionary enterprise can hope to succeed. Conversely, every quickening of Christian life or strengthening of religious purpose in an individual or a congregation provides a fresh opportunity for successful missionary education.

For the religious impulse must needs be fertilized by the missionary idea if it is to bear fruit in missionary service and support. Sometimes that idea seems to lie inherent in the circumstances of the hour. The eighteenth century revival went flaming through England at the very time when the British Empire, through her soldiers and sailors, was reaching out to the ends of the earth. The new Gospel message was literally carried around the world on the wings of the wind and the waves of the sea. Explorers like Captain Cook became indirectly servants of the Gospel, pointing the way to its world-wide application. Out of these numerous world contacts, acting upon recently aroused religious feeling, arose the world movement of modern missions. Similarly, during a period of expanding settlement on the American continent great religious revivals issued in nation-wide expansion of home mission effort in the United States and Canada.

The church which has set herself to make this a Christ-like world must accept it as a primary duty to let her membership know what the world is like today. Details of the picture must be filled in so that real under-

standing may produce sympathy and fellowship between the Christian church and all communities, peoples and areas of life that are without Christ.

Two other elements in the missionary equation exactly match each other: they are the purpose of God and the needs of man. Ultimately, the claim of Christian missions rests down upon the unity of God and his eternal purpose for the world of men. Over against that purpose lies the need of our common humanity. The answer to that need can be summed up in the one word *redemption*.—*The Missionary Review of the World*.

HALIFAX DISTRICT RALLY.

The women of the Halifax District of the North Carolina Woman's Missionary Conference held their Spring Rally with the Virgilina Church, Virgilina, Va., April 6, 1938, with excellent attendance.

The meeting was called to order by the district superintendent, Mrs. B. J. Earp, of Ingram. The program, "The Supreme Challenge of the Church," carried the theme, "To Give a Garland, Instead of Ashes," throughout the day in message and song.

The following ministers, humorously introduced by Rev. B. J. Earp, were present: Revs. C. E. Newman and J. Howard Smith. The absence of some of our ministers was regretted.

The superintendent's message was ably delivered by Miss Margaret Earp, a senior of Elon College. She tended to show how harmony and co-operation must exist between the Church and the missionary society, if we are to function in the highest and truest manner.

The Rally was fortunate to have Mrs. Lucy Gregory as soloist. Her selection, "O, Love, That Will Not Let Me Go," was beautifully rendered.

The address of the morning was delivered by our own Southern field worker, Miss Pattie Lee Coghill. Her appropriate message, "Saved to Serve," was presented with sincerity and in a charming way.

The devotional period was in charge of Mrs. C. V. Dunn, of the Ingram Church, based on Isaiah 61:1-3.

The ladies of the entertaining church served a delicious and bountiful dinner under the beautiful trees of the church lawn. The afternoon address, an inspiring message prepared by Dr. J. O. Atkinson, entitled, "Good Tidings," was read by Miss Margaret Earp.

Messages and reports of "Our Mountain Work" were brought by

Rev. B. J. Earp, and Mrs. Elsie Bray, a former workers in our mountain churches in Carroll County, Va. An informal period of questions and discussion gave us a comprehensive insight of the habits and needs of our mountain folk.

The following officers were elected: Superintendent, Mrs. B. J. Earp, Ingram; Secretary, Mrs. S. R. Gay, Lynchburg, Va.

By invitation the meeting next year is to be with the Congregational-Christian Church, Lynchburg, Va.

MRS. SAMUEL R. GAY,
Lynchburg, Va. Secretary,

MISSIONARY FOR SUMMER CONFERENCES.

Peculiar interest attaches in these days to the Japanese Christians, and so a man, who, like Rev. William P. Woodard, of the American Board of Commissioners for Foreign Missions, in Osaka, has spent over 15 years living with the Japanese, can interpret many things to Americans. Mr. Woodard, home on furlough, will teach in the Summer Conferences as follows:

Florida Conference, June 4-11; Grandview, Tenn., June 14-21; Elon College, June 27-July 2; Georgia, July 4-9.

When Mr. Woodard first went to Japan, his duties were primarily evangelistic, but along with this distinctly religious work, he got close to the boys and girls through summer camps. He also toured the country speaking and showing films in small villages, including the moving picture of "The Life of Christ." He found people interested in this film even where there was but one Christian family in a town.

After being stationed at Sapporo for a time, Mr. Woodard was transferred to Seoul, Korea, for special service among the Japanese there, and he did not return to Japan until 1935, when he was stationed in Osaka at the headquarters of the Kumial Churches (Congregational) as secretary of Evangelism and Education. In this work he has made a careful study of the life and growth of the Japanese Congregational and Christian churches. His duties, too, have made necessary considerable travel and wherever he went he chatted with the people finding that the average Japanese got his idea of America and Americans from movies, sensational papers, and cheap shows.

Born in Kalamazoo, Mich., Mr. Woodard was educated at Kalamazoo College, and later took work at Union Seminary. He served during the Great War in the army.

LOCUSTS, SNAKES, ELEPHANTS, CHRISTIAN SCHOOLS AND HOMES MAKE INTERESTING COMBINATION IN AFRICA.

By DOROTHY P. CUSHING.

Locusts that swarmed into the compartment of a train; and a cobra, which paid an unwelcome visit to his home, figures in news from Arthur J. Orner, of Chikore, East Africa.

Mr. Orner went back after furlough under the American Board of Foreign Missions last November. Shortly after dark, the train on which he was traveling to Umtali from the seaport of Beira, ran through a large swarm of locusts which had settled on the tall grass and trees by the side of the lines.

"Before the windows could be closed, the compartments were literally overrunning with insects, hopping madly about and being crushed under foot at almost every step as we rushed about trying to get rid of them," writes Mr. Orner.

The youngest members of the family are taught by Mrs. Orner, using a correspondence course, which the Rhodesian government sends to white children in remote parts of the country.

The older Orner children are away from home. The two youngest, Henry and Betty, have forgotten about Chikore during their year of furlough in America, and so are deeply interested in everything. In fact, Father Orner says that they are too much interested because they are hardly old enough to know what is dangerous.

"A few days ago," he writes, "they came in to report that they had seen a snake go under a tin tub outside and that when Betty removed the tub to have a good look the snake had run out and then back again. I rather discounted the story—thinking it was probably a lizard—but went out to investigate, picking up a stick just to be sure. When I moved the tub, out came a cobra—one of our most dangerous snakes, but one which, fortunately, is not very common here!"

With responsibility for the supervision of 17 Kraal schools, employing 35 teachers, and with approximately 1,300 children, Mr. Orner has to do a great deal of traveling in the bush. He also has to conduct the final examinations, which is a real job, especially as it comes at the hottest season of the year when the heat in the low-lying Sabi Valley is apt to be intense.

"Often on these trips where a white face is almost never seen, I think of you in America and wish that you might be along for a time

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

GEORGIA CONFERENCES.

The North and Middle Georgia Christian Life Conferences were held on the week-ends of May 1st and 8th, respectively, at Macedonia and Jones Chapel Churches. More than 250 young people were reached at these meetings where subjects of vital interest to Christian youth were discussed. Mrs. John P. Jockinsen, of St. Petersburg, Fla.; Rev. A. R. Van-Cleave, of Piedmont College, Demorest, Ga.; and Charles Dunaphant, of Atlanta, Ga., president of the Georgia Pilgrim Fellowship, were guest speakers.

FLORIDA CONGREGATIONAL YOUNG PEOPLE'S CONVENTION.

CAMP O'LENO, HIGH SPRINGS, FLA.,
JUNE 4-11, 1938.

HOW TO GET TO THE CAMP.

Camp O'Leno is just two miles off U. S. Highway No. 41, (State Highway No. 2), between Lake City and Gainesville, Fla. Turn east 7 miles north of High Springs at the fire observation tower and the sign "Forestry Training Camp."

THE DAILY ROUND.

- 6:30 Reveille.
- 6:45 Morning Dip.
- 7:30 Breakfast.
- 8:00 Prepare cabins for inspection.
- 8:45 Classes:
 - A. The Life of Christ—Rev. Miles A. McLean.
 - B. The Book of Acts—Rev. Everett B. Leshner.
 - C. Great Missionary Pioneers and Their Countries—Rev. J. B. Root.
- 9:30 Classes:
 - A. World Friendship—Rev. Wm. P. Woodard, Missionary to Japan.
 - B. The Home—Mr. and Mrs. C. Russell Mason.
 - C. The Book of Acts—Mr. Leshner.
- 10:10 Free Time.
- 10:30 Classes:
 - A. What It Means to Be a Christian—Rev. Victor B. Chicoine.
 - B. The Use of Money—Prof. Edwin L. Clarke.
 - C. The Home—Mr. and Mrs. Mason.
- Elective: The Young People's Society—Mrs. Vida S. Githens.

11:15 Classes:

- A. Personality Development—Mrs. Mary L. Leshner.
- B. World Friendship—Mr. Woodard.
- The Use of Money—Prof. Clarke.

12:15 Lunch.

1:00 Quiet Hour.

2:10 Interest Groups:

- Dramatics—Mr. and Mrs. Geo. W. Penn.
- Nature Study—Mr. Mason.
- Cooperatives—Prof. Clarke.
- Counselors' Group—Mrs. Leshner.

3:30 Recreation—In charge of Miss Mary Nichols and Rev. Gerald Smith.

6:00 Supper.

7:00 Vespers—Led by Dr. Elisha A. King.

8:00 Evening Program.

10:00 Tattoo.

10:15 Taps.

GENERAL ANNOUNCEMENTS.

1. *Cost*—\$10.00. This covers registration, room and board and is to be paid upon arrival.

2. *What to Bring*—Bible, sheets, pillow and pillow case, blanket, towels and soap, small pair of scissors, tennis racket, clothes for playing, bathing suit, kodak, and musical instrument.

3. *When to Arrive*—The Conference opens with registration on Saturday afternoon, June 4th. The first meal will be supper on Saturday night and the last meal will be breakfast on Saturday, June 11th.

4. Group A classes will be for Freshmen and Sophomores; Group B classes for Juniors and Seniors; and Group C for older young people.

5. Mail Address: High Springs, Florida (Care Camp O'Leno). The telephone at the camp (High Springs 47) may be used in an emergency.

Other leaders of the school are: Dean, Rev. Victor B. Chicoine; Nurse, Mrs. R. E. Newton; Director of Music, Mrs. S. Bryan Jennings; Pianist, Miss Helen Witte; Bugler, Miss Katherine Mueller; Treasurer, Rev. W. T. Scott; Registrar, Miss Pattie Lee Coghill.

"For want of nail the shoe was lost; for want of a shoe the horse was lost; and for want of a horse the rider was lost; being overtaken and slain by the enemy, all for want of care about a horseshoe nail."

ENJOYING THE BIBLE.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 12, 1938.

SCRIPTURE: Ps. 119: 162-176.

Daily Readings—

- Monday—The World's Greatest Poem—Job 23: 1-12.
- Tuesday—The Book of Beginners—Gen. 1: 1-31.
- Wednesday—Songs For the Soul—Ps. 40: 1-8.
- Thursday—The Story of Israel—the Pentateuch—Hosea 11: 1-12.
- Friday—Read to Learn Wisdom—Romans 15: 1-4.
- Saturday—Books of Prophecy—Joel 2: 21-32.

The Bible should be read reverently and intelligently. When we read the Bible irreverently and with a sense of obligation, or for the sake of discovering points for argument we cannot enjoy the Bible. When we read the Bible unintelligently, disregarding the historical setting of the passage or the meaning of the content, or for the accuracy of the translation, or for the bearing of the parallel passages, we are not likely to enjoy the reading or to be blessed by it.

Christian Endeavorers ought to cultivate the habit of reading the Bible every day—"for doctrine, for reproof, for correction, for instruction in righteousness."

Dwight L. Moody said, "The greatest event in my personal Christian experience came when I read the book of Ephesians forty-seven times in one month." This was concentration in Bible study that proved helpful.

For Discussion—

1. Have you ever tried reading and re-reading a passage as did Moody?

2. A portion of the meeting should be given to voluntary suggestions from the audience as to hymns which recall Scriptural reference.

3. Bible pictures have a big part in our worship and Bible study.

Suggested Hymns—

- "Break Thou the Bread of Life."
- "Standing On the Promises."
- "Thy Word Is a Lamp."

S. E. M.

When you get into a tight place and everything goes against you, till it seems as though you could not hold on for a minute longer, never give up then, for that is just the place and time that the tide will turn.—*Harriet Beecher Stowe.*

Sunday School

REV. H. S. HARDCASTLE, D. D.

SERVING BY PERSONAL DEVOTION TO CHRIST.

LESSON X—JUNE 5, 1938.

GOLDEN TEXT: *She hath done what she could.*—Mark 14:8.

LESSON: Mark 14:3-11, 27-31.

The Master was guest at a dinner party. His host was Simon the leper, evidently a man of some means, and perhaps a man whom Jesus had cleansed of the leprosy. He was entertaining because of his friendship and love, and not for show. There was an element of courage in it, too, for Jesus was not popular at this time with the upper classes.

An Uncalculating Outpouring of Love.

As usual Jesus was the center of the picture. Sinners and saints alike are drawn to him. In this case it was Mary, the sister of Martha and Lazarus. She felt eternally in debt to Jesus for what he had done for the family circle. She loved so much that she wanted to do something about it. Her act was the expression of a generous and grateful heart, and not of a calculating head. With no regard for the cost, she took a bottle or jar of fragrant and precious ointment or nard, worth about one hundred and fifty dollars, and poured the contents over the head of Jesus. John says the house was filled with the odour of the ointment. And its fragrance has come down even unto this present day. Alas! for the heart that does not beat a little faster when one reads or hears this story of uncalculating service and sacrifice.

Calculating Things by the Dollar Yardstick.

There were some there—John says it was Judas Iscariot—who had only one yardstick of measurement—the dollar. Everything was judged in terms of money. What a contrast to the generous, uncalculating spirit of Mary, and the cold calculating spirit of Judas and the others. The fact of the matter is that the dollar is the poorest of yardsticks by which to measure the real values of life. Love, honor, devotion, truth, kindness, thoughtfulness of others, service, sacrifice, beauty, goodness—what dollars and cents value can be put upon these things of the spirit. One of the tragedies and dangers of our modern Western world is its disposition to think of everything in terms of dollars and cents. And too much of our giving to the church and the Kingdom is done in a calculating spirit.

This Waste.

"To what purpose hath this waste of the ointment been made? For this ointment might have been sold above three hundred shillings and given to the poor." To be sure if they had the money it would not have been given to the poor. That was just a cloak for their greed and covetousness. As if anything done for Jesus could be a waste! Furthermore it is just as necessary to have some of the "luxuries of life," symphony concerts, bird sanctuaries, parks, etc., as great industrial plants and huge office buildings. A poet may be worth as much to a nation as a business magnate. Money spent on flowers may be just as sound an investment as money spent for brick and stones in the house around which the flowers are planted.

The Perennial Problem of the Poor.

"The poor ye have with you always"—not much encouragement there that we shall ever abolish poverty. Some folks will be poor because they are "plain sorry folks." Others will be poor because of hard luck or disaster. The poor are our perennial problem. And, of course, they are our perpetual responsibility. No matter what may be the cause of their poverty, we who are strong must learn to bear and to share. And in ministering to the poor we minister to Him.

Flowers for the Living.

"But me ye have not always." The words, of course, mean that Jesus would not much longer be with his friends in the flesh. Mary had done an opportune thing and a beautiful thing—she had given Jesus his flowers while he was still living. Alas! how often we wait until it is too late to express our love or to show our appreciation. How many there are who would like to call back a loved one or friend for at least long enough to tell them of the love they bore that loved one or friend, or to express appreciation. It helps so much to have a kind word of appreciation or encouragement as one goes through life. It cost so little and it means so much. Start now, you who read these notes, to give flowers to the living. Then the flowers that you send to the funeral will mean more.

Doing What We Can.

"She hath done what she could." We usually interpret the words as if the woman had not done much. The true interpretation is that she had done all that she could. In either case they are a rebuke to us. The trouble with so many people is that because they cannot do all that they

would like to do, they will not do what they can do. And the trouble with all of us is that we do not do all that we can do. God does not hold us responsible for what we cannot do, or give.

A Memorial of Her.

Think of it. An unknown woman over nineteen hundred years ago did a simple, unusual, uncalculating act and millions of people throughout the world know about. What a memorial. Perhaps our best and most enduring memorials are going to be the simple, kindly things that we have done as we have gone along through life.

The Traitor.

There is a somber shadow across the picture. The love and unselfishness of Mary revealed all the more clearly the baseness and selfishness and covetousness of Judas Iscariot. Mark's account would indicate that it precipitated what had been brewing in Judas's heart all along. He went out to seek money for betraying Jesus into the hands of the enemies. Judas shows the awful power of sin when it has run its course. He started out by being a lover of money; he ended up by betraying his Lord.

Pride Goeth Before a Fall.

Simon Peter was so sure of himself. Others might deny Jesus, but not he. He really meant it. But it is so easy to talk and so hard to perform. It is comparatively easy to give ourselves to ideals in secret; it is so hard to live up to them in social contacts. When a man is most sure of himself he had better watch out. Many times when the spirit is willing the flesh is weak. Many times when we think we are strong we are most weak. When we think we stand we had better take heed lest we fall.

So Said They All.

It ought to be noted that Peter was not the only one who said "exceeding vehemently" that he would not deny Jesus. "In like manner also said they all." The other disciples did not know their weakness. It is only under test that we can make some discoveries. Let every man not think of himself more highly than he ought to think. Let every man boast not overmuch. Let every man feel strong only as he is strong in the Lord and in the strength of his might.

"Our judgment, however honest we may be, often needs to be overruled by divine wisdom. Cheerfully accepting the correction will make our way much straighter and the destination more certainly reached."



MONDAY.

ROCKING-CHAIR LIVING.

"Seest thou how faith wrought with his works, and by works was faith made perfect."—Jas. 2: 22.

A piece of art was once rejected by Holman, the artist, and he was accused of not knowing art. Holman replied, "That may well be, but I do know something about rocking chairs. Look at the rocking chair in your picture. No mortal could ever make that chair rock. Bad rockers cannot be good art."

How much of our living will not work? There is a lot that is ideal and it is being handed down to the common people; but will it work?

Prayer—O God give us the grace of common sense? Grant unto us to know the right from the wrong by their fruits. Rule Thou our souls with the spirit of Jesus Christ. *Amen.*

TUESDAY.

AWAITING THE CALL.

"I go to prepare a place for you. And if I go to prepare a place for you, I will come again and receive you unto myself."—Jno. 14: 2, 3.

On the shore of eternity are multitudes of wasted figures with radiant faces, eager for the day when the heavenly Father will call them home. We shall never forget the sweet soul of our own home many years ago, who each day said "Father take me home. Nevertheless not my will but thine be done." It will be a great union when these waiting souls shall hear the call and join their dearest who have passed on. A life of goodness in Jesus is the secret of that glorious event.

Prayer—O Lord set eternity in all our hearts now and forever. *Amen.*

WEDNESDAY.

COME SINGING.

"Sing unto the Lord."—Ps. 30: 1-5.

Modern prophets of religion tell us that the revival of religion will come

in song. Every revival of religion of the ages has come in song. Every revival to come, despite what they say about intellectual processes or emotions, will come in song. Let us sing; sing the day of the Lord into its greatest reality.

Prayer—O Lord, help us to sing Thy love through Jesus Christ to all the people, now and forever. *Amen.*

THURSDAY.

GENUINENESS.

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."—Rom. 12: 2.

Education and intelligence is no substitute for Christianity. One may have all the habiliments of culture and still be a wolf at heart. To be a Christian one must have a change of heart. Clothes do not matter. Christ in the heart imparts a new mind in the life.

Prayer—Create within me a new heart, O God and renew a right spirit within me; for thou desirest truth in the innermost parts. This we ask for Jesus' sake. *Amen.*

FRIDAY.

THE WONDERS OF THE WIND.

"The wind bloweth where it listeth."—Jno. 3: 8.

They spring up suddenly and die imperceptibly. They come from the four quarters sometimes and no one can predict from what corner it may come. At sea we may be sailing peacefully and almost without warning we may be tossing about like a cork.

Jesus likened the coming of the Holy Spirit to the wind, yet just as real. It is a challenge of our faith in the unseen but the most real powers of the workings of heaven in the soul.

Prayer—O Lord, send into our souls the blowings of the Holy Spirit and make us what we ought to be. *Amen.*

SATURDAY.

NOTHING BUT THE BEST.

"They desire a better country."—Heb. 11: 10-16.

The best of God's children are those who at all cost and hazard seek the best. They who have the light are they who see the light and have some star of beauty and wonder which they seek to attain and never content in less than achieving it.

Prayer—O God, deliver us from contentment. Put in our hearts a hunger and thirst for righteousness, and satisfy us with Thy spirit. *Amen.*

SUNDAY.

SHARING ONE'S OWN GENEROSITY.

"Give and it shall be given unto you."—Luke 6: 38.

He who goes along giving and sharing of what he has with others, not only wins friendship and love of all those who know him, but in the event that misfortune overtakes him, the things he has shared with others will in turn be shared with him? Man is thus served with his own generosity. It is thus came the old adage: "What I have kept I have lost. What I have given away I have. That is the basic law of everyday Christian living.

Prayer—Dear Father, we recall the cross of our Lord. Contemplating what He gave, we learn afresh the lesson of getting by giving. Make us Thy unselfish children doing Thy will unto all men. *Amen.*

"'Money is not everything,' you say. No, indeed, it is not. If we had no money at all and had no income, we could worship God more acceptably than most of us do now. We would not then be disobeying God in the matter of giving, for we would not be expected to give."

"A church established on malice, or envy, will live only to hear her doom, 'I never knew you.'"

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SONG AND THE SACRIFICE.

By REV. VICTOR B. CHICOINE,
Winter Park, Florida.

*"As the sacrifice began, the
song of eternal began also."*—
II Chronicle 29:27.

It is recorded that Jotham, son of Uzziah, reigned 16 years in Jerusalem and yet "he entered not into the temple of Jehovah." Then Ahaz, his son, came to the throne and also reigned 16 years and it was written of him that "he did not that which was right in the eyes of Jehovah," and that he, "gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of Jehovah—and in every city of Judah he made high places to burn incense unto other gods."

Then Hezekiah, son of Ahaz, comes on the scene to reign for 29 years. The scene now is in the temple. At last after 32 years, the great doors have swung open for the worship of God. He is to be sought once more and the people are to be His once again. The moment arrives for the sacrifice and when it does the people begin to sing the song of the Eternal. To be free from sin, from guilt; to feel that one is cleansed; once more right with God—that was why the song began when the sacrifice began.

Of course these people who rejoiced had not been to the heart of the idea or the meaning of sacrifice. But for that matter who has? But they were a seeking people that day and their leader had told them that this was the way to get right with God. So they were glad to kill the best of their flocks and herds; to give of the best of their harvests; burn it all up on an altar in the temple—not as a waste—but as a sacrificial offering. And when it was done on this day so long ago, after years of negligence, forgetting, ignoring God it is no wonder that they were glad. For once again they felt that they had communication with God; a new and a right start in life again. Life began to take on new meaning and to have higher values. In this act of worship they moved out from the midst of the beasts of the fields where they had been dwelling and entered into that place where the sons and daughters of God belong!

But there are other ways and kinds of sacrifice. There are the sacrifices one must make to be a painter, a musician, a singer, a doctor, a chemist

and so on. But he or she who sacrifices that they may serve humanity better, lift, bring joy as Christ brought joy, comes into a different category entirely! Let anyone join with those who have made sacrifices for the sake of others and he enters into the most sublime fellowship of all time. One may hear the sounds of singing and laughter; see bright lights and flashing colors; know that somewhere the wits of the community are gathered and feel shut out from life. But the aristocracy of God is made up from those who have sacrificed for others.

And I do believe that if it is given to one to know for a certainty that they should do a certain piece of work, such as Christ would do; make a sacrifice, and when the moment comes prays: "God, I'll do this gladly and with all my strength," and then do it, that at that moment the song of the Eternal begins. But let one do the opposite; fight the impulses of God; repel the overtures of the Holy Spirit which would call one to sacrifice—and there are no songs! Battle against the assault of great ideals upon the soul; argue with mighty challenges to the spirit; evade the urging mind of Christ and the hours and days will be long. But listen and yield and the song begins.

From one point of view it certainly does seem that sacrifice and song are an old pair to be together. For does not sacrifice mean pain, suffering, or maybe banishment; giving up all that one holds dear? And does not song mean joy?

These words on the walls of a Denver hospital written by an unknown person have something to say for sacrifice and song:

The cry of man's anguish went up unto God,
Lord, take away pain!
The shadow that darkens the world Thou
hast made;
The close-coiling chain
That strangles the heart; the burden that
weighs on
The wings that would soar—
Lord, take away pain from the world Thou
hast made,
That it love Thee the more!"

Then answered the Lord to the cry of His
world:
"Shall I take away pain,
And with it the power of the soul to endure,
Made strong by the strain?
Shall I take away pity, that knits heart to
heart,
And sacrifice high?
Will ye lose your heroes that lift from the
fire
White brows to the sky?

Shall I take away love that redeems with a
price,
And smiles at its loss?
Can ye spare from your lives that would
climb unto mine
The Christ on His cross?"

Back of every human achievement; back as far as God Himself; back of every advance or upward thrust of the race—is sacrifice. Of course, the vultures, and the parasites, and the sponges of society always come on the scene with the offering of the sacrifice. But one cannot escape the deep conviction that more joy, light, hope, and song have been brought to the world through sacrifice than through any other way!

But some in this day have worked out a new method of worship. It is more economical for the labor involved has been greatly eliminated. That is, there is the song, but not the sacrifice. And the further truth that inevitably follows is that some day even that song will cease to be heard. Does that sound too cynical. But is it not the truth? How many men and women are sacrificing, really sacrificing, in the way of time and strength and money that the Kingdom may be brought in? Yea, there is the song, but one wonders if it is the song of the Eternal? As Vincent Godfrey Burns wrote:

We fashion great churches and creeds
But the heart of the people still bleeds
And the poor still rot in their needs.
We display with pride His cross
In the midst of our pagan life
While we hug to our hearts the dross
Of our selfishness and strife.
What sacrifices have we made
To live the life He prayed?
What willing blood have we shed
To do the deeds He said?
To be popular and well fed
We forsake the way He led
And follow a ghost instead!

And others by waiting for someone else to make the sacrifice, and thus considering themselves canny, miss the real goal of life and keep the song of the Eternal from their own hearts! So many are saying: "We will exchange evenly; pay so much and no more; fight first if need be—but we will not sacrifice." And so the song of the Eternal does not come.

Remember how obstinate the disciples were about the coming sacrifice that Jesus was to make of His life on Calvary? Remember also how special pleas were made to keep Him from His divine appointment? And remember again how insistent our Lord was concerning His going to Jerusalem. You see it was the only way to get the song of Eternal started again—to teach it afresh to the world—to write it on the hearts of men and women forever!

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Vacation season for the children is now here. We will try to give all of the children ten days vacation if we can find some place for them to go. Many of them have kinspeople that will take them for ten days. Some of them have one parent living who can make arrangements for their vacation. Some will have no place to go unless some friend of the orphanage will take them and give them a vacation. We do our best, first, to get all of them on vacations before we begin to make arrangements for those who have no place to go.

It does the little fellows good to get out for a week or ten days and see new surroundings and mingle with others. Sometimes they get homesick and return before their time is out. They are always happy to get back home when their vacation is over. It has been the management's idea from the beginning to run this institution on the home plan—just like a large family.

When our children reach the age limit and go out, they should be as normal as any child going out from his home. They should be able to fit in life as other children do. While they are here the girls are taught all kinds of domestic work—cooking, house-cleaning, laundering, sewing, etc. The boys are taught to do all kinds of farm work—dairying, hog raising, etc. The boys and girls here get the foundation principles on which to build.

The writer was reared on a farm and the training he received on the farm has been a great asset to him in this work here. We cultivate nearly two hundred acres of land each year here and the training received on the farm in early life has been worth a lot to us.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 2, 1938.

Amount brought forward \$7,013.30

Eastern N. C. Conference:

Sanford	\$ 1.00
Henderson	6.12
Liberty Vance	5.78
	\$ 12.90

N. C. & Va. Conference:

Union (Va.)	\$ 5.00
Berea	2.00
Union (N. C.)	5.00
	\$ 12.00

Western N. C. Conference:

Big Oak	\$ 2.00
Zion	2.47
Ramseur: April	8.82
May	5.69
Shiloh	3.00
	\$ 21.98

Eastern Va. Conference:

Oak Grove	\$ 2.94
Holy Neck	6.31
	\$ 9.25

Valley Va. Central Conference:

Bethel, Thanksgiving	\$ 1.50
Antioch	5.00
Mayland	1.00
	\$ 7.50

Special Offerings.

Mr. May, support of children	\$ 5.00
Fidelity Bank	12.50
	\$ 17.50

Total for week \$ 81.13

Grand total \$7,094.43

CAMP GRANDVIEW.

(Continued from page 3.)

The School opens with counsellors' meeting at 4:30 P. M., on June 16th, and closes with breakfast on June 24th. Each camper should bring his bedding, sheets, blankets, or quilts, pillow and case, folding cot (if possible), towels, napkins, eating utensils (paper plates preferred), Bible, note book, pencils, pen. Suggested equipment: flash light, tennis racket, musical instruments, bathing suit, camp clothing, camera. Grandview is a "camp" and nights are cool.

The work of the camp is done co-operatively and without hired labor. Be sure to buy stock in the Co-op and patronize it and share its profits.

The School is held one day longer this year in order to secure better results. Each student is to pay the registrar five dollars, which includes a subscription to the camp paper, the *Grandview Goat*. Provisions to apply on board will be carefully evaluated.

All students are expected to have classes during the first three periods of the morning. Classes are arranged according to age groups. Students from 14 to 16 are expected to take classes under A. Those from 16 to 18 take the B classes. Older and more advanced students take C courses. Student Summer Service Workers will have the advantage of consultation and conference.

The longer school period gives Sunday for worship and fellowship. Dr. Robert W. Gammon, one of our national leaders and a Tennessean, is the Sunday preacher.

While the School is open to attendance of individuals seeking inspiration, consultation, fellowship, and training, it is primarily for young people whom the churches will choose and commission for service in the home communities.

Spring City on the Southern Railway is the railroad stop. It is on U. S. Highway No. 27. Grandview is 4 miles west on Tennessee Highway No. 68.

If you are planning to attend the Grandview Leadership Training School, please send a postal such as the following:

Rev. M. J. Sweet, Registrar,
Grandview, L. T. S.,
Box 1806, Chattanooga, Tenn.

I expect to be at Grandview this year.

Add your name and address. This will help in the rush of registration.

INTERESTING COMBINATIONS IN AFRICA.

(Continued from page 9.)

to see for yourself what African life is really like in the remote regions. It is still a wild country in the Sabi Valley. At Chilbuwe School which I examined last Wednesday, a large herd of elephants had come only the night before my arrival. They had playfully pulled down a shed covering the bricks which the children are making for a new building, and then walked in Indian file—as they always travel—right through the middle of the school garden."

Mr. Orner wonders a bit how American children would like to attend one of the Kraal schools. The bell, a piece of iron from an old plow, rings just before five o'clock in the morning. In fifteen minutes the children begin to come and politely greet Mr. Orner. Then come the examinations, both oral and written. By 10:30 the 56 or so children in this school are able to go home. Then remains the work of marking and grading all the papers.

"On these trips I cannot but think 25 years back when I used to go through this Sabi Valley on foot," comments Mr. Orner. "At that time there were no roads, no schools, no Christian homes. The face of a white man was a strange sight. Some people came running to see, others fled in terror. Today there is a passable bush road and schools are dotted about every few miles. Around each are Christian families and rapidly a Christian community life is springing up with better homes, more abundant crops, and the new spirit which is part of the Christian family life anywhere in the world."

"Living with no thought of our responsibility to God is base ingratitude; with no regard for our relationship to others is rank selfishness. Christians must move on a higher plane."

"A good name is better to be chosen than great riches, because it won't take wings and fly away."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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In Memoriam

GILLIS.

Leonard Gayle Gillis, son of the late William Daniel and Anna Gillis, was born September, 1855, and died at his home in Virgilina, Va., March 23, 1938. He is survived by his wife three sons Willie R. Gillis, Bertie Co., N. C.; Richard Gillis, Lawrenceville, Va.; and Herbert K. Gillis, of West Virginia; one daughter, Mrs. Richard Candle, of Virgilina, Va.; twelve grandchildren; one great-grandchild; one brother, Robert H. Gillis of Virgilina, Va.; and one sister, Mrs. Harriett Hutchens.

Bro. Gillis had been a mercantile salesman and in business for himself for forty years. He was of a most friendly nature and always had a great number of close friends. By industry and good management he became independent. He was deeply sympathetic in spirit. His great pleasure was to help his fellowman, especially those destitute.

The funeral was at Union Christian Church, where he had been a good member for many years. One of the largest crowds ever assembled here at a funeral was present. The burial was in the town cemetery. The home has lost a faithful companion and father, the community one of its best loved citizens, and the church a good member, and one who had been for years an excellent officer.

C. E. NEWMAN.

HENDERSON REVIVAL.

Our revival at the Henderson Congregational-Christian Church closed Wednesday night, May 25th, with about 35 professions and 13 additions to the church. Six of the thirteen members came in the closing night of the meeting, and seven were accepted into the church, Sunday morning, May 29th.

My father, Rev. J. L. Neese, of Reidsville, assisted in the services. The attendance was good, the sermons were spiritual and convincing, and the interest manifested and created was remarkable.

Our church has been spiritually revived and we desire an interest in the prayers of the reader.

J. EVERETTE NEESE,
Pastor.

VETERANS OF THE CROSS.

(Continued from page 5.)

it, for he has earned it. Realizing that this was one way to old age security, I joined the Annuity Fund. A minister may add to this Fund any amounts he may be able to save and thus increase the amount of annuity at retiring age.

You may say that the annuity is small, but it is just the difference between a regular quarterly stipend that can be depended on and nothing at all! It is a rather galling thing to have given one's whole life to the ministry, where compensations are so small and at the age of 65 or 68, or perhaps 70 be turned out into the world with nothing! One minister 76 years of age who has given 46 years of service in churches that paid him from \$450.00 without a house to \$900.00 with a house, says he joined the Annuity Fund and paid \$90.00 in dues annually. That was hard work, but now he is rejoicing in his annuity. Another minister 82 years of age with his wife of 84 years (32 years of service) says that they could hardly get along without the annuity. If the aged minister has relatives who care for him, this small annuity proves of great service.

This is enough to show the practical value of the Minister's Annuity of \$500.00. Several years before I entered the Pilgrim Memorial Annuity Fund there was an earlier movement started now called the Original Plan to distinguish it from the newer one. There are nearly 1,600 ministers and widows who belong to that plan. To be exact, there are 669 retired ministers, 267 widows, 2 orphans, and 379 members approaching the retiring age.

It has been the custom for the churches through their benevolent giving to provide the church's share

of those annuities, i. e. 27 per cent. But in recent years the churches have reduced their benevolent giving to such an alarming extent that a real crisis has arisen. This falling off of benevolent giving is attributed partly to the wide-spread depression, and partly to lack of interest in the missionary program of the churches.

The older men in the ministry under this original arrangement are coming to the age when their annuities must be paid or the churches break their promises and prove faithless. Ministers, and their faithful wives, who have invested their meagre savings in the Fund expect honest treatment.

To meet this situation before it is too late the churches are called on to raise \$1,517,000 to be used, principal and interest, for the discharge of the church's remaining obligation to these noble Veterans of the Cross. Pledges are payable as follows: one-fifth within 30 days, and the balance in four semi-annual payments beginning six months after the date of the pledge.

As I am not making an appeal for myself in this matter, I can say that the churches owe a lot to all ministers of the Gospel. Our debt to them is greater than we can ever express; so let us do our share in making their annuities safe. It is surely a debt of honor, which we should do our best to pay. The amount of the gift is immaterial if there is a general participation.

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Smoking not allowed.

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Miss HELEN C. JENKINS,
Principal
Thorsby - - - Alabama

Provisional Program of General Council

To be Held at Beloit, Wis., June 15-22, 1938.

GENERAL THEME: *The Redemptive Church in a Democratic Society*

WEDNESDAY, JUNE 15TH.

2:00 P.M. Organization.
Devotions. Election of Moderator.
Secretarial Report and Address: C. E. Burton.
Report of the Executive Committee.
Nomination of Secretaries.
Reports of Secretaries and Treasurer.
Introduction of Business, Greetings, Overtures and Memorials.

8:00 P.M. Devotions.
Address of Welcome: President Irving Maurer.
Response by the Honorary Moderator: Dr. Mary E. Woolley.
Address: "The Redemptive Church": Professor Robert L. Calhoun, New Haven, Conn.

THURSDAY, JUNE 16TH

8:30 A.M. Morning Prayers and Preaching Mission: Commission on Evangelism.

9:00 A.M. Business, including Election of Secretaries.
Seminars (Also Friday, Saturday and Monday):

I. The Church. V. Missions.
II. The Service of Worship VI. Social Action.
and Preaching. VII. The Church and Rural
III. Pastoral and Personal Life.
work. VIII. Young People.

IV. Christian Education.
Seminars in charge of Committee on Seminars,
Secretary Fagley, Chairman.

12:15 P.M. Devotions: Dr. Wilfred A. Rowell, Hinsdale, Ill.

2:30 P.M. The American Board.
Business Sessions, Reports, Elections, By-law
Amendments, etc.

3:15 P.M. Addresses.

4:30 P.M. Council Lectureship. General Theme: "Our
Contribution to the Church and the World":
Dr. Albert Peel, London, England.

8:00 P.M. The American Board:
Missionary Processional.
Series of Brief Addresses by Missionaries.
Commissioning Service. Memorial Service.

FRIDAY, JUNE 17TH.

8:30 A.M. Morning Prayers and Preaching Mission.

9:00 A.M. Business—the Debt of Honor, and other business.

9:30 A.M. Address: "The Essential Nature of the Protes-
tant Church": Dr. Russell J. Clinchy,
Washington, D. C.

Seminars.

12:15 P.M. Devotions.

2:30 P.M. Home Board:
Business—A.M.A. Board of Home Missions.

3:15 P.M. Symposium on Rural Work by Rural Pastors
(Under general direction of Rev. T. A. Tripp).
Oklahoma—Rev. Edward Treat, Waynoka.
Idaho—Rev. Clarence Defus, Mountain Home.
Pennsylvania—Rev. Carl Dille, LeRaysville.
Maine—Rev. Wilbur Bull, Waterford.
Indiana—Rev. Shirley E. Greene, Merom.

3:45 P.M. Northland Choir.

4:00 P.M. Dr. Herbert W. Gates.

4:30 P.M. Council Lectureship.

7:30 P.M. Home Board. Northland Choir.

8:00 P.M. Address: "The Romance of the American Mis-
sionary Association": Dr. John C. Walker,
Waterbury, Conn.

Northland Choir.

Address: Dr. W. F. Frazier, Executive V.-Pres.

SATURDAY, JUNE 18TH.

8:30 A.M. Morning Prayers and Preaching Mission.

9:00 A.M. Business.

Report of Nominating Committee.

Address: "Issues in the Christian Message To-
day": Dean Henry P. Van Dusen, New
York City.

Seminars.

12:15 P.M. Devotions.

2:00 P.M. Sectional Meetings: (a) Ministers; (b) Lay-
men; (c) Women; (d) Young People;
(e) Superintendents.

4:30 P.M. Council Lectureship.

8:00 P.M. Devotions.

Addresses: R. G. Swing, and Senator J. P. Pope.

SUNDAY, JUNE 19TH.

9:30 A.M. Communion and Memorial Service, in charge of
Rev. Theodore K. Volger and Professor
Robert E. Brown, Committee on Necrology.

11:00 A.M. Council Sermon: Rev. Oscar E. Maurer, D.D.,
New Haven, Conn.

3:30 P.M. To be announced.

7:30 P.M. Address: "American Christianity Confronts the
Hour": Dr. E. D. Jones, Detroit, Mich.

Address: "The Church in the World—Army or
Rabble?" Dr. Henry Smith Leiper, Secre-
tary of the Joint Executive Committee on
Faith and Order and Life and Work.

MONDAY, JUNE 20TH.

8:30 A.M. Morning Prayers and Preaching Mission.

9:00 A.M. Moderator's Address—Mr. Roger Babson.

Business; Elections.

Address: "Magnifying the Pastor's Ministry":
Rev. John G. Truitt, D.D., Suffolk, Va.

Seminars.

12:15 P.M. Devotions.

3:00 P.M. Business.

3:30 P.M. Report of the Council for Social Action.

4:30 P.M. Council Lectureship.

8:00 P.M. Devotions.

Address: "Mrs. Catherine Waugh McCulloch.

Address: Hon. William E. Sweet.

TUESDAY, JUNE 21ST.

8:30 A.M. Morning Prayers and Preaching Mission.

9:00 A.M. Business.

9:30 A.M. Address: "Religious Foundations for Social
Achievement": Katherine F. Lenroot, Wash-
ington, D. C.

Seminar Findings and Business.

12:15 P.M. Devotions.

3:00 P.M. Business.

Report of Resolutions Committee.

The Colleges: President D. J. Cowling, North-
field, Minn.

The Ministry: President Robbins W. Barstow,
Hartford, Conn.

4:30 P.M. Council Lectureship.

8:00 P.M. Devotions.

The Program of Evangelism: Dean Vaughan
Dabney, Presiding; Secretary F. L. Fagley;
President A. W. Palmer.

WEDNESDAY, JUNE 22ND.

8:30 A.M. Morning Prayers and Preaching Mission.

9:00 A.M. Business.

Address: "Developing Better Technique in the
Local Church": Sec. Warren H. Denison.

Seminar Findings and Business.

12:15 P.M. Devotions.

2:00 P.M. Final Business Session, if required by Council or
Boards.

Closing Words by Moderator-Elect.

Young people's gatherings will be held at Rockford, Ill.,
throughout the Council Meeting, for which special announce-
ments are being made.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JUNE 9, 1938.

NUMBER 23.

Mrs B F Frank

12-1-38

I AM EVERY CHILD

I am every child!
I am a candidate for abundant personality.
Great possibilities have I in store.
I am the subject of education, an object of
aspiration.
What I think and experience I am apt to
become.
This is my innocence, my spring time;
Nature my blossom with care.

I long for friends, and a faith,
A loyalty and a purpose for being.
Ere long my thinking will be seasoned
And my attitudes will mature.
Environment and associates are my teachers;
Home, church, and school are tutors, indeed.
I walk the path of every child.

Teach me early life's secret:
To live for God, for others, then self;
Ever to be true, humble, and pure.
Sent from heaven seeking an eternal destiny
I am akin to Divinity, yet a diamond un-
polished.
I am immortal . . . a spark of the Eternal.
I am every child!

—H. Parr Armstrong.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

If you like this paper, please help to make it serve. A renewal or a new subscription will be a real refreshment on a hot day. Give us a lift.

All delegates to the General Council in Beloit, Wis., have much in store—there is a fine trip, fellowship with friends new and old, and a wonderful program. Surely they will all be there if possible.

The new Board of Christian Education of the Southern Convention, which is a combination of the Board of Christian Education was in session at Portsmouth, Va., last Monday morning at nine o'clock.

Be sure that the young people in your church know about the Summer Conference to which they should go. Announcements concerning Elon go out this week. Other Conferences have also been announced, and will be. This is one fine way to broaden the vision of youth, and to put young people in touch with the good things rather than to let them drift into the bad.

On May 29th, last, Rev. and Mrs. J. H. Warren held a family reunion at the home of C. H. Warren, in Norfolk, Va. This was their first reunion in eleven years. The out-of-town guests included Mrs. Hiram Myers, of San Francisco, Mrs. A. B. Herbert, of Atlanta, and J. A. Warren, of Robersonville, N. C. After dinner an interesting program, including songs, piano solos and readings in which each member of the family participated, was enjoyed.

THE ADVISORY COMMITTEE.

The fourth item of the report of the Committee on Promotional Plans as adopted by the Southern Convention at its recent session provided for the appointment of an Advisory Committee consisting of the chairmen of the Boards of the Convention, the president of the Convention, and the presidents of the five conferences comprising the Convention. This Committee is to have general supervision of the work of the Promotional Secretary in making effective the objectives adopted by the Convention. At the present time, according to the records in the possession of the secretary of the Convention, the following officials constitute the Advisory Board:

President of the Convention, Dr. S. C. Harrell; Chairmen—Mission Board, Col. J. E. West; Board of Christian Education, Dr. L. E. Smith; Board of Superannuation, Dr. J. O. Atkinson; Board of Publications, Rev. Robert Lee House; Board of Trustees, Elon College, Dr. W. H. Boone; Board of Trustees, Christian Orphanage, Mr. Vituis Holt; Woman's Mission Board, Mrs. John G. Truitt.

Presidents of the Conferences—Western N. C., Rev. E. Carl Brady; Eastern N. C., Rev. E. Erwin Hyde; Valley of Va., Rev. R. L. Williamson; Eastern Va., Rev. Robert Lee House; N. C. and Va., Rev. G. C. Crutehfield.

This announcement is made after consultation with the president of the Convention and the reading of the committee report. If exception is taken to the interpretation of the purport of the item, please notify the Convention secretary.

JAMES H. LIGHTBOURNE,
Secretary.

THE UPPER-ALAMANCE FELLOWSHIP.

The Upper-Alamance Fellowship of Congregational - Christian Churches met Sunday, May 29th, with Bethel Christian Church, Rev. J. Frank Apple, pastor. Members were present from the following Churches: Berea, Bethlehem, Burlington, Union, Long's Chapel, Haw River, Mebane, Concord, Mt. Zion and Bethel. These churches were not represented by either pastors or members: Shallow Ford, Elon Community, Graham-Providence, Graham-Christian, Carolina and Hopedale. The Reidsville Church was represented by a large and enthusiastic group of very welcome visitors.

There were several conflicting special services and observances. Elon College was engaged with its commencement-Sunday activities, Long's Chapel was observing her annual home-coming, Burlington its annual Memorial parade and service and at Berea there was a funeral. However, the attendance was the best experienced by the Fellowship, but twice before there have been more churches represented.

At the 3:30 service Rev. J. L. Neese was heard in an address on "How to Develop Interest in Our Churches." Mr. Neese's plea was for individual loyalty and service on the part of church members, especially in the field of evangelism. A group of young people from Mr. Neese's Reidsville Church provided several special musical numbers, and it speaks well for a church and a pastor that can be represented away from home on a Sunday afternoon by so large and

enthusiastic a group as came to Bethel from Reidsville.

At the 6 o'clock service Rev. John G. Truitt, D. D., of Suffolk, Va., was heard in a splendid message in which stress was laid again on the necessity of individual loyalty and activity on the part of church members. Dr. Truitt especially urged personal devotions and personal evangelism.

Both of these gentlemen are officials in our evangelistic set-up; Dr. Truitt being chairman of the Convention's Committee, and Mr. Neese being chairman of the Committee of the North Carolina and Virginia Conference. And both seem to have a burden on their hearts for the cause of evangelism, and both seem determined to be used of God for the work of evangelism in the churches of the Convention and the Conference. And both set good examples by having evangelistic activities in their respective churches.

Bethel church provided a beautiful setting for the meeting of the Fellowship and real fellowship was had. The only matter of business considered was that of leadership training and the sentiment of the fellowship is for a second School of Leadership Education. This will be planned for either Elon or Burlington for November or March.

An invitation was received from the Mebane church, which was accepted. Accordingly the next meeting of the Fellowship will be held with the church at Mebane, Sunday, July 31st, with services at 3:30 and 6:00, and a basket-supper on the church grounds.

J. H. LIGHTBOURNE,
President.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

The Sunday School Convention of the Eastern Virginia Conference will be held at Waverly Christian Church, Waverly, Va., Tuesday, July 19th. An interesting program is being arranged. It is the hope of the Executive Officers that this Convention will be the largest attended and most accomplished of any convention.

We urge all ministers and Sunday School Superintendents to begin making their plans to have a full delegation from each church and as many visitors as possible. All pastors, Sunday School Superintendents and Chairmen of Educational Boards are delegates by virtue of their office. Every school is allowed two delegates as a minimum and one delegate for each additional fifty members. The Convention welcomes all visitors.

J. E. McCauley,
President.

BELOIT: ITS HISTORIC ROOTS. Congregationalists Founded City and College.

By PHILIP H. RALPH.

Beloit has long been a center of Congregationalism. The colony which founded this city was organized in Colbrook, New Hampshire, in the fall of 1836. An agent was sent out to the rapidly developing Northwest Territory, and the spot which is now Beloit, but which was then little more than an Indian village with a few white settlers, was chosen.

Most of the New England Emigrating Company, as the group from the East called themselves, came to Beloit in 1838. In December of that year they organized the First Congregational Church, of which the Rev. Elmer E. Voelkel now is pastor.

In the following year Stephen Peet made his famous horseback ride visiting the settlements from Green Bay to the Illinois state line. He found Beloit a village of about 250 persons; it now is a city of 25,000 and has three Congregational churches. The Second Congregational church was organized about 80 years ago as an off-shoot of the First Church, to minister to the rapidly growing west side of the city. The Rev. H. A. Studebaker has been its pastor now for many years.

The Gridley Church was started as a non-denominational chapel in a new section of the city about 40 years ago. It soon grew into a church affiliated with the Congregational denomination. Its present pastor is the Rev. Louis H. Skidmore.

Beloit College was chartered in 1846 as a result of efforts of Congregationalists and Presbyterians of Southern Wisconsin and Northern Illinois, working together under the so-called Plan of Union. The city of Beloit, located in the valley of the Rock River on the line between the two states was chosen as the site of the college, and gave it its name.

Of the original trustees, eight were Congregationalists and eight were Presbyterians. They were also equally divided between clergymen and laymen, and the same division held true for geographic representation, eight coming from Illinois, the same number from Wisconsin.

In its more than 90 years, Beloit has had but four presidents, and three of them still are living. Its first president was Aaron Lucius Chapin, a nationally-known figure in Congregational life 50 and 75 years ago. Dr. Edward Dwight Eaton, president emeritus, led the college between 1886 and 1917, at which time the presidency was taken over by Dr. Melvin A. Brannon. In 1924, Irving Maurer,

graduate of the college, came back as president, receiving the call while he was pastor of Washington Gladden's church in Columbus, Ohio. He is the present incumbent.

The first college class was taught in the basement of the First Church, a building which was replaced by the present structure in 1857.

The material equipment of the college, as well as its prestige, has greatly increased since those days of small beginnings. It now has an enrollment of 600, a faculty of 50, some 25 buildings, and endowment of \$2,500,000.

The Congregational Conference of Wisconsin will this year celebrate its centennial. It dates from a meeting in which four ministers, together with a lay delegate from the First Presbyterian Church of Milwaukee, and one from the Congregational Church of Waukesha formed what eventually became the Presbyterian and Congregational Convention of Wisconsin. These two denominations conducted their work jointly under the Plan of Union until 1850, when the Presbyterians withdrew and formed their own Presbytery.

The Wisconsin Congregational Conference now has 200 churches and about 36,000 members. It has two other Congregational colleges—Ripon and Northland.—In "Advance."

EXCERPTS FROM AN ARTICLE BY BISHOP ARTHUR MOORE.

In a few days I must leave for Korea and then on to Japan. The church is facing perplexing problems in all these countries. It is hard to leave China at this time, as these people need and appreciate help so much.

There are some things I can never forget:

The long line of frightened, helpless people fleeing for safety.

The eagerness of missionaries to return to their work.

The refugees numbering more than 300,000 crowded in poorly equipped camps in Shanghai.

The dead bodies on the roadside, the over-turned trucks and the terrible amount of wreckage after the armies passed on.

The vast stretches of ruins in certain cities where war had done its worst.

The people in the streets and especially little children looking frightened whenever an airplane appeared.

The few old people left in the fields trying to patch up their burned homes and grow a little something to eat.

The look of fear upon the faces of Chinese people, especially women, in the areas dominated by the Japanese.

The long hours I spent pleading, flattering, scolding Japanese for their foolish delays in permitting us to visit our own property.

The indignation I felt when I found all missionary residences looted and the beautiful chapel of Laura Haygood School in Soochow being used as a stable.

The struggle I have had to believe that mankind is civilized when it allows a stupid aggression like this to go unchallenged.

The thrill in my heart while Christian people whose possessions had been taken and for whom the future was uncertain stood to sing triumphantly, "Faith of our Fathers living still, in spite of dungeon, fire and sword, We will be true to Thee."—In "Methodist-Protestant Herald."

FIRST CHRISTIAN CHURCH.

By JULIAN GRANGER.

When the founder, Stephen S. Barrett, a Navy Yard laborer, began the First Christian Church of Norfolk, in 1847, little did he realize that this small church of 13 charter members would some day give a large part of its church leaders; little did he realize that this church would contribute the national president, Lanson Granger, to Pilgrim Fellowship, or that its present pastor, Rev. F. C. Lester, would become editor of the Southern Convention's official denominational organ, THE CHRISTIAN SUN; or that one of its members, C. E. Warrington, would be president of the State Christian Endeavor Union. One can easily see the church's progress.

But actually it has made a contribution, and will continue to do so.

During those some ninety-one years the church has faced fire, wind, and water. While in the process of construction, its frame was torn down by a violent storm. But not reluctantly workers set about building the church again, and in 1887 a modest frame structure predominated the 500 block of South Main Street.

Soon after, on January 15, 1893, fire brought down the church with its records. After fate had played such good hands it seems that members might have given up. But persistence overcame failure, and later in the same year a handsome brick edifice rose on the site where twice before the war dogs of nature had trodden.

A small church, but great, First Christian Church has been promised a bright future. Even in the turmoil of the present-day world its name has not faced degradation in spite of atheistic creeds, which vainly try to mar it.—In "The Portsmouth Star," May 20, 1938.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CHILDREN'S DAY.

Next Sunday is Children's Day in the churches of America. Before Jesus took little children in his arms and blessed them, and for many years afterward, children had little chance in the Church. Those who have called themselves theologians have sometimes made it hard for little children. Some of them have said that all children are bad from birth and that God intended for some of them to be destroyed in everlasting hell. This does not appear to be the idea of God that Jesus had. Neither is it the idea that we have.

The Church of today puts children pretty close to the heart of things. Buildings are erected for the benefit of children, teachers are trained as instructors of children, and much money is spent for literature for children. Every Sunday the children are given a chance (more or less) to learn of religion and to sit at the feet of the Christ. Once each year the children of the Church present a program for the benefit of the older people, and in so doing develop their own talents and form habits of religious activity. Children's Day belongs in the Church because it is one method of bringing the blessings of Jesus to the children, and it is one way for the children to bless the Church.

"A GOOD MAN GONE WRONG."

The phrase used for this topic is familiar to most readers. It is sometimes used seriously but more often lightly. It is a phrase that comes to the mind of this writer in connection with the story in the "Time" magazine recently concerning Mr. Roger Babson, Moderator of the General Council of Congregational and Christian Churches. If Mr. Babson reads this article he will certainly understand that the writer knows that all good men sometimes make mistakes.

The story in "Time" refers to Mr. Babson as an American who has tried to "run" an American Church and shows that he has had some difficulty in so doing. There seems to have been some question as to an article of his appearing in "Advance," and Mr. Babson seems to have been denied the privilege of the floor in a Massachusetts Conference where he wanted to offer criticisms concerning the denominational officials. The whole story, including the article offered for publication, is to be found in the June number of "Advance."

It is to be regretted that leaders in Church life have so great difficulty in understanding each other and in working together. There is so much evil that needs to be overcome that it seems a pity for church men to

waste their energies in scrapping among themselves. Usually when we understand each other we are fairly well agreed on everything that is fundamental. It is on the fundamental things that we need to exert our energies, and it is pathetic when great men go off on a tangent and spend their time criticizing those who try honestly to carry forward the work of the Church. It is devoutly to be hoped that in the Boston and New York offices, as well as in our Southern Convention, there may continue to be harmonious, concerted and sympathetic understanding and activity.

THE COUNCIL AT BELOIT.

The General Council of Congregational and Christian Churches will hold its biennial session at Beloit College, Beloit, Wisconsin, beginning on Wednesday of next week and continuing for a week. Delegates from Congregational and Christian Churches throughout America will meet to consider the problems of the world in which we live and try to develop the ability to make the message of Jesus effective in our day. Of course, there will be good fellowship and inspiration from these wide contacts, but the major business of the Council is to consider what the Church will do in a world like ours, and particularly how our own denomination can relate itself to world-wide Christianity.

The Council will be divided into seminars on the Church, Preaching and Worship, the Pastor and Personality Development, Missions, Social Action, Church and Rural Life, and Young People.

For those who can not go probably the best chance to get what goes on will be to subscribe for the Beloit "Daily News" which will publish eight special issues giving a story of the Council day by day, with a summary of addresses and much additional material. These eight issues can be secured for 25c by addressing the "Daily News," Beloit, Wisconsin. Reports of the council should be very helpful to leaders of our churches.

THANKS FOR YOUR HELP.

Before this goes to press the Editor will be on his way to Florida, Wisconsin, and other points west. On Saturday, in Winter Park, he expects to begin the life of a married man, and, like all others, expects that happiness lies ahead.

While he is away the paper must go on. Others have promised to help. The girl in the office at Norfolk will continue to handle subscriptions and copy for the printer. Articles for publication should be sent to Norfolk, as usual. If those who are behind in subscriptions decide to pay within the next month, that will bring good cheer to the office clerk, and to the editor when he returns. Your cooperation will be greatly appreciated. Please send brief news items. There are things happening in the churches that others want to know. Send the news to 514 South Main Street, Norfolk, Virginia, so it can appear in our paper. It takes cooperation all over the Southeast for us to have a newsy paper about our churches and people. Please do not leave the cooperation to others, but YOU send the news. And do not forget the subscriptions. They help greatly to make it possible for the people to enjoy the paper.

F. C. L.

A Needed Reform In Manchuria

A Terrible Heathen Practice Which Shows the Need of the Transforming Gospel of Christ.

[Extracts from a Petition to the Authorities of Manchukuo.]

An old custom in Manchuria that should be eradicated by those who are improving conditions in this new land is that of giving to the dogs to devour the bodies of small children. The existence of this custom is not generally known to those who have made only casual observations, yet it is practiced to a large extent; but, of course, not by those who have become Christians.

We need only to call your attention to the fact that in places of business here in China where coffins are sold one never sees coffins for children. This is because when children die their bodies are placed in old discarded clothing, or in pieces of old matting, and are carried out into the fields. There they are left to be devoured by dogs. In the cities they are placed in street gutters, thrown out in back lots, or in places where refuse is left.

When one asks parents how many children they have, the usual answer is that they have "leng-liao" (thrown away) a certain number, and still have such and such a number living. Only yesterday I asked a young married couple if they had any children. The reply was: "We have thrown away one, and have none living."

As the writer moves among the people in many places here in north Manchuria in his mission work, visiting thirty or more towns and cities annually, one of the hardest and most distressing sights is to see these little naked human forms lying in the fields or devoured by dogs. This is truly repulsive, and hard to believe, but is a fact, one that should be faced squarely and discontinued just as soon as possible.

This custom was brought into Manchuria by settlers from China. There we have frequently seen dogs fighting over these little human bodies, tearing them limb from limb. The present generation is not responsible for the custom, but it has a strong hold on the people of both China and Manchuria. Where only one parent has become a Christian, the other insists that the deceased child not be buried, but that it be given to the dogs. This insistence is frequently so great that it causes a division in the family.

We have Christian friends whose heathen parents punished them because they secretly buried their own little son who had died. The grandparents were sure there would be no more children because the child had been buried. But the next year another son was born, and has now

grown to manhood. The grandparents later became Christians largely because they realized that they were wrong in their heathen beliefs regarding this matter. Last year we were in the home of a Manchurian family where the heathen mother and neighbors refused to allow the Christian father to bury the body of his little son, they insisting that he "leng" it. The father finally won out. The mother is glad now that their first-born was buried, for she has since also become a Christian, and so have several of the neighbors. They, too, now have another little son.

The belief among these people is that unless the body of the dead child is devoured by dogs, no more children will be born into the family. It is an old heathen religious custom, brought here from "Inside the Wall," China, where for many years the people have given themselves to the worship of idols and evil spirits. We have frequently reasoned with the non-Christians who have come to Manchuria and continue this awful practice, reminding them that since they have now moved to a new land, they should give up such terrible undesirable customs. They agree with us that it is wrong, but state that since every one else does it, there will be ridicule if they discontinue the practice. The new government can give great assistance by enacting laws that will compel all to stop this terrible thing.

Our chief concern in the elimination of this great heathen custom is from a religious standpoint. The Creator cannot but be greatly displeased with people who give to miserable dogs the bodies of their little ones. His highest creation, created in His own image. Dogs are supposed to personify evil spirits, the very enemies of God. This custom is a curse, not only spiritually, but also from both a social and a sanitary standpoint.

The practice cannot but lower the peoples' conception of the sanctity of human life and of the human body. We have seen dogs running through the streets with the partly-eaten forms of these little human beings dangling from their mouths and dragging on the ground; yet the people gave no notice to it. The children sometimes only laugh when they see these things! It is not such a state of affairs deplorable to the last degree? Parents frequently simply smile when they state that a certain number of their children, beautiful little sons

and daughters, have been thrown to the dogs!

This awful custom may be partly responsible for the practice of simply carrying outside the cities and villages the bodies of men, likewise left to be eaten by dogs, and no one apparently seems to care; and responsible for leaving unburied so many coffins in the fields. When these are torn open by dogs and the bodies desecrated again no one seems to care. Probably nowhere else in all the world, outside China and Manchuria, is this repulsive custom practiced. It may also be responsible in a way for the willingness of so many to throw away their bodies in the use of opium, morphine and other drugs. In Harbin, alone, approximately two hundred human bodies a month are taken up dead from the streets of the city, men and women who have died from the use of drugs. They are nearly all Chinese.

Then from a sanitary and medical standpoint the government would do well to forbid this old undesirable practice in Manchukuo. Many of the Manchuria children die from contagious diseases, especially in the spring and summer. There are several forms of measles prevalent among them, all of which are highly contagious. After the dogs have fed on the bodies of these dead children, they return to the homes of the people, where frequently they lick the hands of the children. The dogs spend much of their time in the Manchurian homes with the people, sometimes eating and drinking from the same vessels. One can readily see that diseases, even of a violent form, may thus be brought into the homes of many and spread among the children. The people, as a whole, know almost nothing of contagion.

The present generation, as stated, is not responsible for this practice, but is continuing it, and aside from those who have become Christians, will continue it for years to come, unless compelled by the Government to give it up. But that the custom is widespread and a great menace, cannot be denied. Although the dogs go to the fields early to search for the forms of these little human beings, taken there in the night by their parents; yet during a morning's travel on foot we have come across more than one. Recently we saw one lying in front of a small heathen temple in the country. A few days later we came across one

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Making money is an interesting achievement. It puts a smile on the face and brings good cheer to the mind and heart. No one has seen a frown upon the face of any man because he was getting money. A pay check, a profit in trade, or a gift, is a cause of good cheer for the normal person. Prosperity writes new lines of joy upon the face of the man who increases his bank account.

But spending money is not always done in a spirit of good cheer. There are two sides to a chashier's desk. On one side money is paid out; on the other it is received. In most cases the person paying out has an expression on his face quite different from the one who receives the money. A bill collector knows how many people complain and fuss and lose their sense of courtesy when a request is made for settlement of an account. And this is often done by people who are able to pay but are unwilling to spend their money. People who have money should remember that all they have ever accumulated came to them because others spent a part of their money. No man gets rich by his own effort. Somebody has spent every dollar he has received. When spending ceases, making money becomes an impossibility.

Legitimate spending, where value is received, should be done just as cheerfully as one counts the profit on a business transaction. One should pay the grocery bill just as gladly as one eats the prepared meal for dinner. It is inconsistent to enjoy the food and then go out to complain about the grocers bill. Many homes would be much happier if a cheerful spirit could be cultivated in the matter of spending money for the actual necessities of life. The members of a family should cooperate in keeping a spirit of peace and good cheer when money should be spent for their mutual welfare.

Giving should be done cheerfully. How some people frown when they are called upon to give! How they complain! "The Lord loveth a cheerful giver." And it is not out of order to say that He loves a cheerful spender—when the spending is properly done.

This age needs to put a new spirit of cheer in *getting*, in *spending*, and in *giving*. How much better living would be if the cheerful spirit could be manifested in the whole realm of one's relation to money—and every

one could regard money as a sacred trust to be used for the glory of God, and the betterment of mankind.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT, 1938.

The 48th annual commencement of Elon College came to a close Tuesday of last week. It was a most unusual occasion for the college and community. Large audiences attended every performance. There was an atmosphere of optimism and of expectancy. You were conscious of it wherever you went about the campus.

Those appearing on the program brought great messages. Dr. John G. Truitt delivered the Baccalaureate sermon Sunday morning at 11:30. The Burlington Christian Church called off its services at the church and came to the college to worship with us. The auditorium was completely filled. Dr. Truitt reminded us of how we spend our years, urging that we spend them in such a way as to lay hold of the eternal promise that life for us may endure in the happiest of relations throughout the endless ages of eternity. It was truly a great message.

The Rev. W. L. McLeod and Professor Roy Helms brought great messages to the Alumni. The former urged loyalty to the ideals of the college and generous support of her needs; the latter challenged the institution to higher educational standards and greater scientific and literary achievements.

Dr. Allan Knight Chalmers of Broadway Tabernacle, New York City, delivered the literary address on Commencement Day. He spoke of "Candles in the Wind"—lighted candles whose flickering flames the winds of the world would extinguish. He likened the flame of the candle to the fire of the spirit burning in the hearts of men which the winds of the world could not sweep away. Those who were present will not soon forget the convincing message that Dr. Chalmers brought.

There were 65 members of the Senior Class who received their Bachelor of Arts degrees. There are 16 more who are slated to complete the college requirements for graduation during summer school. This is by far the largest class in the history of the college.

Through the whole commencement we were reminded that two years hence we will be celebrating the 50th

anniversary of the founding of Elon College. Both the Alumni Association and the Board of Trustees appointed committees for the purpose of determining how this important event in the life of the institution could best be celebrated. These committees are called to meet in Norlina, N. C., Wednesday, June 8th, at 10:30 A. M. The committee representing the Alumni Association is as follows: C. W. Elder, D. R. Fonville, Mrs. R. T. Bradford, Tom Trogdon, and Miss Margaret Rowland. The committee representing the Board of Trustees is as follows: Dr. W. H. Boone, Dr. J. E. Rawls, Miss Susie Holland, Mr. John Farmer, and Mr. V. R. Holt. A report of the joint meeting of the committees will be in next week's CHRISTIAN SUN.

L. E. SMITH.

APPRECIATED OPPORTUNITIES.

During my fifty years in the ministry many opportunities have come to me. Among those appreciated most as I look back over the years are the following:

1. The welcoming of 2,500 persons into the churches.
2. The building and dedication of four churches and a parish house during pastorates.
3. The sending out and support of missionaries as representatives of the churches during the pastorates.
4. As chairman of the Committee of Seven that brought local option to the District of Columbia and as a member of the Committee of One Hundred that directed and won the campaign for Prohibition in the United States, and as President of the Scientific Temperance Association that has played such a large part in giving the world the results of scientific study and experiments in the influence of alcohol.
5. The settlement of the strike of the employees of the Elevated Road of Boston, brought about through a pulpit editorial signed by Robert Wood. Nicholas Van der Pyle and myself that gave a summary of our interviews with all parties in the strike.
6. The privilege of preaching in colleges and universities and the offer of the presidency of one university and two colleges, and two pastorates of churches closely connected with colleges and students.
7. I have never sought honors but have appreciated the election to the presidency of the Congregational Club of Boston, the Parents and Teachers Association of Boston, of several State Conferences of Ministerial Associations and of the Tax-

payers League of Winter Park, which lowered the budget of the college town to less than half of what it has been.

8. It was estimated by the publishers of my book *Providence in America*, or *The Problems of Self-Government*, that about one thousand ministers, including Dr. Charles H. Parkhurst, used the book as a theme of sermons. The *New York Christian Advocate* printed the book chapter by chapter.

9. The opportunities in later years for writing have been appreciated. Seven Anthologies of Verse have included from one to three poems in their lists. The poem on "The Bald Eagle" has been favored by critics and read on patriotic occasions. April 15th it was read by the Daughters of Veterans as they placed a bouquet upon the tomb of Lincoln in Springfield, Ill.

10. The offer of the Westminster Church of London, following Dr. Jowett's pastorate, and later, after we had spent a summer there, to supply church for a year, would have been accepted, had it not seemed a duty to lead the Winter Park church to build its present edifice.

11. The privilege of working with the people of our churches and with the ministers and laymen in the wider contacts has been one of the richest assets of life.

CLARENCE A. VINCENT.

IS GOD ONLY AN IDEA?

[The following is an excerpt from an article by M. T. Workman in the "Christian Advocate."]

If you know that someone once stood on a hilltop and saw the shining of sunlight on water, it makes you go stand there and keep looking until you, too, can see that thrilling sight. There is a wood on the edge of a little town, and a man who had got up before dawn saw the light on the surface of a pond there before it showed on the surface of the ground. If you know that, then you will be inclined to believe the light is really there, really shows on the water first. And if you are blessed with a bursting curiosity, you will even go and look for yourself, getting up much earlier than usual, and you will then have your reward.

This is what the Bible does for us. It says, "Here are people who have gone places and seen things. They come back now and tell you about their journeys and their experiences." And then you find yourself getting that same wanderlust. You are lured by the beauty of pilgrim life, and you start on your way.

We believe in beauty because the poets have seen it. Reading a poem

is nothing other than looking out a window. We believe in truth because the thinkers have seen it. Reading is like prospecting for gold. You find your gold. Some of his words are little grains of gold, some of his sentences are shining nuggets, some of his passages are great veins of the glorious wealth, and some of his poems are regular El Dorados.

We believe there is such a thing as music because the singers know there is. They know where to go to find music. They know what it is when they hear it. They know what to do with it when they get it. They can recapture in themselves the emotions that came to another soul on another day—the composer. And they can create those same emotions in yet a third person—the listener, granted only that he has normal responses, musically speaking. First, then, the reality—music. Then the response to the music. Then the reproduction of the music. Then the contagion of the music. That is how the Bible does its work in the world. What Abt Vogler said ought to be written on the title-page of everyone's Bible: "The rest may reason and welcome, 'Tis we musicians know." For "God has a few of whom he whispers in the ear." Here in our Bible we have men and women, who, more than any others who have ever lived, had the gift of seeing God in life. They know God is there—in everyday life. Not because they can prove it, but because they have seen him.

SOCIAL RELATIONS.

The Committee on Social Relations of the Southern Convention was engaged in five phases of activity during the last biennium. It took a hand in urging the Peace Plebiscite and seeing that the poll was taken. The Duke Institute of International Relations was attended by a number of ministers in which members of the committee were active. In the field of Christian Race Relations our missionary societies engaged in helpful study and discussion at state-wide meetings addressed by the chairman. "He also conducted a seminar on Race Relations in connection with the nation-wide conference on the religious education of adults held at Lake Geneva, Wisconsin, in the summer of 1936. Likewise he helped to secure the adoption of an anti-lynching resolution by the North Carolina Council of Churches last January." The chairman was also instrumental in bringing about the action taken by the North Carolina Council of Churches and the North Carolina Education Association protesting the efforts of the Junior R. O. T. C.,

through Federal power, to militarize the youth of the high schools. And Rural Life was a part of the mission study last year.

Your present committee will attempt to be just as active and vigilant as the former and endeavor to carry out the following recommendations made to the Convention at its last session:

1. That the churches of the Convention, in cooperation with the Council for Social Action, join Congregational and Christian churches throughout the United States in promoting the Economic Plebiscite in the fall of 1938. A handbook, *The Economic Plebiscite Primer*, which gives full directions on the purpose and plan of the plebiscite may be obtained from The Council for Social Action, 289 Fourth Avenue, New York City.

2. That the churches of the Convention make a wider use of the excellent literature now being produced by the Council for Social Action. Of this literature the magazine *Social Action* is of very great importance, as evidenced by the fact that it is being increasingly used not only by Congregational and Christian churches but also by many other denominations. At least one subscription of this magazine should be placed in every local church.

3. That the churches of our Convention endorse the work of the Carolina Institute of International Relations, to be held at Chapel Hill in June. This is the same institute as has been held regularly at Duke but which, owing to the growth of the Duke Summer School, must hereafter be held at Chapel Hill.

4. That the Convention express its sense of sin over the continuance of the lawless practice of lynching and the churches be urged to assist interracial commissions and other appropriate bodies in the removal of this scandal of American civilization.

5. That, in view of the intensified effort of the Federal Government to militarize, the Convention record itself as being unalterably opposed to the introduction of junior units of the R. O. T. C. into the high schools of America.

6. That the Convention express its opposition to the May Bill and other similar bills which not only tend to involve America in another world war, but also to transform the Federal Government into political and economic dictatorship.

7. That the Convention go on record as favoring equality of Federal aid for Negro and white unemployed.

CARL R. KEY,
Committee Chairman.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

"WE SPEND."

Dr. John G. Truitt, pastor of our Suffolk Church, preached the Baccalaureate sermon to the graduates of Elon College and a great audience in the college auditorium Sunday, May 29th. Happy and forceful throughout in presenting his message, he was doubly happy and forceful in the choice of his text, "We spend our years."—(Psalm 90:9.) This writer has the faith to believe that Dr. Truitt made that text unforgettable, in fact really vital, in the minds of at least some members of the graduating class and others of his capacity audience. I do not know what the experience of other preachers may be, but I have for years considered it the highest commendation of any hearer of mine to say in later years, "I heard you preach some years ago and while I cannot recall any part of your sermon I do recall your text." That in my humblest judgment is the highest commendation, may I repeat, that any person can make on the sermon of a preacher. For after all its not the preacher's words, but the Word of God that reaches the soul, transforms it and clarifies the mind. Writing still in the first person and in a reminiscent mood I recall preaching at the University of North Carolina when Dr. Edwin A. Alderman was President. A few hours later Dr. Alderman called at my room just to say that he did not know that there was such a text in the Bible as I had used, but if ever he preached, or should attempt to speak in a high moment, he should certainly use that text. Some twenty-five years after that event a professor of education in a distant State, picking up my name in some way, wrote me a letter saying, "You would not know me if you were to meet me and I would not know you, but I heard you preach at the University of North Carolina twenty-five years ago and while I cannot tell you a sentence of your sermon, the text you used lodged in my mind and has been a vital part of my life ever since."

For a minister of the Gospel to be able to select a portion of the word of God and make it vital in the life of some member, or members, of his audience seems to this writer to be a source of very humble, but quite pardonable pride, and a sufficient commendation for any effort put forth in the making and presentation of a sermon.

This writer can but believe that Dr.

Truitt did that very thing in his straight - forward, uneffected, foreright presentation in his text, "We Spend Our Lives." We spend our money; we spend our strength; we spend our resources for very many things that may not count; but our Heavenly Father knows that we each only have one life to invest and if we make spend-thrifts, or prodigals, of that movement all other investments are worse than futile. Wise indeed is he who makes a proper investment of the one life and the way he spends that investment through the years. Verily, Dr. Truitt is wise in declaring with all the emphasis at his command "We Spend Our Years."

J. O. A.

MISSIONARY OFFERINGS.
WEEK ENDING JUNE 4, 1938.

Sunday Schools.	
Berea, Altamahaw, N. C.	\$ 2.00
Henderson, N. C.	6.60
Bethlehem, Suffolk, Va.	1.70
First, Richmond, Va.	12.13
Mt. Carmel, Zuni, Va.	8.49
First, Norfolk, Va.	2.00
Total	\$ 32.92
Individuals and Churches.	
"Monticello Friend," Brown Summit, N. C.	
Berea (Nans.), Driver, Va.	10.00
Mt. Olivet (G), Dyke, Va.	17.35
Christian Chapel, Corinth, N. C.	3.34
Erskine Memorial, Tyron, N. C. .	100.00
Cary, N. C.	5.76
Island Ford, Elkton, Va.	2.50
Mt. Lebanon, Shenandoah, Va. ..	2.50
Whistler's Chapel, Mt. Jackson, Va.	2.50
Wood's Chapel, New Market, Va.	2.50
Total	\$ 149.45
Specials.	
Pilgrim Fellowship Society, Shallow Well Church, Jonesboro, N. C.	5.00
E. J. Cheatham, Franklinton, N. C.	19.00
Total	\$ 24.00
Total for week	\$ 206.37
Previously acknowledged ...	14,105.11
Total since Sept. 1, 1937 ...	\$ 14,311.48

Several churches have not yet sent in their Easter (Annual) missionary offering. March, April, May and June constitute the "missionary period" of our church calendar as established by our Convention and we devoutly hope that every church will avail itself of the privilege of taking and sending in the offering before the period expires. We certainly appreciate the liberality and loyal-

ty of the churches that have sent in and crave the continued cooperation of pastors and people.

J. O. ATKINSON,
Mission Secretary.

"BLASTING AT THE ROCK OF AGES."

Some years ago England's great man of State, William E. Gladstone, wrote a book, which, as this writer recalls, bore the title given above. Prime Minister Gladstone declared that through the centuries men of various types had been trying to blow up, or scatter into fragments, the Rock of Ages, namely, the Book of Books and the record it contained of the Christ and holy men of God. These efforts on the part of vain men had been spurious, but they kept on trying. Gladstone was writing about many scholars, or would be scholars, who undertook to pick out from the Bible certain texts and selections and having done this to formulate a creed of their own with which they hoped, or expected, to blast that part of the rock on which other Bible students had formulated their creeds and taken it for the whole. The contention was ably set forth, as we recall it, that it was very difficult, if not absolutely impossible, for any man, or set of men, to improve on the Bible itself, or to pick out from its pages certain theories and schemes to fit their way of thinking and in the light of those passages and pet schemes to try to prove that all who didn't hold to such creeds were outside the realm of Bible doctrine and salvation. England's grand old man was of the conviction that the Christian world would do well indeed to hold to the Bible as a sufficient rule of faith and practice, and that it was dangerous, sometimes explosive, always hurtful to formulate a creed, less or greater, than the Bible itself, which every intelligent individual had the right and privilege in our day and time to read for himself, and which would give wisdom and counsel if the reader would be sincere, humble and anxious for interpreting the message of the books. This "Rock of Ages" was infinite in source and variety, since the Infinite Mind, Infinite Love and Infinite Wisdom gave it to the world and no finite mind, or wisdom, was capable of grasping and interpreting all of its contents and implications to other finite minds who were seeking truth.

These reflections are brought to mind by discussion and decision as reported in the papers of the Southern Prebyterians in session at Meridian, Miss., May 21st. By a vote of 151 to 130 the following two sections

of the canons of that church, which had been in their creed for 300 years, were voted out, namely, "By the decree of God, for the manifestation of his glory, some men and angels are predestined unto everlasting life and others foreordained to everlasting death." "And their number is so certain and definite that it can not be either increased or diminished."

One who accepts the Bible as a sufficient rule of faith and practice is not surprised that these canons have now been dropped out of the creed, but wonders that they remained in for so long a time, or how they could have been put in at all. It would seem difficult indeed for one who hopes for eternal life through Christ Jesus, to maintain that hope, with an unshaken faith, if the number fore-ordained to everlasting death could, by no evangelistic effort and testimony of experience on the part of the saved be decreased. Difficult it is indeed to feel the force and significance of the words of inspiration, "Whosoever will let him come and take the water of life freely," if one has no power of volition or control of choice. Difficult indeed in the light of John 3:16 to be told that whosoever shall believe on the Son shall have life, and at the same time be made to realize that one's belief is already fixed for him without any power, or privilege, on his part, of exercising any power of volition in the matter.

There is so much sin, corruption, vice, immortality in the world about us that it seems a tragedy indeed that professed Christians, instead of unitedly fighting the foe, divided up into groups of their own creation that they might fight other groups about non-essentials to salvation and security before God and man. We are facing a future full of darkness, doubt and chaos, and this condition constitutes a challenge to men and women of God everywhere to stand together and unitedly fight, not each other, but a common foe, namely, sin, evil and all that Satan and his hosts stand for. It is well enough to remind ourselves in a time like this of that familiar little stanza,

He drew a circle and left me out,
Called me skeptic, heretic, a thing to flout;
But love and I had the wit to win,
We drew a circle and took him in.

J. O. A.

GEORGIA MISSION RALLIES.

The recent Women's Rallies in Georgia were genuine successes and the women were delighted with them. Mrs. John P. Jockinsen, wife of our minister in St. Petersburg, made a good contribution to all of the meetings because of her three years in the

Philippine Islands and a visit to many of our Mission Stations in other lands. Miss Pattie Lee Coghill writes that Mrs. Jockinsen attended all of the meetings and how pleased the people were in their first series of Spring Rallies. Fine programs were given in each place, using as many groups of women as possible for the program. A beautiful framed picture of the Christ was presented to the society bringing the largest group to each of the three Rallies. These pictures were proudly taken home by the Sardis, Hillside, and Union Hill Churches. Each woman was asked to bring her own lunch so that the local women could be in on all the program.

HOW MISSIONARIES PRAY.

"Pray that the Lord may use us to His glory," is the appeal of American missionaries in China to the people back home, as recorded in a letter from Miss Mary Schaeffer of Lancaster, Pa., a missionary of the Church of the Brethren. Offering thanks for protection and health, the prayer thought of missionaries, as received by Dr. A. L. Warnshuis of the International Missionary Council, is not for personal safety but that they may serve the Chinese faithfully in their hour of need.

The prayer appeal from Miss Schaeffer, which shows the undaunted spirit of the unarmed American missionaries in China, says:

"We know all are praying for us. We are fortunate that so many of the missionary children are in America now and do not need to go through this. We thank God for protection and health through it all. By spring many Chinese will be sick and die due to the hardships and epidemics.

"Pray that the Lord may use us to His glory. We live from day to day. The Lord will provide blessings as we need them. How glad I am for Christianity. The many heart-rending things we hear and see would be hard to bear without it."

Miss Mary Schaeffer describes herself as a gray-haired woman. Upon the disappearance of the Rev. and Mrs. Alva H. Harsh of Egdon, West Va., and Miss Minneva Noher, of La Verne, Calif., Miss Schaeffer went to Show Yang from Ping Ting, Shansi, and for two weeks remained alone after the Japanese capture of the city.

FOURTEEN POINTS FOR FOREIGN MISSIONS.

1. Every book in the New Testament was written by a foreign missionary.

2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.

3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.

4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.

5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.

6. The only authoritative history of the early Christian Church is a foreign missionary journal.

7. The disciples were called Christians first in a foreign missionary community.

8. The language of the books of the New Testament is the missionary language.

9. The map of the early Christian world is the tracing of the journeys of the first missionaries.

10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.

11. The only man among the twelve apostles who did not become a missionary became a traitor.

12. The problems which arose in the early Church were largely questions of missionary procedure.

13. Only a foreign missionary could write an everlasting gospel.

14. According to the apostles, missionary service is the highest expression of Christian life. — William Adams, In "Missionary Review of the World."

CHRISTIANITY REINFORCING POWER IN CHINA.

Unlimited reports of the way Christianity has been a "source of strength in time of danger and dismay and an incentive to constructive activity" come from many missionaries. Dr. Lucius C. Porter says: "All of you who help maintain the Christian enterprise may well take fresh courage for the fruits of that enterprise in China are shown in these days of trial." Miss Maryette H. Lum Bridgman Academy, Peiping, which has 520 girls as against 650 last year, testifies, "So many go straight on with faith and love no matter what happens. *They teach us more than we can ever teach them.*" Bridgman girls need scholarships badly. If leaders are to be trained for the time of reconstruction, such schools must be kept together.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave., Winter Park, Fla.

GUARD AGAINST VACATION DANGER.

Spring is here.

Summer is just around the curve. There is a caution sign to our right, for our benefit, giving us a warning of coming danger. This pre-caution sign not only indicates the danger of the curve but the stretch of distance and time afterwards as well.

High schools have closed. Colleges are now closing for the summer holidays. Thousands of youth will travel from seashore, through the smiling valleys to the challenging mountain tops, from the east to the west and from south to north they will go. There will be curves and cross roads and many paths running to and fro. Youth will choose their way.

The Board of Christian Education of the Congregational - Christian Church has scheduled leadership training conferences to be held. Other denominations are doing likewise. Pastors are planning for their revival meetings. Evangelists are praying for their special soul campaigns. Many magnificent opportunities will be offered young people.

On the other hand, the liquor parlors are decorating and polishing over the filth, dirt and ugliness within. Roadside cabins and dance halls are being materially remodeled. The devilish spirit and the deceitful attractiveness of such degrading, degenerate, ungodly places extend to youth a worldly pleasure invitation. Do such dens offer you pleasure?

The summer camps for Christian education and training offer wholesome fun and healthful recreation besides study and worship. Fellowship and friendship with the world's best people stamp an everlasting impression upon the hearts of the individuals who attend. Many of us will not have the money to attend these great conferences and revivals. But let us who cannot, be constantly in earnest prayer for those who are fortunate enough to have the privilege to attend that they may attend and procure all that the conference has to offer and be over-willing and ready to take an active part in life wherever they may be.

May we all accept our responsibility and take advantage of every opportunity that is sane, genuine and nation-building. This is the only way to build a Christian world. I hope as you select and decide upon the things

you are going to do and the trips you expect to take that you will meditate much upon the right kind of vacation that you should enjoy and in your final decision let Christ be the directing example. Pray early in the morning to God that He grant you the lighted torch, which is the Holy Spirit, to guide you through all the day's activities. Give of the best to the Master, give Him the strength of your youth.

My final prayer will be for you to experience that miraculous rhapsody of a change of heart that will assure you of a new birth. Christ told Nicodemus and is telling us the same, "Ye must be born of the Holy Spirit if you see the Kingdom of God."

MAYLON D. WATKINS, V-Pres.,
Eastern N. C. Youth Fellowship.

HOW PROPAGANDISTS "PUT IT OVER ON US."

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 19, 1938.

SCRIPTURE: Matt. 12:1-14; 15:1-11.

Daily Readings—

Monday—Propaganda Appeals to Ignorance—Jer. 4: 22.

Tuesday—Propaganda Is Based On Falsehood—Ps. 78: 35, 36.

Wednesday—Propagandists Are the False Prophets of Today—Matt. 7: 15-20.

Thursday—Propagandists Intend to Deceive—II Thess. 2: 1-12.

Friday—Test Propaganda by Character—Titus 1: 7-16.

Saturday—Smoke-lies From the Pit—Rev. 9: 1-5.

"Propaganda" is derived from "propagate," which has a Latin origin referring to the layer, slip, or shoot of a plant, which is used to increase the growth of a plant either by grafting or replanting.

Modern advertising is a form of propaganda, against which we need to be on guard. It is dangerous for a person to take on face value all the statements made in the advertising sections of our newspapers and magazines. To read the billboards and to listen to the commercial radio broadcasts, one would think that cigarettes are a necessary part of every athlete's equipment, that drinking hard liquor is healthful, and that the use of certain cosmetics is the only sure way of achieving glamour.

A week ahead of this meeting ask members to watch for evidences of propaganda. Look for articles with a strong "pro" or "anti" flavor with

reference to the Sino-Japanese War, Fascism, Nazism, Communism, labor unions, strikes, militarism, pacifism, etc. Carefully examine advertisements in newspapers, billboards, and the radio for propaganda. Study the claims made by tobacco companies, liquor companies, cosmetic and tooth-paste companies, certain schools and agencies offering educational "short cuts," etc.

At the Christian Endeavor meeting set aside a period for the reports from those who have found evidences of propaganda.

For Discussion—

1. How can we guard against the tendency to hold up our own beliefs as dependable while casting doubt upon the convictions of others?

2. What is the difference between propaganda and publicity? Between propaganda and education.

Suggested Hymns—

"Guide Me, O Thou Great Jehovah."

"Open My Eyes That I May See."
S. E. M.

DON'T FORGET!

1. International Relations Institute, June 13-22, 1938, Chapel Hill, N. C. (and similar institutes elsewhere). It is the same institute which has been held at Duke University for several years, but which has now outgrown accommodations available at Duke during the regular summer school session. The expenses for the ten-day period will be about fifteen dollars. For further information write Russell Grumman, Director of University Extension Division, Chapel Hill, N. C., or Mrs. Raymond Binford, Field Secretary, Guilford College, N. C.

2. Magazine *Social Action* can be ordered from the Council for Social Action, 289 Fourth Ave., New York City. The cost is \$1.00 a year for twenty copies.

3. The Council of Social Action is an excellent source of material on any social action problem.

"What is *difficulty*? Only a word indicating the degree of strength requisite for accomplishing particular objects; a mere notice of the necessity for exertion; a bugbear to children and fools; only a mere stimulus to men."

Sunday School

REV. H. S. HARDCASTLE, D. D.

FACING THE SUPREME TEST OF SERVICE.

LESSON X—JUNE 12, 1938.

GOLDEN TEXT: *Not what I will, but what thou wilt.*—Mark 14: 36.

LESSON: Mark 14: 32-46.

As I sit down to write these notes two impressions are vivid in my mind. I remember how I felt that day last summer, when I stood in the Riverside Church, before Hofmann's original picture of "Christ in Gethsemane." No normal man can stand before that picture and not be stirred to his depths. Even our children became hushed and awed when we suddenly came upon the picture in its little alcove. One feels indeed that he is on holy ground. And if one knows the story of that incident in Gethsemane the picture has a world of meaning. If we could look at that picture oftener, especially when we are tempted to betray our trust, or to refuse to bear our Cross for the Master, we would be better and braver men and women.

The other impression comes from the chapter on Gethsemane in Dr. Weatherhead's recent book *It Happened in Palestine*. With chaste language and reverent spirit he tells of his experience close to the Garden of Gethsemane during his visit to Palestine. (The Garden itself is closed to all visitors at night, so he had to go into a grove of olive trees directly across from the original Garden of Gethsemane.) Having gone from an "upper room" in Jerusalem, through the deserted streets, across the valley of Kedron, and part way up the hill leading to the Mount of Olives, he came to Gethsemane, made memorable by the experience of the Master on his last night on earth. Going apart from his companions, he finally knelt beneath one of the old, gnarled olive trees, offspring of, perhaps, olive trees that were standing there when Jesus himself knelt in the Garden across the path or road. And as he knelt there, there came into his heart a "tremendous sense of gladness" . . . a gladness that made his eyes smart with tears, but it was also a sense of ineffable peace. "I knew," he writes, "that all was well." The grief and the pain and the anguish of the world had been met there. The heartbreak and sorrow and injustice of the world had been gathered to His heart there, on that awful night. And forever now, in some strange way, though the mystery of pain and sin remained,

somehow the bitterness had gone from the mystery. Human sorrow was no longer an affront to God or a denial of Him. . . . It had been met, and dealt with there, and redeemed . . . it had to be, in a world like this, but it couldn't deny God or defeat God, or mock God. He took it all to himself."

He goes on to say: "I felt I could go back into a world full of suffering and pain and anguish, with a new message. All was well. My own suffering, which I might be called upon to bear, was not an indignity thrust upon me by an enemy. It was my share of the heartbreak and sorrow of all the world, and I did not even have to face it alone. He was still bearing it with me and, in the Garden where I sat, had changed its nature and taken out its sting. Anguish would go on, and hearts would break; but both, like certain phrases of great music—which taken from the whole and played alone, would seem to be a discord—when gathered into the whole, lift it to a passion and a majesty otherwise unreachable. Sorrow could lift the symphony of life to agony which is divine."

The story of the Master's experience in Gethsemane is somewhat familiar to the average Sunday school student. (Or is it? One wonders whether the average person could, tell in any connected way what happened there.) The shadow of the Cross had fallen athwart the Master's path. And now it was quite evident that the hour had come when the Cross itself would fall upon Him. Leaving the "upper room" where He had celebrated the feast of the passover with His friends, and where He had instituted the simple but adequate memorial to Himself in the Lord's Supper, He went through the streets of Jerusalem, out through the city gates, down the path or road that led through the Kedron Valley, and on up the slopes of the Mount of Olives to the Garden of Gethsemane. The word means "the wine press" or "oil press" broadly translated. Here in the darkness and loneliness was fought one of the world's most decisive battles, perhaps, the most decisive battle.

Leaving even his most intimate and spiritually-minded disciples behind He went forward and fell on His face and prayed earnestly, so earnestly that his sweat was as great drops of blood, that if possible the cup, the experience of bearing the world's sin and sorrow on the Cross, might pass from Him. Thrice he prayed thus, and as He returned each time He found His disciples sleepy-eyed and

heavy-headed. They, nor us, could enter into His experience there.

He did not get the answer to His prayer in one sense. God did not let "this cup pass from Him. There was no other way by which He could save others than to give Himself. If He had saved Himself He could not have saved others. But He did get an answer to His prayer in a larger sense. He found grace to do the Father's will. He found strength to face what had to be faced and to bear what had to be borne. And that is the best answer to prayer after all. True prayer does not seek to change God's will, but to seek God's will and to find grace to do God's will.

And after the struggle there came peace. Through obedience He had found power. In perfect serenity of mind and heart He goes forth to meet those who are coming to take Him prisoner. With majestic spirit and magnificent courage He went through the experiences of that night and the next day in a way that amazes and inspires us. The secret of it all is that He had fought it all out to a successful issue in Gethsemane. He had put His will in harmony with the Father's will, and He knew that He had the infinite resources of the Father with Him. He overcame because He had already overcome.

One can hardly meditate upon this story of Gethsemane without feeling the poverty of his own spiritual life, the meagerness of his spiritual resources, the lack of consecration to the will of God, the lack of love that characterizes our religious life. And one feels, too, a new sense of what He did for us there. When one reads the story of Gethsemane and Calvary in reverent and responsive spirit, he understands a little better what Paul means when he refers to Jesus Christ, "who loved me and gave Himself for me."

THE CHRISTIAN REGISTER.

The Christian Register, the oldest continuously published religious weekly in America that retains its original title, announces the appointment of Llewellyn Jones as editor. Mr. Jones was for twenty years Literary Editor of the *Chicago Evening Post*, was for a time on the editorial staff of the *Herald and Examiner*, and for the last three years was editor of Willett, Clark and Company. He has taught at the University of Chicago and Northwestern, and is the author of a number of works on literary criticism. He has been a member of the First and Third Unitarian Churches in Chicago, Ill.

(For further particulars please see *Who's Who*.)



MONDAY.

"SOUL - SPILLING."

"He sent leanness into their souls."
—Psalm 106:15.

"Their soul is melted because of trouble."—Psalm 107:26.

"Their souls are gone into captivity."—Isaiah 46:2.

Professor Luccock in his recent book *Christianity and the Individual* quotes from *Pilgrim's Progress* the words of Apollyon: "Prepare thyself to die; for I swear by my infernal den that thou shalt go no further; here will I spill thy soul."

We do not have to wait till we face hell to find soul-spilling. Life is full of it. It converges upon us from all sides. It exerts pressure upon our every power. It assaults our senses and cripples us so, till we cry out: "Where art thou, O my soul?" "Hope thou in God."

Prayer—O God may we never forget that we have a soul, and that we are souls. Give us the faith and the courage to save our souls, through Jesus Christ who saves. *Amen.*

TUESDAY.

"TURNING BACK TO YOU."

"Is not life more than meat and the body than raiment?"—Matt. 6:25.

We are living in a group or organized age when nearly everything is done collectively. Individual importance is receding. Yet there is a huge sigh that turns back upon us. We are still individuals, and we can be good only by being individually good. The group can be good only as each individual of it is good. For, after all, the world and all that is in it is made up of "us." This is the hope of the community, the state, the nation, and the world.

Prayer—Our Father, help us today to fit in society with the full force of the Christ life in us. *Amen.*

WEDNESDAY.

LIFE'S MOTIVE POWER.

"Train up a child in the way he should go and when he is old he will not depart from it."—Prov. 22:6.

The source of dynamic energy lies with the individual. Dynamic energy is where motives are formed. The character of the collectives lies in the forming of the individual. That formation is in the training of the child. What we need most is a holy force in the home which reaches into the secret places of the child life where motives are formed.

Prayer—Our Father who art in heaven, send our souls full length in defense of the kingdom that we all have worth and rights as children of our Lord. *Amen.*

THURSDAY.

"GO" OR "COME."

"Come unto me all yet that labor and are heavy laden and I will give you rest."—Matt. 11:28.

Dr. Luccock says "Jesus' first word to his disciples was not 'Go,' but 'Come.' We frequently reverse the order. We start with alarms and excursions," and we might add, rallies, dinners, parades and a lot of noise, which are often short-lived and futile, because we have not first received in our hearts the love of Jesus, "We have not freely received." "Freely ye receive, freely give."

Prayer—Dear heavenly Father, help us to see this and rely on its truth. We would share Jesus in a calm faith and fellowship with God. *Amen.*

FRIDAY—SATURDAY—SUNDAY.

"Give us this day our daily bread."
—Matt. 6:11.

"Let your light so shine before men that they may see your good works and glorify the Father who is in heaven."—Matt. 5:16.

The following from Dr. Luccock's book refers to a homely little poem of Christopher Morley's on the telephone directory, says he, "may not seem to be a very inspiring theme." Here it is:

No malory of old romance,
No Crusoe tale, it seems to me,
Can equal in rich circumstance
This telephone directory.

How many hearts and lives unknown,
Rare damsels pining for a squire,
Are waiting for the telephone
To ring and call them to the wire.

Some wait to hear a loved voice say
The news they will rejoice to know,
At Rome two - six - three - seven J
Or Marathon one - four - five O.

And some, perhaps, are stung with fear
And answer with reluctant dread,
The message they expect to hear
Means life or death or daily bread.

A million hearts here wait our call,
All naked to our distant speech,
I wish that I could ring them all
And have some welcome news for each.

"That," says Dr. Luccock, "is exactly what the Christian gospel does—it brings some welcome news to each individual, that the worth of his own individuality has a cosmic guarantee, that its origin and destiny is in God. It is the grounding of the soul in that reality which enables a man, in the words of Josiah Royce, 'to stand anything which may happen to him in the universe.'"

Prayer—Dear heavenly Father, we need Thee that we may each day bring into our souls the meaning of the day and of life in us. O God, grant this unto us. In the name of Jesus we ask it. *Amen.*

"Some men are measured by the amount of money they have, and others are measured by the clothes they wear; but the Lord looks on the heart. We cannot walk with the Lord if we do not obey him. If we love the Lord, we will keep his commandments."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SACRED GIFT OF LIFE.

By REV. JOHN G. TRUITT, D. D.

[Baccalaureate Sermon delivered before the 1938 graduating class of Elon College.]

"We spend our years."—Psa.

90:9.

It is a double honor to stand before you in this sacred place, and on this occasion which you may never forget. You are graduating from college, and there are few if any more auspicious occasions in all your years. Therefore, it is an honor to speak to you at such a time. But it is a still greater honor, and far more humbling, to come to speak a word in the name of the lowly Nazarene, the Christ of Galilee. I feel honored, too, because I speak in this holy hour in the chapel of my own alma mater!

The words of my text have been pressing themselves upon me for a long time. They are the words of a very old man, and are to be found in one of the oldest pieces of writing you have in your great library. They are words that give me poise, and I trust sometimes they may give you poise, and a sense of peace. They call something to my mind that I feel that I need, and I pray that they will help you, too. They are only four words, and are easy to remember. They are: "*We spend our years!*" They were uttered by Moses, who has probably influenced the human race for good more than any other man save Jesus Christ, and Jesus was more than man.

They bring to mind a camp fire, and a circle of friends, and some good story-teller telling the story of a beautiful life. And he finally tells them that we spend our years, as a tale that is told. "*We spend our years.*" They are our years, and we spend them. They are not somebody else's years, nor does anyone else spend them. We spend our years.

You have been wanting plenty of wealth in your hands. No doubt some of you have stood in real need of some ready cash. How much a few dollars to spend at this time would have meant to you. And some of you have decided that you are going out to find wealth, so that when you wish a dollar to spend you will have it. But do you realize that you hold more than money in your hands, far more, you hold years in your hands! They are more valuable than the treasure-vaults of the gods. You are richer than the millionaire who has no years left! Years are yours with you

young manhood and womanhood. You hold the golden sheaves of life in your arms! And you spend your years. Think now what the tale will be when the tale of the years is told. Owen Meredith puts it beautifully: "Who can dig the sunken sunset from the deep?" It is as impossible to do anything with your years after you have spent them as it is to "dig the sunken sunset from the deep."

The other day I called on a member of my church, and he told me that he had lost in a fire the savings of a lifetime. How much did you lose, I asked him, and he said \$75,000.00. I have lost everything. But, no, he had not lost everything. He still had a noble character, a good name, a lovely wife, two daughters, and three sons. His youngest son a charming lad of about eighteen years, said, "No, Dad, you have not lost your stiff upperlip, and you cannot keep a good man down!" And that lad's eyes beamed as he showed his faith in his father. That lad, like his brothers, had years in his hands, youth, life, that is wealth untold, and with the father's experience, and good name, and integrity, I have no doubt but that they will be doing a bigger and better business than ever!

Do you know what God thinks is the most important thing you can have? If you could walk up to the throne of grace and ask for the most valuable thing in the world, and get it, do you know what it would be? Do you know why Jesus, God's only begotten Son came to this earth, dwelt among men, and died upon the cross? Let us hear him answer in his own words: "I am come that they might have life, and that they might have it more abundantly." That is God's gift: Life! This is the mission of His Son: Life. That is what you have, and may have, a full and an abundant life.

What will you make of it? How will you spend it? We spend our years, and the question is How?

The other day I saw a man who was making sufficient money for a fine living, but he was making a miserable failure of life. Why? I asked an observant mutual friend, and he answered: "Too many leaks."

"Too many leaks." Spending his years like a prodigal son! Wasting his days, blighting his nights, robbing his name, destroying his health, spending his years, wastefully shortening his days, and lessening his

treasure of life. It is a pity some of us have the most valuable thing in all the world without any knowledge of how to use it? or what to do with it?

The other day a friend of mine told me that a fellow he knew had a girl to return a diamond ring of his, and he said this fellow threw the ring overboard into the Chesapeake Bay. Well, in that way he was getting rid of some of his money. But I have known young people to throw overboard things far more valuable than diamond rings. One young man threw worship in his father's and mother's church overboard, and he came to a bitter end. Another young man threw down his mother's Bible and lived to find life what Lindsey Gordon called it, "most froth and bubble." A young lady threw her health away by long hours of dissipation. A young husband threw down a noble wife's love, and confidence. And a father walked out on his son. Young friends, hear me, when I say there are things more valuable than diamonds being cast overboard men and women both young and old every day. We spend our lives.

We may spend our years by investing them! Ah! and that is what makes life beautiful! That is why the good story-teller could hold his friends enrapt about the glowing campfire, because he was telling the tale of a life beautifully invested. You do not have to have many years to make a great investment of them. In Gary, Indiana, you will find a statue in Jefferson Park, a bronze tablet in the building where his news-stand stood, and an endowed room in Gary Hospital, all in memory of a little crippled news-boy who gave his life for another. He was badly crippled, and poor, nameless, but courageous. He had a news-stand and cheerfully cried the sale of his papers day after day. One day he read in one of his papers how a little girl had been very badly burned, and would lose her life unless some skin-grafting was done. The little cripple said his bad foot and leg were no good, and they could take them off, and use the skin for grafting. He was told that it was very dangerous, and might cost him his life. He told them to go ahead. As he lay dying later he said, "I'm glad I did it. Yes, I'm going but I was some good in the world after all." He spent his years, but money rolled into the hospital before he died for all his expenses, and money still flowed in for a memorial when he was gone.

He invested his life! Perhaps, your mother or your father, or both

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The much-needed rains came. We have had splendid showers for ten days. Gardens are looking fine. The orphanage has all the cabbage, beets, lettuce, and onions it can use. I believe we have the finest cabbage patch we have ever had. We are putting up sour kraut by the barrel. We will get Irish potatoes from our own planting this week. Our soup beans are in full bloom and we will soon have all we can use. The rains came at the time when our gardens were suffering greatly. But what a change can be brought about in a few days when the showers come. We have just finished planting out our sweet potatoe crop and the good seasons gave us an excellent stand.

Wheat harvest is on us. It is out of one job into another. The ground has been too wet to go in it with machinery and our oat crop has gotten what we call "dead ripe." Our wheat is ready to harvest, too. While it was very dry during April and the most of May the straw will be short, but we hope the beards will be well filled. It keeps us planning ahead all the time to keep something to eat. We are hoping to make enough wheat to make our bread for another year. The Lord is always good to us. If the rains don't come just when we need them, they always come sooner or later.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 9, 1938.

Amount brought forward \$7,094.43

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Wake Chapel \$ 8.30
N. C. & Va. Conference:
Shallow Ford \$ 8.70
Concord 2.01
Salem Chapel 5.00
Bethlehem 5.87
Greensboro, Palm Street .. 10.00

..... \$ 31.58

Western N. C. Conference:
Brown's Chapel \$ 2.00
Pleasant Grove, 1st Qt. .. 2.20
Smithwood 1.16

..... \$ 5.36

Eastern Va. Conference:
Mt. Carmel \$ 12.39
First, Richmond: March .. 6.33
April .. 5.17
May ... 5.81
Bethlehem, Nansemond .. 3.87

..... \$ 33.57

Valley Va. Central Conference:
Linville \$ 4.87

Special Offerings.

Mr. May, support of children \$ 5.00

Mrs. Phillips, support of children 30.00
Mr. & Mrs. Harold Barney 5.00
Men's Bible Class, Rosemont Congregational-Christian S. S., support of Robert Currin 12.50

..... \$ 52.50

Total for week \$ 136.18

Grand total \$7,230.61

THEY SAID IT COULDN'T BE DONE—BUT THEY DID IT.

Really, Doctor, I am amazed. You have Indians all over the hospital," said the Administrator of Natal as he walked through McCord Zulu Hospital in Durban, South Africa. "Certainly, why not?" replied Dr. Alan B. Taylor, Medical Superintendent. "We'd have a riot if we tried that in

a Government hospital," was the reply. But ever since Dr. James B. McCord founded McCord Hospital it has specialized in the impossible. Zulu and Indian sick lie peacefully in the same wards. A little Hotentot midwife, trained in the hospital teaches white embryonic doctors in midwifery. They get a new vision of racial cooperation. Critics said McCord Hospital couldn't keep Zulu sick in permanent buildings because of superstition—but they did; Zulu girls wouldn't be reliable and train for nursing—but they did; Zulu girls couldn't pass the Standards for white nurses—but they did!

"Gambling is the child of avarice, the brother of iniquity, and the father of mischief."

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.

(1 John 3. 17.

a Matt. 24. 1.

b Luke 19. 44.

c Luke 21. 7.

d Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun
Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

MONROE.
John Monroe, age 63 years, died at the home of his brother in Monroe County, N. C., March 31, 1938.
Funeral services were conducted by the writer, on April 1st, at Ben Salem Presbyterian Church.
G. M. TALLEY.

ELLISON.
Mary Catherine Allred Ellison was born on September 19, 1859, and God permitted her to live until March 22, 1938. Thus, she attained the ripe age of 78 years, 6 months, and 3 days.
On April 18, 1888, she was united in marriage to Thomas Milton Ellison, who preceded her in death by eight years. To this union were born five children. One of these died in infancy. The four living daughters are Mrs. James Keeling, Asheboro, Route 1; Mrs. T. F. Brown, Asheboro, Star Route; Sarah and Fannie of the home. She is also survived by one brother, C. M. Allred, Franklinville; and seven grandchildren.
Sister Ellison was the last charter member of Pleasant Cross Christian Church, having joined as a charter member early in life. She was most faithful in attendance and

support of the church until her health gave way a few months ago. These and the large floral offering can but poorly attest her interest in and zeal for the church. We feel that her faith in God, her indomitable spirit, and her fervor in the cause will live on in kindred and friends and that many will yet call her blessed.
The funeral was conducted by the writer, assisted by Revs. B. H. Lowdermilk and H. V. Cox. Interment followed in Pleasant Cross cemetery.
E. CARL BRADY.

A NEEDED REFORM IN MANCHURIA.
(Continued from page 5.)

on a main street of Harbin, partly eaten by dogs.
It is gratifying to note the many improvements that have been made, and are being made, here in Manchuria. We feel sure that if this is brought to the attention of the proper authorities, something will be done to assist the Christian forces of the land toward eradication of such an undesirable custom.
CHAS. A. LEONARD, SR.,
American Southern Baptist Mission.
Harbin, Manchuria.
* * *

NOTE: The above petition may serve to call attention of God's people in other lands to the great darkness which prevails out here among those who have not turned to the light and salvation found only in Christ. Need any one ask whether these people need Christ, or if there is any other way? C. A. L.

SUN'S PULPIT.
(Continued from page 13.)

have invested in you. It is up to you to see that their investment is worthwhile. Your college, and its faculty have been investing in your life, and they are counting on you investing your own life in turn in others. Yes, it is all right to spend our years if we spend them for something worthwhile.
"You are bought with a price," say the Holy Scriptures, "ye are not your own." God has given the price of His Son for your redemption. On each of you is the mark of Calvary, it is the price mark of eternal life and peace. It can never be realized if we ignore God, and the Church, and the Christ. Let the guidance of the Holy Spirit be upon you from this day until you come to the end of the road, and then you will so number your days as to apply your hearts unto wisdom," and you shall live eternally, for when you spend your years properly they add length of days to your name, and value to your life.

THE FUNDAMENTAL BELIEVERS FELLOWSHIP.
PURPOSE.

First—To promote the mission of Jesus Christ; to seek and save the lost.
Second—To restrain the Liberalist program by the union of such churches, organizations, and individuals of any denomination as are in harmony with the following Articles of Faith:

"ARTICLES OF FAITH."
We believe—

In the verbal inspiration of the Bible as in the original tongue, both the Old and New Testaments.
In the creation of man by the direct act of God.
In the fall and total depravity of man.
In the incarnation and virgin birth of our Lord and Saviour, Jesus Christ; His identification as the Son of God, His vicarious atonement for the sins of mankind by the shedding of His blood on the cross, the resurrection of His body from the tomb, His bodily ascension into Heaven, where He ever liveth to make intercession for the saints; His personal, visible, and bodily return to the earth.

In the bodily resurrection of sleeping saints and the translation of living believers at Christ's return.
In the millennial reign of Christ on the earth.
In the bodily resurrection and judgment of unbelievers after the millennium.

In His power to save men from sin by the new birth through faith and the power of the Holy Spirit in regeneration, and the gift of eternal life by the grace of God.
In the eternal punishment of unbelievers.
In the reality and personality of the devil.
(The above Articles of Faith were adopted at a meeting of the Fellowship at Merry Oaks Baptist Church, March 26, 1938.)

GEORGIA MISSION RALLIES.

Under the direction of Miss Pattie Lee Coghill three successful missionary rallies were held by the Georgia women during May. Mrs. John P. Jockinsen, whose husband is minister of the church at St. Petersburg, Fla., but formerly of Manila, P. I., was the guest speaker. Meetings were held in each of the three Associations—North, Middle, and South Georgia—and were well attended. Increased effectiveness and interest in the missionary opportunity of the churches will result from these meetings.

GROUPING

We separate the word GROUPING
into its component letters—
G-R-O-U-P-I-N-G—we find
“U” and “I” are in it. If
“U” and “I” were not
in GROUPING
it would not be GROUPING. Therefore if GROUPING
is to remain GROUPING “U” and “I” must keep
in it. Further, we discover that “U” comes before
“I” in GROUPING, and that “I” is almost
silent—it is to be seen, not heard. Also
the “U” has the sound of “I,” which indi-
cates that it is an amalgamation of the
interests of “U” and “I” and, when
they are properly amalgamated,
GROUPING becomes harmon-
ious and altogether profitable
for all who are concerned.
Now, let’s “U” and “I”
work together for this
great venture—
GROUPING.

—Roy D. Coulter.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

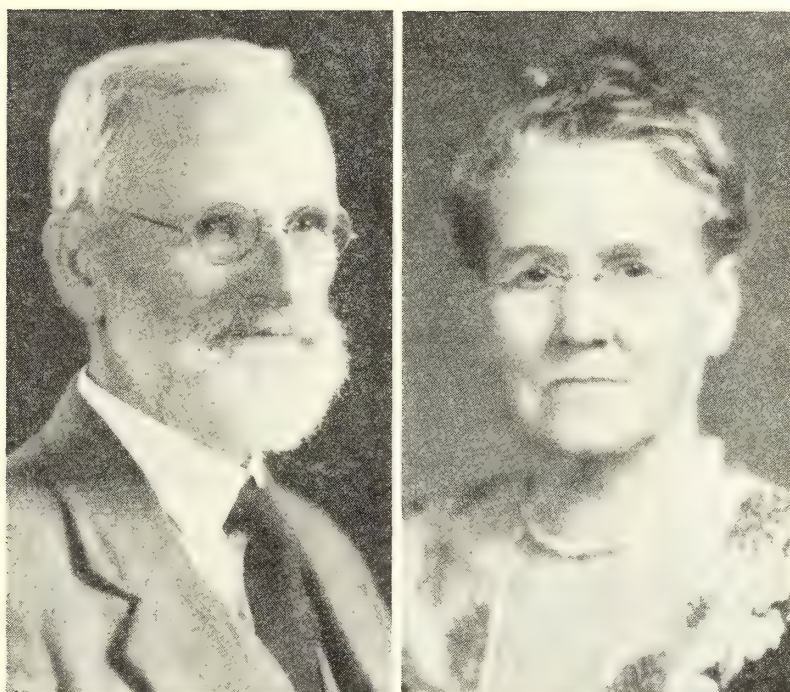
RICHMOND, VA., THURSDAY, JUNE 16, 1938.

NUMBER 24.

Mrs B F Frank

12-1-38

CELEBRATE GOLDEN WEDDING ANNIVERSARY



On Monday, June 6th, Dr. and Mrs. J. U. Newman, of Elon College, kept open house informally to their friends in celebrating the fiftieth anniversary of their happy married life. Present for the happy occasion, besides a host of friends, were their children and grandchildren. Because of their long residence at Elon College and the wonderful contribution they have made, both to the community and to the college and the students who have come and gone through the years, the celebration on June 6th was indeed an event and devotion to this worthy and beloved pair.

(See Sketch on page 7.)

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Franklinton Summer School for Negroes, which is to be held from July 4-9, promises to be a very helpful week of activity and growth.

The General Council is in session this week at Beloit, Wis., and quite a few ministers and laymen from the Southern Convention are among those in attendance.

Rev. H. E. Crutchfield, of Windsor, Va., has been called by the Oak Grove and Eure Christian churches to finish the conference year. This vacancy was made by the recent resignation of Rev. H. C. Hilliard.

News from Alabama is to the effect that Southern Union College has had its best year financially, paying current debts and catching up on some. They have had new academic recognition and have credits in all the Alabama institutions.

Remember the Elon Summer School of Leadership Training, June 27th to July 2nd. Bulletins have just gone to all North Carolina and Virginia pastors, Sunday school superintendents, Pilgrim Fellowship key-workers and young people in the Southern Convention who attended last year.

Rev. F. C. Lester and Miss Emily Carleton took the marriage vows at the Congregational-Christian Church, Winter Park, Fla., on last Saturday. After attending the General Council at Beloit, Wis., and the young people's meeting at Rockford, Ill., they will spend a while in South Dakota. They expect to return to the work in Norfolk about the middle of July.

Rev. and Mrs. W. S. Driggers, of Lake City, S. C., give the following report: "The good work that has been done by Rev. A. R. Flowers will have its influence on our young people through the years to come. This is the fourth time he has visited our state within the last twelve years, from three to five months each time; and the more he comes the more we love him."

Piedmont College, at its recent Commencement, conferred the degree of Doctor of Divinity upon Rev. Wm. A. Keith, pastor of the Collegieside Church, Nashville, Tenn., and upon Rev. Robert Woods Coe, pastor of

the Leyden Church, Brookline, Mass., and Chairman of the Board of Directors of the Board of Home Missions. Dr. Keith preached the Baccalaureate sermon.

REV. F. C. LESTER AND MISS EMILY CARLETON WED IN FLORIDA.

By the time this article is read in THE CHRISTIAN SUN, our genial editor and new Promotional Secretary for the Southern Convention will have taken unto himself a helpmeet. He is to be congratulated on the good fortune of winning the heart and hand of Miss Carleton. Miss Carleton is a very capable and consecrated young woman. We, of the Convention know Mr. Lester. He has rendered a very efficient service with the young people of the Convention and in the pastorate of some of our more important churches.

Following the wedding Rev. and Mrs. Lester will visit the National Council meeting at Beloit. Their many friends will be delighted to see them and to have the opportunity of personally wishing for them every possible success and happiness. The Southern Convention is fortunate indeed in having Miss Carleton within its bounds. It has had her services through THE CHRISTIAN SUN for many months.

Elon College rejoices in the opportunity of extending to Mrs. Lester a most cordial welcome to our section and to offer to her every facility possible for a larger service to the church and the kingdom.

L. E. SMITH.

FLOWERS TO A FRIEND.

Dr. and Mrs. J. U. Newman, of Elon College, N. C., have recently celebrated their Golden Wedding Anniversary, says a news item. Fifty years of wedded life is quite an attainment for our day. To rear a noble family like that of the Newman's is a still greater attainment. But to build one's self into the life of forty-eight college classes in such a way as to make better persons of those who graduate is an attainment accomplished only by a very few.

The more than a thousand graduates of Elon College and the other thousands who have studied there all share in appreciation of the noble life of John Urquhart Newman, teacher of science, mathematics, languages, and Bible, and a mold of Christian character. A scholar who has taught practically all subjects in the college curriculum, a philosopher who knows what others have thought and then thinks for himself, a teacher who for-

gets the textbook and talks of life, a Christian whose devotion and loyalty to the things of the Spirit are never questioned by those who know him, a churchman who inspires young ministers and guides them in practical affairs, a friend who understands the heart of a friend and gives without asking anything in return. This, and more, is Dr. J. U. Newman, of Elon College, N. C., who has the good wishes of multitudes of friends as he celebrates his Golden Wedding Anniversary.

DR. ROGER BABSON.

During the past months there has been quite a contention throughout the United Church regarding some views held by Dr. Babson. There are those who disagree with Dr. Babson. There are others who are in accord with his position. However, regardless of one's views, Dr. Babson is still the Moderator of the General Council of Congregational and Christian Churches, the highest office in the gift of a great church and a distinctive position in the religious world of today. He may have his faults as we all do, but nevertheless he is our Moderator.

I regret exceedingly the second editorial in THE CHRISTIAN SUN, page 4, June 9th. I will not repeat the heading of the editorial, as I think it casts an unwarranted reflection. I am not presuming to censure our Editor, nor am I presuming to defend Dr. Babson. He is quite able to do that himself. I am, however, expressing regrets that our genial Editor of THE CHRISTIAN SUN saw fit to bring this controversy editorially into the columns of our paper.

The writer happens to be a member of the Executive Committee of the National Council. Moderator Babson, of course, is a member of this Committee by virtue of his office. Dr. Babson at different times has disagreed with the committee. However, the committee has at all times been courteous and considerate of Dr. Babson and his views.

I trust that this editorial will not cause a controversy in our paper. I am sure that the Editor meant no harm by it, and I am further convinced in my own mind that he will at the proper time offer any necessary explanation or apology for any aspersions unintentionally cast.

L. E. SMITH.

Printer's Note: Had it been possible to have communicated with the Editor, the printer would certainly have suggested a revision of the editorial referred to. However, he did not feel that he had the authority under the present set up of the paper to withhold publication.

PEIPING STATION REPORT FOR 1937.

THE TENG SHIH K'OU CHURCH.

[Condensed from the report of the Pastor, Rev. P. N. Wang, given at the annual meeting in February, 1938.]

In spite of the disturbed conditions the church work is going forward as usual and with great opportunities. Amid the terrible suffering all around us people begin to think of the deepest things in life, to ask great questions, and to try to find a firmer foundation to stand on. So the doors are open to us who believe we have a message to the world. Now we can approach the educated as well as the uneducated.

The Religious Side of the Work.

We had twenty-seven baptisms during the past year, most of them young people and students. Nine people transferred from distant churches to our fold, and only two transferred away from our church.

We had more than ten Bible classes, most of them for young people, but there was one each for older men and women. Sunday school has been greatly improved by having a well trained woman to look after it. There have been six graded classes, and the average attendance was seventy or eighty.

There is the young peoples society, called the Lien Yi She, with a membership of twenty-three. Its program includes Bible study groups, socials, social service activities, and a special feature, the publishing of little pamphlets from time to time.

There are also several fellowship gatherings for middle-aged people, such as Oxford Group, women's endeavor, and morning watch meetings.

The old people's league is called in Chinese "Chi Yen Hui." This has a membership of more than thirty, and most of them are over sixty years of age. They have prayer meetings, recreational gatherings, and discussions. Though old, they are active.

The church has opened a preaching hall at Lung Fu Su, a big fair nearby, and is conducting a preaching campaign from time to time at the Frame Memorial. We have published a much needed Bible Story Book and several pamphlets, one a translation of "The Hound of Heaven." (Note: These are the works of the pastor. T. H. B.)

The Social Service Side of the Work.

The social service side of the work has found expression in The Gospel Book Store, which sells Bibles, tracts, and religious education books in the Chinese markets.

A Poor Children's School of ninety pupils in which we give free education from the first to the fourth year,

employing four teachers and raising an annual budget of \$400 Chinese currency. This school has been going on for fifteen years.

Relief work during the disturbances of this last year: As soon as the war broke out the church people began to give aid. Over 300 women and children were quartered in our parish house. Working with the Peiping Church Union, we helped to open three refuge shelters which cared for thousands of homeless people from the war zone. We sent millet to the destitute in Tungchow and to the hospital there. We were able to raise \$500.00 for this work and gathered 900 pieces of old clothes.

Christmas relief was given as usual and included the distribution of corn meal, old clothes, and meat given to the inmates of the Old Men's Home.

A Half-Day School recently opened, carried on in connection with the Y. M. C. A. and Y. W. C. A. for students who are not able to go on with their education because so many universities have closed or moved away. Professors out of employment for the same reason are used when possible.

The Financial Side of the Work.

The church is practically self-supporting. The budget for current expenses for last year was \$3,301.32. Over \$1,000.00 was used for relief work and social service. The church has a membership of 450, but one-third of these make no contribution.

The Pastor.

This report would not be complete without a further word concerning the pastor who has been instrumental in stimulating the interest of his people to carry forward so many of the activities mentioned above. Mr. P. H. Wang (Wang Tze Chung) is forty-three years old and has three generations of Christian background. He graduated from our Tientsin Boys' School, went through the Anglo-Chinese College in Tientsin, worked for a German business firm, served with the Chinese labor battalion in France during the war, and later spent for years at the University of London. After some further teaching experience, he came to our Teng Shih K'ou church seven years ago. He is, I think, quite generally considered the outstanding Chinese Christian pastor in the city. Not only is he a good preacher—he is asked nearly every year to preach in English at Fork Union Church and always has a large and appreciative audience—but he is a student, reading continually all the books he is able to buy or borrow which he thinks will help him in his work. He takes several foreign magazines. He is a real pastor, too, knowing inti-

mately the families in his community and helping them whenever needed. The students like him and trust him. As someone has written, "Mr. Wang is a fitting testimony to the value of Christian work in the years that are past, and a promise of its enlarging service in the years that lie ahead."

T. H. B.

BY WHAT AUTHORITY?

The Gospel of Christ is two-fold in nature. Wherever it has been applied in daily living the personal element is evident and the social side is a natural expression of souls aflame with love for the cold, hungry, naked, bruised, beaten, broken children of God. By helping the needy we keep our own altar fires burning brightly. It is like adding fuel to a flame. Nevertheless, sinners still ask saints, "By what authority do ye do these things?"

There may be those who ask by what authority the Southern Convention created a committee on Social Relations and by what authority does it function? Once upon a time Jesus was asked, "Which is the greatest commandment in the law? Jesus said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Study these words carefully for the answer. It is here. Jesus makes it plain here that authority rests in the Father and the test of that authority is the manner in which we love our neighbor.

Wherever there is need or injustice we find a place to help, a place to experiment with our religion. Religion is not only a heart-warming experience but also a manifest continuation of that experience in the throng. Like John Wesley, if we keep company with, and reform those who frequent the saloons, live in the slums, inhabit the jails and commit crime in the city and throughout the countryside, we may understand the meaning of this commandment of Christ. It is a formula for your own salvation and that of your neighbor. It is a real religion. Anything else is what Fosdick calls "irreligion." These two commandments cannot be separated. They afford the basis and charter for personal and social religion alike. They lend authority to the social action program of our United Fellowship, in the realm of economics, morality, race relations, politics and peace.

CARL R. KEY, *Chairman,*
Committee on Social Relations.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR BUILDING MATERIALS.

An accompanying article in this paper taken from a contemporary tells of how the Methodist Church must look for more materials out of which to build Methodist churches. Thoughtful readers may substitute the name of our church and find that the article applies equally as well to our church. We have arrived at the day when we must definitely seek for more materials, if we are to build more and better churches.

In some churches the young people and children are not taught to attend the church services. They are given to understand that they are not wanted, until after they are mature. Then the habits of non-attendance are so well fixed that it is almost impossible to break them. Nothing less than a stroke of the spirit of God similar to that used on Saul of Tarsus will make them turn toward the Church. And God seldom wastes his energies by striking down weaklings. Saul was a giant in the Synagogue, the Church of his childhood, and he became a giant in the Church of the Christ. Many of our churches need to **teach** children and young people the art of attending and taking part in the church services and work. Unless we do, the doors of more churches must close within another generation.

Class distinctions have no place in church affairs. The royal robe of the Master is given only to those who serve. The disciples seem to have been eager to find good places in the Kingdom, but Jesus warned them that their Master was a servant and that only the servants would find places in the Kingdom. In political realms the dictator is the big chief, but in Christianity the honors go to those who find the path to greatest service. The laborer who finds time to light the fires, clean the house, and keep fresh air in the temple of God will rate higher at the judgment than the one who holds office and does no work. The Church must go to all classes of people in search of those who are willing to lay an energetic hand to the matters of the Kingdom. If they are wicked, they can be converted, if they are rich they may become humble, if they are poor they may render valiant service. Before God all men are brothers. They may deny it and act like enemies, but the Church must recognize the fact and try to make it real in experience. It is out of all classes that we must find materials for building our churches.

And we must seek the materials. Men seek for materials to make automobiles, radios, moving pictures,

soaps, salves, and safety-pins. Why should one think it strange that the Church should seek for materials to build larger fellowships and more active groups? When we lose the desire and daring needed to search among the highways and hedges, as well as in the palaces for materials with which to build the Church of the living God, then the Church must lag. But if we can feel the fire that came to the disciples on Pentecost, if we can see the world waiting for the redemptive message of the Church, if we can thrill with the prospect of accomplishments like a war-horse going into battle, then there is hope for the church of which we are part.

All about our churches are multitudes who do nothing to build the Church. Many of them look like poor prospects. Beautiful furniture may be made out of towering trees, but scrubby pines can be used in making fine paper. We need not fear to look for prospects nor hesitate to trust God's power to transform those who are needed in the work of the Church. There is more material for building the Church all about us than there is now in use. The biggest trouble is that there are few who know what is needed and who are in search of it. Many churches will hold their revivals this summer. This is the time to do the definite work of selecting materials for the growing church. Search out those in the community who should be workers in your church. Go out to get them. Expect God's help. And you may get them. Do your best, for we need more materials for building the Congregational-Christian Church. This is our part in the program of the Kingdom of God. F. C. L.

MAN'S INHUMANITY TO MAN.

Governor Hoey, of North Carolina, has issued a call to the people of the State that June 17th be known as Humanitarian Day and that people who care come together at appointed places and make donations, in kind if not in money, for the relief of the sufferers in China. Those of us who read the papers are amazed at the procedure of the undeclared war in China by the Japanese. Of course, Japan has its own explanation of why it is waging this undeclared war, but we presume that no crime against a nation, or an individual, was ever committed until first of all a justification for the crime had been made in the mind of the perpetrator, or perpetrators. In spite of all that could be done by the Christian forces in China and Japan, it all seems a heartless and ruthless war. One trait of human nature is very singular in spite of its repetition through all the ages. We refer to the fact that practically every invention of man, made for the relief and advancement of man in society, is turned against man for his own destruction. Little indeed did the Wright brothers, inventing the airplane and having their first short flight thirty-five years ago, dream that they were putting into the hands of man one of the most deadly weapons ever contrived by the genius of man. The airplane when used for rapid communication in carrying the mails, or carrying passengers, for service and relief, is indeed a blessing. But with all of its blessings and benefits it stands out today in warfare as the one weapon, or means of using a weapon, that is destructive of the innocent

and the helpless, the defenseless and the needy. From the airplane, intended in the beginning as a blessing to humanity, almost daily now bombs drop, which means the destruction of homes and hospitals, women and children, innocent and defenseless. This is man's inhumanity to man. There is no enemy to man as destructive and ruinous as man himself, and it is only by the grace of God and the power of the Son of God and those who seek in their lives to obey the command of God, there is any hope of using the best device and greatest inventions of man for man's betterment and for the progress of civilization. But for the life and the teachings of Jesus Christ, and the love and mercy of God our Father, civilization would not be long in blowing itself to pieces, and destroying its own creations of genius. Verily, if this world of ours is to find safety for itself and man, God's noblest work, is to find safety for himself, he can do so only in the teaching and in the redemptive power of the Son of God. J. O. A.

METHODS OF CALLING A MINISTER.

If it be true that "the minister is the key man in the church," the calling of a minister is a most important matter. Our churches frequently face this necessity. Much is determined by this transaction. The destiny of a church may be sealed. It is an honorable estate: "and therefore is not by any to be entered into unadvisedly or lightly; but reverently, discreetly, advisedly, soberly, and in the fear of God."

Some churches use the so-called "Scotch" system. They call the cheapest man. They have no sympathy with the profit (and, incidentally very little with the Prophet) system. They are determined that no minister shall get rich at their expense; so they enter into partnership with the Almighty to keep him "poor and humble."

Of course, they do not realize that every dollar of pastor's salary is a good investment. The poor minister who cannot buy books and attend conferences is like the poor farmer who cannot buy guano or a new plow. Only the church that pays an adequate salary can demand efficient service. It is no credit to a church to have a minister who is worth only a small salary. A reputable bank would not accept the services of a president who would serve for "anything they cared to pay."

Churches occasionally use the "procrastination system." Some are motivated by precaution. Their church must have the right man. No substitute will be accepted and time is required to make this judicious selection. Others have pecuniary reasons. There is a standing church debt and many unpaid bills. And as a stroke of genuine economy the pulpit is supplied for an indefinite period. These churches miss the important fact that a church makes progress only under competent leadership. No ship would be on a voyage without a pilot. No army would go into a battle or march to victory without a general. The greater the difficulties of a church, financial or otherwise, the more necessary becomes the immediate service of a full-time, resident pastor.

There is also the "exhibition" method, sometimes known as the candidating system. The minister preaches a trial sermon and then cheerfully awaits the verdict. Albert W. Palmer has pointed out the weakness of this system. "It places a premium on the superficial and leaves undiscovered the deeper qualities of a pro-

spective pastor. The work of a minister is much more complicated and requires skills and resources not easily revealed by a trial sermon."

Churches should, therefore, use a more comprehensive method of selecting a minister. They should know something of his theological complexion, his background, and training for the ministry, his temperament and personality, his ability as an executive, his power as a preacher and his past record in other fields. Much of this information will already be common knowledge to those laymen who take an intelligent interest in the affairs of their conference. The promotional secretary has such information in detail and should be consulted. The church should call a seminary graduate or a minister who is doing excellent work elsewhere. In this way the standard of our ministry will be raised and the work of our churches will be promoted.

R. L. House.

UTILIZING THE SUMMER.

The summer months constitute a problem for the city church. There is frequently a slump in the Sunday school and church attendance, and in financial returns. Many people are willing to declare a moratorium on all the normal activities, including preaching. The entire summer program, rather than two weeks or a month is affected by the vacation habit. The machinery of the church loses momentum, and the church marks time.

The church should utilize the summer. Programs and activities should be planned to utilize all available talent and appeal to varied interests. This season of the year may be as fruitful to the church as to the farmer. An alert finance committee may devise means of arresting a financial deficit. An efficient music committee may plan timely programs of music to duplicate the Easter attendance. An interesting and challenging series of sermons may sustain the normal church attendance. Strategic visits by minister and laity are indispensable. Visitors at the church service, properly welcomed and introduced, make a distinct contribution. Personal, pastoral, and pulpit evangelism should have its proper place during this season of the year.

The church that writes into its summer budget a program of training will utilize the time to a permanent advantage. Ministers and church workers may bring from the Elon Summer Conference a wealth of training. Choir members and directors may receive invaluable training at the Massanetta School of Sacred Music (July 18-24). Attendance at such schools may transform the life of an individual and lead to a long record of Christian service more valuable than an endowment and out of all proportion to the original investment.

Individuals who take vacations should plan them wisely, lest they become a dissipation and a vexation. Provision should be made for physical improvement, mental relaxation, and spiritual revival. Such a vacation may be a season of awakening to the spiritually dormant, and distance from home may offer a new perspective for usefulness to the normally inactive. A well-spent vacation will bring one back to his Galilee in the power of the spirit. To sojourn on a vacation these days may be to discover, as Jesus did, one's own aptitudes and a program for life.

R. L. House.

CONTRIBUTIONS

SUFFOLK LETTER.

Recreation days are here for thousands of high school, college, and university students. For some the commencement season brought promotion to a higher class, for others a diploma with all the pomp and dignity of graduation honors. It is a great privilege to attend a good school in youth and receive the benefit of mental training and culture.

After commencement is over the question naturally arises: "What next?" Among the many things confronting young graduates is the important matter of making some of the greatest choices of life. "Choose ye this day whom ye will serve." Life should be considered as a field of service—not a position to receive wages or profit as the major objective of youth. Some people want a job. Others seek a position. And still others desire leisure and pleasure. But there are others who take life seriously and they seek adventure and the lure of the great untried tasks of life.

It may not be easy to find a suitable job for every person who goes out from school. But there is an opportunity for every one to live a real life and make life worth living. The right kind of choices in youth will go far towards determining the measure of success one may attain. The choice of friends, the choice of sweethearts, the choice of husband or wife—these are all vital and fundamental. In choosing a friend or a life companion, character is the most important matter to be considered. This is not the worst era in the history of humanity, but it is evident that the base and sordid elements are being played more vividly than at any period for several generations.

Crime and all its attendant accessories are the chief topics of newspaper reporters and furnish a theme for the movies and the theatre. Vivid dissipations and thrilling pictures make a great impression upon the mind and imagination of youth.

Above all this confusion and chaos young people should determine that they will make good character one of the great objectives of their choice. If a business career is offered make character the basic and fundamental element in business. Live such a clean life and conduct business on such a high plane that people can safely trust you. If home-making is the chosen field build on the basis of right

living, and the development of noble character. Individual righteousness is the only hope of the nation. Without this social righteousness is impossible. Personal regeneration must precede social reform. What young people are today furnishes a forecast of what the national life will be in the next generation. Today is the time to make the right choice.

I. W. JOHNSON.

ELON COLLEGE GOLDEN ANNIVERSARY.

At the recent Elon College Commencement the Alumni, visitors, Board of Trustees, faculty, and students were all conscious of the fact that our institution is approaching its 50th year of service in the field of Christian higher education. We were conscious of the great service that our institution has rendered, of the honorable position that it holds in the field of higher education today, and of a united desire that its influence and effectiveness may increase more rapidly as the years pass. We are all anxious that this important event in the history of the college be properly observed and that the natural appeal that this period in the life of the college will make may be accentuated in every desirable and legitimate way.

There are certain goals that should be achieved in connection with the observance of the half-century mark of the college in its march to make secure instruction and training for the youth of the church under Christian influences and a strictly religious environment. We want to celebrate properly and fittingly half-century achievements in the field of Christian higher education. We want also to make the occasion more joyous and more significant by paying all debts against the institution on or before Commencement 1940. At one time a debt-free institution seemed to be out of the question. However, today it is not only a probability but an assured fact provided every alumnus and every friend of the college and every member of the church will, to a reasonable measure do his share. Our present indebtedness is \$144,000. This amount must be paid by January 1, 1941. We want to pay every dollar of this indebtedness by May 1, 1940.

The Alumni Association in session May 30th, appointed a committee consisting of W. C. Elder, Tom Trogdon, D. R. Fonville, Mrs. R. T. Bradford, and Miss Margaret Rowland, to

determine and plan the alumni's share in this great celebration. The Board of Trustees, on May 31st, appointed a committee consisting of Dr. W. H. Boone, Dr. J. E. Rawls, Miss Susie Holland, Mr. John Farmer, and Mr. V. R. Holt, to plan for the proper observance of the college's 50th anniversary. These two committees met in joint session at Norlina, N. C., Wednesday, June 8th. All members were present except Miss Susie Holland, Mrs. Jennie Willis Bradford, and Mr. V. R. Holt. We had a very pleasant and optimistic session. As we began to discuss the possibility of cancelling the last dollar of indebtedness against the college, enthusiasm and joy began to multiply. The results of this meeting are best expressed in the minutes which were recorded as follows:

MINUTES OF THE JOINT MEETING OF COMMITTEES REPRESENTING THE ALUMNI ASSOCIATION AND THE BOARD OF TRUSTEES OF ELON COLLEGE IN SESSION AT NORLINA, N. C.

The meeting was called to order by Dr. L. E. Smith who was elected Chairman of the group. Dr. John G. Truitt led in prayer. Margaret Rowland was elected Secretary of the group.

The following items concerning the Golden Anniversary were adopted by the committee:

- I. Name: Elon College "Golden Anniversary."
- II. Slogan: "50 Dollars—50 years—3,000 Volunteers."
- III. Membership: Dues \$50, members to constitute the Elon College Golden Anniversary Club. Each member will be given a certificate of membership on the payment of \$50, and a permanent record of all members is to be kept at Elon College.
- IV. Object: To celebrate 50 years of achievement in Christian Education and to free Elon from her "Egyptian bondage of indebtedness."
- V. a. General Chairman: Dr. L. E. Smith.
- b. Executive Committee:
 - Dr. L. E. Smith, Chairman.
 - W. C. Elder (Alumnus), Vice-Chairman.
 - George Colclough, Alton West.
 - Dr. J. E. Rawls.
 - Dr. W. H. Boone.
- c. Units of Organization:
 1. Church.
 2. Alumni.
 3. Friends.
- d. Functions of Committee:
 1. Church Committee: Each committee is to be composed of three members whose duty is to organize, solicit and collect funds in cooperation with the executive committee as best suited for its church.
 2. Alumni Committee: W. C. Elder, George Colclough, M. L. Patrick. Its business is to solicit alumni and assemble funds contributed by them.
 3. Friends: Executive Committee to form plans.

(Continued on page 15.)

THE NEWMANS.

Since the college was founded 48 years ago, Dr. and Mrs. Newman have been residents of Elon College, and Dr. Newman a member of the college faculty for the entire 48 years. He is the only member who has been with the college the entire time since its organization in 1890, having occupied the chair of Greek and for many years taught a class in Bible. Being residents of the local community, the Newmans are always alert to the best interests of the town. Their friendly and neighborly attitude to all whom they daily contact is always pleasantly remembered. For many years Mrs. Newman taught the children of the primary department of the local Sunday school. Many look back and remember the tender and loving care and even medical advice that Mrs. Newman so frequently offered. In the horse and buggy age, when doctors were not so near and travel slow, her "hobby" was that of studying medicine. Today her "hobby" is that of hooked rugs, or some fine and dainty needle work, crocheting and knitting.

Native of Virginia.

Dr. Newman was born at Portsmouth, Va., January 29, 1860. His father's business was twice destroyed by fire and on the eve of Dr. Newman's birthday anniversary, four years ago, he had a similar experience, when his residence at Elon College was completely burned. But Dr. and Mrs. Newman attended the birthday party tendered them in the way of an elaborate reception at the college by President and Mrs. L. E. Smith, and they greeted, shook hands and smiled to the hundreds of people that called—people who hadn't even learned of the tragic disaster of the Newman family.

This couple are known to thousands of people throughout North Carolina and Virginia. Daily contacting students has gained for Dr. Newman an unlimited friendship with faculty and students of Elon College. He graduated at the age of 18. His first church was at Union Springs, near Waverly, Va. He entered the University of North Carolina in 1880, graduating from there in 1885, receiving his A. B. and M. A. degrees. He taught the following year, then received his Ph. D. from the University of Chicago, later going to Yale University.

At Antioch College, Yellow Springs, Ohio, during the years 1885 and 1886, he taught Latin and English, returning then to the south where he took charge of the Graham Normal College at Graham, Alamance County, where he stayed until he moved to Elon

College to become a member of the college faculty in 1889. His wife is a niece of the late Dr. William S. Long, first president of Elon College. After their marriage in 1888, they both taught in the Graham Normal. Before her marriage she was Miss Patty Beal Long, of Odessa, Mo.

Dr. Newman was for many years pastor of the local Christian church here when services were conducted in the old administration building, which was also once destroyed by fire. For a number of years he taught Sunday Bible class, which was made up of townspeople, college faculty and Bible students of the college, who especially enjoyed his lectures.

They had five children and nine grandchildren. The children are Alma Kathleen, now the wife of Representative O. E. Young, of Vernon, Ala.; John U. Newman, a chemist and writer, of Cary, who married Miss Thelma Stone; Miss Lila Clare Newman, a member of the Elon College faculty, director of the fine arts department; Dr. J. B. Newman, of Burlington, who married Miss Anne Rawls, of Suffolk, Va.; Dan Long Newman, married Miss Sue Johnson, and he is engaged in educational work at Vernon, Ala. All of the Newman's are graduates of Elon College.

College Connection.

Fifty-two immediate members of Dr. Newman's family are graduates of Elon College. Many others attended, but did not graduate. He has former students that he remembers from 45 states. His greatest pride is in the ministers of the Christian Church, nearly all of whom have at some time been students of his and he proudly speaks of them as "my boys."

He had pastorates in connection with his college work until 20 years ago. Since that time he has given his entire time to his class room which would "look out of place" without the presence and the smiling face of the loved Dr. Newman. He has performed hundreds of marriage ceremonies.

A "hobby" that Dr. Newman loves and enjoys is gardening. Early mornings and late in the evenings he can be seen working in his garden and he always has something growing the year 'round. Here he says he finds "rest" from the daily task in a class room. Sometimes the most severe weather one can see green vegetables in the Newman garden. His wife always has her pantry well stocked with good things she has put in cans during the summer months—her soup mixture is known the community over.

She is ever thoughtful of the sick of the community. The poor and needy she never forgets. She is interested in the auxiliaries of the church of the town, is a charter member of the Woman's Missionary society and also of the Elon College Book Club.

How well, indeed, do these good people illustrate and emphasize the Proverb, "Let thine heart keep my commandments: For length of days, and long life, and peace, shall they add to thee."

MRS. H. D. LAMBETH.

THE INTERNATIONAL CONVENTION.

The Twentieth International Convention of Christian Education will be held at Columbus, Ohio, June 28-July 3, 1938. This convention promises to be the most representative assembly of Christians ever held in North America. There will be something of interest for everyone. The pastor, the superintendent, the deacon, the steward, the teacher, the trustee, the usher, the officer of the women's society, the leader of the men's club—these and all other workers in the church will find something of particular interest to them.

Virginia has been allotted a quota of 150 delegates. This is a small number for the whole state but to attain this goal denominational board members, denominational executives and other specialists in religious education will need to register in large numbers and it will still be necessary for many local churches to send delegates. The registration fee is \$5.00 and \$2.00 of this amount must be sent in advance.

The international Council estimates that total cost for room and meals need not exceed \$11.75 for the entire convention period. We recommend that each delegate allow about \$15.00 for these items.

The *Hotel Virginia* will be headquarters for the Virginia delegation. An open parking lot is directly across the street from the hotel and the rate for 24 hours is 25 cents. A storage garage is adjacent to the hotel with storage rates of 50 cents per day or \$2.50 per week.

We urge you to register early. Write for further information if necessary. These International Conventions are held every four years and they are among the greatest religious meetings ever held in America. Bring this matter to the attention of leaders in your church and consider sending an auto party of delegates. Many churches should send a minimum of one delegate.—*Old Dominion Beacon*.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

WHAT OF THE RURAL CHURCH?

In a time like ours when there is so much clamor, confusion and chaos about the Church, what it is, what it is not, etc., it certainly is refreshing as well as an inspiration to run across a clear, comprehensive statement emphasizing the real definition and function of the Church. Such a statement this writer believes Dr. Robert Grenville Armstrong makes in the April number of the *Country Life Bulletin*, issued by Board of Home Missions, Congregational-Christian Churches. This writer sincerely hopes that every minister of our Southern Convention received, or will receive, a copy of this Bulletin and will take the time to read with care Dr. Armstrong's statement. If we are any judge of good reading Dr. Armstrong has made a contribution really worthwhile in this direction and that no one who receives and reads the article will regret the time spent in its reading. Fearing that many CHRISTIAN SUN readers will not see the article in question we copy at some length, but by no means all of the Armstrong statement.

"What is *The Church*? The answer to this question is absolutely basic to the life of any church, large or small, city or rural. I assert that the greatest need of the church today is a re-statement of the Doctrine of the Church and the acceptance of that doctrine on the part of the people. How can there be *The Church* unless the people have a deep conviction about the unique and eternal significance of *The Church*? We may build ecclesiastical clubs to satisfy the emotional egos of pseudo-Christians but we shall not have a *Church*.

"Yet with all that one can say, and there is much, in praise of the glorious past of these beloved churches of ours, if we think in terms of organization, in terms of projects, in terms of programs alone, we shall cease to live effectively and we shall deserve to lose our vitality. For the organization exists as the outward manifestation of an inner conviction. Without that inner conviction the organization may continue for awhile, but only for awhile. The motivating power of the organization, that which made it strong in the early days of its struggle, must be still alive, a vital, living force within, if that organization is to continue to perform its real mission. It may become an ecclesiastical club for the self-satisfaction of a con-

tented, self-satisfied group, but it is not the *Church*.

"The Church of Jesus Christ is a unique institution. It is far more than a man-made organization. The man-made organization is merely the tool through which the Church as a Divine Institution becomes effective. We used to speak of the Church as the Body of Christ. The visible organization of the Church would then become the hands, the feet, the tongue of Christ, but the commanding force would be a spirit within the heart of man responding to an inner Voice.

"The word of Jesus in answer to Peter's Confession is significant. He said, "Blessed art thou, Simon-Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." It was not the voice of the world that spoke when Peter uttered his great confession of faith. It was the voice of God speaking through Peter. The Church speaks with force and power when it speaks, not as the voice of man but as the very voice of God. The faith that Peter expressed is the only faith upon which a Church can be built. It is a faith that grows out of a revelation of and from God. It is an inner truth forced home by a Divine compulsion that cannot be gained no matter what the world may say. The Church has been strong when it has spoken under that Divine compulsion. It has been weak when it has bended the knee to the will of men. When we accept the Church as the outward manifestation of this inner Divine compulsion all things become possible, death itself becomes glorious in the cause of the Church and the truth of the words of old ring forth again, 'the blood of the martyrs is the seed of the Church.'

"The trouble with the Church today; that raises problems of support, of personal service, is not a lack of means but a lack of the inner Divine compulsion, which is the heart and soul of the real Church. When that inner compulsion is present all things are possible.

"The Holy Catholic Church! That is an all-inclusive name. It is the Holy Catholic Church that is the unique institution of our Master, not the Roman Catholic Church, not the Greek Catholic Church, not even the Congregational-Christian Church. The Holy Catholic Church is a great, continuing stream of divine influence. It is made up of those who have felt the Divine compulsion within and have

not been disobedient to the heavenly vision. The Holy Catholic Church is timeless. It includes all souls who in any age or of any race have sincerely responded to the Voice within and have given themselves unreservedly to the following of that Voice. It is a continuous succession of faithful seekers after God, consecrated followers of God, so devoted that, like Paul, even in the midst of persecution and facing death they cry out, 'Rejoice in the Lord always.' It is a glorious company, a company that glorifies the cross of shame until it becomes the world's most beautiful symbol of love, a company in which stand those who have endured torture and the flame and death, who have cried out to the world, as did Luther, "Here I stand, I cannot do otherwise," a company of those who, like Livingstone, refused to turn back, a company of those faithful to the inner Voice.

"Not all who are on the rolls of our churches, not even of our Congregation (Continued on page 15.)

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 11, 1938.

Sunday Schools.

Waverly, Va.	\$ 4.00
Suffolk, Va.	50.00
Cypress Chapel, Va.	4.42
Union (Surry), Dendron, Va. ...	5.00
Linville, Va.	5.00
Biscoe, N. C.	1.03
Winchester, Va.	5.11
Holland, Va.	7.56
Wake Chapel, Fuquay Springs, N. C.	5.40
Newport, Shenandoah, Va.	2.16
Bethel, Elkton, Va.	2.49
Liberty, N. C.	8.99
Liberty (Vance), Henderson, N. C.	7.18
Total	\$ 108.34

Individuals and Churches.

Berea, Altamahaw, N. C.	\$ 6.02
Mt. Bethel, Stokesdale, N. C. ...	4.02
Union (Surry), Dendron, Va. ..	6.00
Wentworth, Raleigh, N. C.	4.44
First, Norfolk, Va.	75.00
Island Ford, Elkton, Va.	1.00
Christian Temple, Norfolk, Va. .	200.00
Big Oak Springs, Eagle Springs, N. C.	6.21
Suffolk, Va.	5.00
Total	\$ 307.69

Total for week	\$ 416.03
Previously acknowledged ...	14,311.48

Total since Sept. 1, 1937 ...\$ 14,727.51

We greatly appreciate the response to the call for the Easter (Annual) offering for Missions. Some churches have not yet sent in the offering but we trust they will do so at an early date. Thank you.

Fraternally,
J. O. ATKINSON,
Mission Secretary.

Methodist Building Materials

[This article has in it ideas which apply equally as well to Congregational and Christian churches as to Methodist churches. Editor.]

While we are commemorating the Aldersgate experience of John Wesley and the beginning of our Church, we should consider the sources from which we received our raw materials for building the structure that exists today and is known to the world as Methodism.

It is evident that if we are to continue to be one of the world's religious bodies we must have materials out of which new structures shall be erected. Our supply of materials must be adequate for the advancement we anticipate. Where are the raw materials out of which the Methodist Church can expect to continue to build a new kingdom?

Our present Methodist homes do not constitute a sufficient source from which to draw our building materials. The people who attend our services must cooperatively, pay the majority of the expenses, hold the majority of our official positions, and constitute the most loyal Methodists in any community are scarcely reproducing an equal number of children in their homes. If every child from our Methodist homes became a worker in the Methodist Church we still could not expect to make much headway at building a great kingdom of righteousness.

Then it has been noticed by those who travel extensively that the Methodist Church has developed a kind of "class" that places its people among the leading citizens in any community. One who had traveled much boasted that he was proud of the Methodist people because in all the places he went to worship he found the Methodists among the highest class of people. The fact that Methodism has developed its people into leading citizens is a compliment to the work of our church. It is a thing of pride that we have the best people of any community in our church. No one should despise the fact that we have a freedom of mind that lends itself to the development of personality to a point of leadership. No one should fail to appreciate the fact that Methodism can take sinful people and make of them the best people in any community, but we face a danger here. We might think that only the higher type of people can become Methodists. It is common knowledge that the wealthy and highly educated people seldom have large families. Therefore the Methodist Church will have to go beyond its present membership to get its materials for the extension of its kingdom.

We ought not to forget that our present greatness is the result of our ability to deal with all classes of people. The Methodist Church was once the church of the common people. It had an appeal for the illiterate and the base. It tried to reach the "lost" of every community and redeem them from their sin and ignorance. It had enough of the emotional in its appeal and enough of the intellectual in its approach to satisfy all the varying classes that long for light and life. Methodism expanded her ranks by accepting her responsibility for all the people of the community where she worked.

We still have an intellectual appeal that satisfies. Our church schools are among the best in the land. Our training program tries to reach every member of the church from early childhood to old age. Intellectually the Methodist is not one whit behind any other church or institution. But there seems to be lack of emotion in her appeal that is essential for reaching the great masses of people. One may visit the many Pentecostal meeting-places and see there people who once belonged to the Methodist movement. Indeed, many of them will tell you they are in reality the great Methodist group yet. In the country one will see good farmers driving to the Pentecostal meetings. They take their families there and they seem to get from the services something that satisfies their religious natures. Some of them become earnest followers of what they believe is Christianity.

Can Methodism recapture her power to deal with the masses and to accept all classes of people as her raw materials out of which to build the kingdom of God? Can she again take this rough material and convert it into polished products? Does she have enough elasticity to permit her to adjust her program so as to include this great supply of unknown and unused materials? In reality can we have a new experience that makes the members of the usual Methodist church love the souls of the lost and those who are plainly beneath the notice of the usual church member?

In the commemoration of the heart-warming experience of John Wesley Methodism has a chance to recapture her lost passion and power. Dealing with people demands both a passion and power. Living in sin degrades the intellect and the character to such an extent as to necessitate power to redeem. The Church can carry this power to redeem if she is prepared to

do so. A new Aldersgate experience ought to prepare us for this.

Here lies the possibility of future growth and expansion and new glories. From the underprivileged classes Methodism can again demonstrate her power to achieve. She can demonstrate the "Power of God unto Salvation." We have a religious interest in all people. But the passionate appeal that makes people believe we are in earnest to get them saved has not been common stock in Methodist assets recently. Especially is this true with regard to the underprivileged.

What can the Methodist Church do to regain her appeal to this great unchurched horde that should furnish her with building materials for the next century?

First, men in high position will have to become humble followers of Christ and our earthly founder, John Wesley. The thought of service must dominate all our lives. Some of our men in First Churches will have to be sent to smaller places occasionally to do a piece of work that demands sacrifice and hard labor. And that kind of appointment will have to cease to be looked upon as a disgrace or a penalty. Such things will help to break down the classes among ministers.

Second, better prepared men will have to be sent among the poor and needy. A plan whereby all the ministers cooperate in helping to minister to the poor will keep better prepared men working there.

Third, elect our bishops from now on with the understanding that they are to be returned to the conferences from which they are elected to share just as any other superannuated preacher after their superannuation.

Fourth, stop thinking that all our people can be trained to a point where they will never show any emotional overflow. A few tears, an audible "Amen," an old time Methodist shout ought not to be outlawed in our churches. When the spirit of God strikes with power in any congregation there will be some there who will have to express their exaltation in an emotional overflow.

Fifth, we need to have an abundance of simple literature produced. It always seems to me that I am back in the University when I start reading our church's literature. It is fine. Of course it is. It is the very best for college and university trained minds. But the tragedy is that the

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MISS EMILY CARLETON, Editor, 541 Osceola Ave, Winter Park, Fla.

MASSANETTA THRILLS.

Will soon be in store for all the Endeavorers of Virginia who assemble in that beautiful spot in the Valley for four wonderful days of Christian fellowship education and inspiration of the highest kind. Virginia's Forty-Fourth Convention will bring together not only what we hope will be the largest group of Endeavorers, but also a fine faculty to guide our thinking as we rally to the challenge of "Christ for the Crisis," headed by Dr. Norman Richardson, Professor of Practical Theology, Presbyterian Theological Seminary, Chicago; Rev. C. Raymond Womeldorf, Presbyterian Missionary to China; Rev. R. D. Carson, Hopewell; Rev. E. L. Miller, Maurertown; Rev. George Earle Owen, Chicago; Rev. George Oliver Taylor, Richmond, Director of Religious Education, Chesapeake Area, United Christian Missionary Society; Rev. Harold E. Cheyney, Lynchburg; Rev. George D. West, State Citizenship Superintendent; Harold Reichardt, Vice-President, Virginia Union, and others. "I'll meet you at Massanetta." June 16-19. JUNE "ENDEAVORGRAM."

THANKS.

The committee appointed to raise funds to help pay the expenses of a delegate from Eastern Virginia to the Rockford Conference, meeting at Rockford College, Rockford, Ill., from June 15th to 22nd, takes this means of acknowledging contributions and expressing thanks.

Holy Neck Young People's Missionary Society	\$ 1.00
Holy Neck Young People's Class	1.00
Mt. Carmel Young People's Missionary Society	1.00
Rosemont C. E. Society	1.00
Rosemont Young People's Society ...	1.00
Liberty Spring Young People's Missionary Society	1.11
Berea, Nansemond, Junior Young People's Class	1.00
Berea, Nansemond, Young People's Missionary Society	1.00
Shelton Church C. E. Society	2.00
Christian Temple Sunday School	4.50
Oakland Young People	2.00
Bethlehem Sunday School	2.00
Newport News Sunday School	2.00
Newport News C. E.	1.00
Old Zion	2.00
First Church, Norfolk (Men's Class) ..	7.80
First Church, Norfolk (Boy's Progressive Club)	1.00

\$ 32.41

ALLEN PILAND,
Chairman.

MAKING UP OUR MINDS INTELLIGENTLY.

CHRISTIAN ENDEAVOR TOPIC
FOR JUNE 26, 1938.

SCRIPTURE: Matt. 5:17-20;
Rom. 10:1-10.

Daily Readings—

Monday—Follow the Truth—Prov. 23:23.

Tuesday—Gather the Facts—I Cor. 15:1-14.

Wednesday—Investigate Carefully—Acts 17:10-12.

Thursday—Seek for Proof—John 20:24-29.

Friday—Consult Others—Mal. 3:16-18.

Saturday—Discuss With Others—Luke 2:40-52.

Someone has ventured to say that only two per cent of the people of the world really think. If this be true, the rest of the people are merely accepting what the thinking class offer them without any serious conflict in thought. What shall be then our destiny if we fail to make up our minds about the real things of life.

Political parties, pressure groups, and the like frequently employ unfair and dishonest propaganda to accomplish certain purposes. When we make up our minds in regard to any course of action or point of view, let us stick closely to facts and to truth.

Let us (1) ascertain the facts accurately, not by hearsay; (2) analyze and interpret the facts fairly; (3) decide upon a solution that accounts for the facts as we know them to be; (4) test the solution by observation and experimentation.

For Discussion—

1. How can a man be sure that he has been straight in his thinking and that his action is in line with God's will?

2. Why is it important that people should be able to make up their own minds?

3. How does the Bible study and reading of good books help us to make up our minds correctly?

4. How does regular worship in the church contribute to the intelligent solution of problems?

5. How do interviews and conversations with experienced and godly men and women help us to make up our minds rightly?

6. If tomorrow morning's paper were to announce the declaration of war, is your mind made up sufficient-

ly that you know what course you would choose?

Suggested Hymns—

"Come, Thou Almighty King."

"Dear Lord and Father of All Mankind."

"Walk in the Light."

S. E. M.

TRUTHS EMPHASIZED DURING FIFTY YEARS.

1. Religion is a life—"a life hid with Christ in God." Theology, important, but secondary and not to be insisted upon too dogmatically.

2. The supreme call is to follow Jesus Christ. The conditions of membership in Christ's group is to accept him as Saviour, Master and Ever-Present Friend.

3. The God whom Jesus reveals is a God of love—a Heavenly Father. See parable of Prodigal Son.

4. A Christian must cooperate in every way possible with other Christians and with all others to bring the kingdoms of this world into the Kingdom of God.

5. A minister must be not only a leader in his own church but in the community where his church is located.

6. All races are members of God's family and must cooperate in brotherly love in mutual helpfulness.

7. The work of a church includes as its field the whole world.

8. War is contrary to the Spirit of Jesus, destructive of civilization and should be driven from the earth.

9. The interest of capital and labor are one. The Spirit of Christ can alone unite these groups and all other groups in harmonious life.

C. A. VINCENT.

What can I do? I can talk out when others are silent. I can say man when others say money. I can stay up when others are asleep. I can keep on working when others have stopped to play. I can give life big meanings when others give life little meanings. I can say love when others say hate. I can say every man when others say one man. I can try events by a hard test when others try it by an easy test.

What can I do? I can give myself to life when other men refuse themselves to life.—*Horace Traubel.*

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE SUFFERING SERVANT.

LESSON XII—JUNE 19, 1938.

GOLDEN TEXT: *For the Son of Man also came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Mark 10:45.

LESSON: Mark 15:22-39.

Golgotha.

"And they bring him unto the place Golgotha which is being interpreted, the place of a skull." This rough, desolate place, outside the city walls of Jerusalem, now unknown except by inference, is one of the most famous places in the world. And it marks one of the most important. Bethlehem, of course, is important for Jesus was born there. But if there had not been any Golgotha, or Calvary, Bethlehem would not have meant so much. Jesus would have been known only as a Great Teacher or Healer or Preacher not as a Saviour. It was not enough that he was born into the world. It was because he loved us and gave himself on Calvary that he can save the world.

Faithful Unto the End.

"And they offered him wine mingled with myrrh; but he received it not." He would not face the last great experience, drugged and less sensitive to the pain and suffering. He tasted the bitter dregs in the cup. For our sakes he had sanctified himself and he was faithful unto the end.

There They Crucified Him.

"And they crucify him." In a stimulating book entitled "They Crucified and Crucify," Mr. Edward L. Keller deals with the persons and the motives who crucified, and still crucify Jesus. None of us escape one or the other classifications, and in more or less measure we crucify Christ afresh. Ponder the following groupings of those who crucified our Lord: The Indifferent, The Unfair, The Prejudiced, The Envious, The Slandrous, The Greedy, The Traitorous, The Deserters, and The Cowardly.

Human Nature at Its Worst.

"They part his garments among them, casting lots upon them, what each should take." Here was a man suffering and dying on the Cross, and here were soldiers "throwing dice" for his few earthly possessions. Human nature does not grade up very high in this picture. Let us hope that the spirit of him who died on

that Cross has softened and refined in some measure such human nature.

The King of the Jews.

"And the superscription of his accusation was written over him, '*The King of the Jews.*'" He was their King, although they would not acknowledge him as such. But not a King as they expected or wanted, ruling by physical force and overthrowing the Roman government. A King of love, ruling by the persuasion of gentleness and grace.

Numbered Among the Transgressors.

"And with him they crucify two robbers, one on the right hand, and one on the left." The Son of God was not only put to death in the most shameful way, he was put to death in the most shameful company. But he came to save sinners, and he humbled himself, even to the death on the Cross, bearing our iniquities. And when one of the malefactors turned to him in humble entreaty, Jesus gave him the assurance that that day he should have fellowship with him in the spirit world.

Despised and Rejected of Men.

It is almost impossible to think of human nature so hard and heartless, especially on the part of those who were professedly religious. People, even the priests, railed on him, ridiculed him, mocked at him, cast jibes at him. They challenged him to come down from the Cross and save himself. They taunted him with being able to save others while he could not even save himself. How little did they realize that they were stating the heart of the saving message of Jesus. It was because he would not save himself that he was able to save others. It was because he gave himself up for us that he is able to save us.

That We May See and Believe.

"Let the Christ, the King of Israel, now come down from the Cross, that we may see and believe." What an incontrovertible proof that would have been! How easily it would have been to believe if he had done that! Come to think of it, it would not have been quite as easy as that. They would not have believed if he had done that, and they knew they would not have believed. Folks who are always looking for signs are bound to be disappointed. God has not left himself without witness. He that willeth to do shall know. We shall find him if we seek for him with our whole hearts. Jesus Christ has given evidence enough that he was the Christ of God. As he said on another occasion, if one had come back from

the dead, the priests and scribes would not have believed.

"There was darkness—when the sixth hour was come—over the whole land until the ninth hour." It seemed as if Nature herself had drawn a veil or curtain across the sordid sight. And there was darkness in the soul of Jesus it seemed. He cried out "My God my God, why hast thou forsaken me?" It seemed as if God himself had left him, so heavy was the burden of the world's sin, and so lonely did he feel. And yet God was still his God. Though he slay him, yet would the Son trust him.

Finished.

"And Jesus uttered a loud voice, and gave up the ghost." Thus came the end. It is quite likely that he died of a broken heart, rather than simply from physical injury. Greater love hath no man than this, that a man lay down his life for his friends. God commended his love to us in that while we were yet sinners, Christ died for us. What matters it is men have not always been able to say just what happened on Calvary? Mankind has felt that something was done there that made a difference, that Christ's death on the Cross had brought God's saving grace near unto men.

Open Access to God.

"And the veil of the temple was rent in two from the top to the bottom." Heretofore only the high priest could go into the "holy of holies" which was separated from the "holy place" by a large and beautifully drapery. But the way was now open. He had broken down all walls and partitions. Every man has direct access to God through Jesus Christ. In this sense, at least, every man is a priest before God. No matter where one is, no matter who one is, if he call upon God in humility and sincerity and penitence, he comes into the "holy of holies." There is no veil that can keep us out except the veil of our sin.

The Son of God.

"And when the centurion . . . saw that he so gave up the ghost, he said, 'Truly this man was the Son of God.'" He had seen many men die before, but he had never seen any man die like this Man had died. There was only one explanation for it all—this man was akin to divinity, he was the Son of God. After all, he died like we would like to have the Son of God die.

When I survey the wondrous cross,
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.



MONDAY.

A DECREASING CREED.

"He must increase, but I must decrease."—Jno. 3:30.

Christ teacheth the necessity of regeneration, the great love of God toward the world, the condemnation of unbelief and the increase of His kingdom in the hearts of men. Even Jesus did not arrogate importance to Himself.

In the present day trend of religious thinking and action, man has increased while God has decreased. Dr. Luccock says man is overshadowing God like the eclipse of the sun by a lesser moon." Let us pray for the increase of God in our hearts and for the power to carry that increase as far as we can into the hearts and lives of others. *Amen.*

TUESDAY.

ALL THE LAW WE NEED.

(Read I Corinthians 13.)

This chapter has been called "the world's masterpiece on the subject of love—"

Here is the truth in a little creed,

Enough for all the ways we go.

In love is all the law we need,

In Christ is all the God we know.

—Edward Markham.

Prayer—Father, we thank Thee for that sense to know that love is the center of Christ, of the Christian religion, the hope of peace, and the harmony and happiness of life. May we love more and more. *Amen.*

WEDNESDAY.

LOVE'S SURETY.

"We love him because he first loved us."—I John 4:19.

All love is centered in the heart of God and to embrace Him means the possession of the eternal fountain of love. Dr. Luccock says, "A faith in this God of love becomes academic and thin, unless it is continually nurtured by experience of the practice of love." God is appreciated only through such an experience along the pathway of every day life.

Prayer—Dear heavenly Father, we pray for the power to respond to the summons of Jesus' love. Teach us how to join with Thee in Thy work in the world through Him. *Amen.*

THURSDAY.

A DUTY OF LOVE.

"He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season."—Ps. 1:3.

"If we expect men (others) to believe in a God of love," says Dr. Luccock, "we must work to create a way of life (for others) where love does not seem like a grotesque far away fairy tale." So love goes further than mere loving. Jesus said, "By their fruits ye shall know them." We must be like a lovely fruit-bearing tree. Dr. Luccock adds, "We cannot treat men like the scum of the earth six days a week, and expect them to think of themselves as children of God on the seventh."

Prayer—O God, keep us where we can ever believe in Thee and serve Thee. *Amen.*

FRIDAY.

A PRODIGAL "PAUSE."

"I am come that ye might have life and have it abundantly."—Jno. 10:10.

We are told that the late Clarence Darrow, the eminent criminal lawyer of Chicago, made the sneer "that people take to religion when they are bored with everything else." Like sneers at religion do sometimes, comments Dr. Luccock, Mr. Darrow points out one of the chief glories of the Christian faith. Christianity does fill empty lives; it takes hold when everything else goes flat.

Prayer—Dear heavenly Father, suffer us not to depart from Thee and lose the riches of increasing in Thee. But if we do fail or fall, lift us up and fill our emptiness with Thy Holy Spirit, through Jesus Christ our Lord. *Amen.*

SATURDAY.

LIFE AT THE DEAD END.

"Fear thou not; for I am with thee; be not dismayed; for I am thy God. . . ."—Isa. 41:10.

"Satan hath desired to have you that he may sift you as wheat. But I have prayed for thee, that thy faith fail not; and when thou art converted (Mod. speech "and you in turn must) strengthen the brethren."—Jesus in Luke 22:31.

We have been told of a church in Chicago that is located at the end of a dead end street. It is known as "The Church at the end of the road." The church is the expression of God in this world. There ought to be a church at the end of every road. We ought to find God when we have reached our limits.

Prayer—O Our Father, suffer us not to become bankrupt in spirit in life's extremities, but to find Thee and Jesus our Saviour and trust Him forever. *Amen.*

SUNDAY.

THE DRIVER.

"I am made all things to all men, that I might by all means save some."—I Cor. 9:22.

Paul was a man of Holy Spirit control and therefore he could be all things to all men. But Paul was not more endowed than we may be if we will.

Life is full of misery because of failures of control. This is a reality to us all whether we work individually or in organization. A child was once asked to name the most dangerous part of an automobile. Reply: "The driver." That is a major importance in driving. It is also a major question in our moral and spiritual life.

Prayer—O God, forbid that our passions shall drift or be allowed to run recklessly. Teach us how to give way to Thy Spirit in all of our actions. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

AN EVER - PRESENT FRIEND.

By REV. JOHN G. TRUITT, D. D.

"Lo, I am with you always, even unto the end of the world."

—Matt. 28:20.

He is with us, but do we do our part in acknowledging Him, and thanking Him for His presence? He is our constant Friend, but do we speak of Him as we should, and give Him the place to which He is entitled in our daily conversation? He walks by our side, and gives us an assurance which we would not exchange for anything, but do we say so? Are we not too timid about confessing our faith in Him? He wants us to confess Him before men. He says if we confess Him before men, He will confess us before the Father and the holy angels. But do we speak out a friendly word before Him? Are we not ever shy of speaking of the comfort we feel at knowing He is near to bless us and help us daily and hourly? We are His witness, but what sort of witnessing do we do?

Do we know Him as a Friend and Saviour? Maybe there is a reason why we do not tell of what He means to us, for maybe He does not mean much to us after all. Perhaps He is not a reality. But maybe He is just a person about whom we hear at Church, and are taught to honor His name and memory; but perhaps to some of us He is only a historical figure, and not a personal, present, living Friend. Have we set Him aside in some cloister, afar off, and chosen nearer and lesser friends? Can we tell anything He did for us yesterday, or this morning, or anything we hope He may do for us tomorrow? If some friend had given us a check, or a dozen beautiful roses, or an honorable mention, or some valuable gift, or done us a favor on the highway, we would be talking about it. Somebody would find it out. Has Jesus done something today for us? Do we in any way acknowledge any blessing from Him, then why not let us tell it.

Did He say refrain from telling it, witness for Me. Go, tell it, teach, spread the news of the friendship and favor of such a loving Friend! Other persons are praised today. Ah! how they are praised! Even with men's lives for loyalty they are praised. From doorstep to doorstep their praises are repeated; but who is speaking a word for Jesus? As I go

about my work I hear men, women and young people praised for things they have done, and are doing, and that is all as right as rain, but I hear so few say something good for Jesus. It would seem that He is failing to do much for His folks, from the way they speak of Him.

Some friends do things for me that I do not feel it proper to go out and proclaim, but I can testify for my friends nevertheless! Some things are quiet things, and are not to be heralded abroad, but friendship may always be defended and honored by a brave word of witnessing. I think one could over do talking about what Jesus has done for one, but I do not think one could ever speak in too free or strong a language for His friendship and blessing upon one's life. If one feels that here is a Friend that has given His life for him, and has not only given His life for him, but has also made his record a good one in the sight of Almighty God, and set him at peace with the infinite goodness of God, so that he is right with God, and right with his fellow-men, then he has something that he should tell to the person who needs to know just such a fact as that is actually possible.

In other words, have you had an explanation of Jesus, and exposition of His life and character, or have you had an experience of Him? For a long time I had heard of a certain person, the good qualities, noble life, and all that; but one day I sat in his presence, talked with him as a personal friend; ate with him, and felt the goodness of his personality about me; and knew something of the ideals that were most sacred to him, after that I felt I knew him. He was no longer a mere book-person. He was my acquaintance, and I believe my friend. Later when other people spoke of what they read, or heard said about him, I told them that I had talked with him face to face, and had had certain personal favors from him, and that I knew him, and that he was my friend.

There is a young man in this town that needs to believe that he may have Jesus Christ as a personal Friend, and Saviour. He expects to hear me say so, and he does. But if one of you young fellows do know that Jesus is your Friend, if you have felt His power over your life, if you know that He is your Friend, that He, in a way all His own, suggests certain things

to your innerself, and you rejoice to follow those suggestions, and that you find them good, if you would just frankly speak about that fact to him, and mean every word you say, and not say more than you mean, just simply tell him what Jesus does now, daily, for you, you would do him a great favor. Perhaps he would not say right off that he would join the Church on profession of faith, but he would be set thinking about the fact that you knew Jesus as a personal Friend; and that you knew it well enough to tell him about it; and that you knew it well enough to get great help in many of life's hurdles by having Him as a Friend. It would do him a world of good to know that Jesus was real! That Jesus was still alive in the world, that the spiritual world was a fact, and that Jesus' words were true when He said, "Lo, I am with you always, even unto the end of the world."

I am concerned about many things, but right now I am concerned about two things above all others, that I may personally know Jesus as my Friend and Saviour, in such a way that I can talk about Him quietly, and reverently to someone else when I find just such a one as I know needs the message of such a Friendship. I want to know Him as a daily Friend, I wish to have the experience in my own life that will make me able to say, There is no one else like Him. I can say that. I know that. He has been, and is, my best Friend. He enters into my life, and I feel His comforting, abiding friendship. I delight to speak a word for Him. Now the other thing that concerns me is, How can I get other people to speak a word of testimony for Him. There are hungry hearts all about us. Men and women, whose lives are empty—filled only with froth and bubble, that would give much to know a real Saviour, a Friend like Jesus, and to have a joy that was deep and abiding within.

I wish I might suggest a technique for talking to others about Jesus. I think there should always be in a conversation about Jesus a sense of appropriateness. The time should not be too hurried, and the occasion should be elementally personal and private. I do not mean that it could not be on a street corner, and with more than one person present, but it should have the intensity and reverence that such a subject demands. However, I do think we can be too timid about speaking the word of witness that is rightly and properly for Jesus. Just feel that you have something of infinite value, and that

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The children are beginning to take their vacations. It will be checking out for two weeks' vacation and when they return they are checked in again. Some will stay their two weeks allotted to them, others will want to come home before that time. Anxious to go and anxious to return. When some of them reach the age limit and are supposed to go out they often beg to stay longer. Sometimes to make up a grade in high school and graduate.

If all boys and girls in the grades could just see the importance of doing good work and make good marks, and then go on through the high school course it would be fine. It is so often the case they seem to never get awake to the situation and the need till it is often too late. It reminds all of us of days spent in our own homes when father and mother were struggling to rear us, how little we realized what they were going through with, but as we grew older we began to realize the fact, and began to wake up. Then, too, I often wonder if our appreciation was as great as it ought to have been. I sometimes think children have to reach maturity and perhaps rear a family of their own to fully realize the appreciation they should have shown their father and mother for rearing them. I guess we are all, or most of us, guilty of being negligent. The writer often looks back over the years when his father and mother were living and can realize so many little things he could have done to make them happy. It might have been a kiss on mother's cheek, telling her she was the sweetest mother in the world. It might have been a little present to father, telling him he was the finest father in the world that any boy ever had. It would have brought joy to them. We didn't realize it then. We do now. Perhaps many others do, too.

CHAS. D. JOHNSTON.

REPORT FOR JUNE 16, 1938.

Amount brought forward \$7,094.43

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Oak Level	\$ 1.00
N. C. & Va. Conference:	
Burlington, A. D. Moore,	
Thanksgiving pledge ..	\$ 25.00
Howard's Chapel	1.00
Hopedale	1.32
Durham	14.22
Kallam's Grove	.95
Burlington	32.26
	\$ 78.75

Western N. C. Conference:

Liberty	\$ 5.04
Pleasant Cross	2.00
Needham's Grove	1.27
Pleasant Hill	5.19
Hank's Chapel	1.93
	\$ 15.43

Eastern Va. Conference:

Suffolk: April	\$ 25.00
May	25.00
Waverly	4.50
Berea, Nansemond	5.00
First, Norfolk	2.00
	\$ 61.50

Valley Va. Central Conference:

Timber Ridge	\$ 1.94
Mt. Olivet (G)	3.55
	\$ 5.49

Ala. Conference:

Pisgah	\$ 1.44
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Ga. & Ala. Conference:

Vanceville	\$ 1.00
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Special Offerings.

Mrs. Dalton, support of child	\$ 12.50
W. P. Perry, support of Billy Perry	10.00
Thelma Hines, support of children	20.00
Mr. May, support of children	5.00
	\$ 47.50

Total for week \$ 212.11

Grand total \$7,306.54

"One of the eternal conflicts out of which life is made up is that between the efforts of every man to get the most he can for his services, and that of society disguised under the name of capital to get his services for the least possible return."

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, 'even all her living.

A. D. 33.

(1 John 2: 17.

a Matt. 24: 1.

b Luke 19: 44.

c Luke 21: 7.

d Deut. 28: 14.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

LOWE.
On Friday night, June 3rd, Mrs. Kate Clements Lowe, wife of the Rev. Tilman N. Lowe, pastor of the Hopewell Christian Church, passed to her future reward.
Mrs. Lowe has been a devout Christian woman, a devoted and helpful companion and kind and consecrated mother. Her faithfulness to her Christian duties has aided greatly in the success of the pastoral labors of her husband and in our Elm Avenue, Portsmouth and Hopewell churches.
Mrs. Lowe was a long and patient sufferer. She was stricken with paralysis some years ago but bore her suffering with Christian fortitude.
Funeral services for Mrs. Lowe were held in the Hopewell Christian Church, at 2 o'clock, Sunday afternoon, June 5th. The Rev. J. E. McCauley, pastor of the First Congregational-Christian Church, Richmond, Va., officiated, assisted by the Rev. Ralph L. Haga of the First Methodist Church and the Rev. R. Grady Snowden of the First Baptist Church. Burial was in the Appomattox Cemetery.
Mrs. Lowe is survived by her husband, two daughters, Mrs. C. B. Connelly and Mrs. G. A. Robertson, of Hopewell; one son,

Waverly W. Lowe of Prince George County; one brother, Leslie T. Wheeler of Seattle, Washington; and two sisters, Mrs. Beverly Butler of Ettrick and Mrs. Bessie Wright of Petersburg.
May the Lord bless and comfort the bereaved in this time of sorrow.
JOSEPH E. MCCAULEY.

ELON COLLEGE GOLDEN ANNIVERSARY.
(Continued from page 6.)
VI. Duty of Executive Committee: To counsel and aid all existing committees with power to create a committee or committees and cause them to function in the field or fields not covered by existing committees and act as general steering committee for the campaign.

VII. The committee representing the Alumni Association and the Board of Trustees compose an Advisory Board subject to call of the Executive Committee.

VIII. All persons who have unpaid pledges to the amount of or in excess of \$50, and who pay the pledge or as much as \$50, will become members of the Golden Anniversary Club and will have their contribution credited on their former pledges. If past pledges are less than \$50, they are permitted to increase them to \$50 and become members.

MARGARET ROWLAND,
Secretary.
After reading the minutes, I know that you will have some ideas and many suggestions. Won't you sit right down and write these ideas and these suggestions and send them in, either to Miss Margaret Rowland, 315 N. Edgeworth Street, Greensboro, N. C., or to Dr. L. E. Smith, Elon College, N. C. We want your ideas and suggestions. They will be helpful. Begin now to make your contribution to this great movement.
L. E. SMITH.

WHAT OF THE RURAL CHURCH?
(Continued from page 8.)
tional-Christian Churches, would be found in that glorious company of the Holy Catholic Church. Not all who cry "Lord, Lord," are worthy of that fellowship. But not until the visible, organized church is captured anew by a vision of the Master such as resurrected the dead faith of the disciples will that power come back that will make the Church the redemptive force that it ought to be. Not until all those who are the professed members of the numerous churches of today become in deed, and in truth, members of that Holy Catholic Church, the body of the Living Christ, can the Kingdom of God on earth be realized.
"The true Church is not a man-made organization. It is not an institution, it is a faith; it is not a denomination,

it is a dynamic; it is not ecclesiasticism, it is the vital, living Christ working in and through you and me."
In commenting on his definition of the Church Dr. Armstrong contends that *there is no small church*. Every local church, if a true church, is a living, vital organism, which cannot be insignificant, or small, because the living Christ is in it, and through it is working to build up the kingdom of God on earth.
If any CHRISTIAN SUN reader would like a copy of the Armstrong statement this writer will take pleasure in sending a request that the desired copy be furnished.
J. O. A.

METHODIST BUILDING MATERIAL.
(Continued from page 9.)

majority of our people never saw a college and do not care much about theology or philosophy. Our people need something that is based upon their own experiences. They want some simple facts about God and His work, about the church, about life in general. They are babes and need milk, whereas, we are trying to feed them strong meat. A simple literature with lots of Bible in it will have to be produced for those who know so little about the Bible and the Cause of Christ. Simple illustrations and human interest stories will have to make up much of the materials we use in reaching the untrained minds.
Add to these things a new passion and a genuine love for lost souls and our sources of supply for Methodist construction can be tapped and the wonders of the next century for Methodism cannot be over estimated.
—J. H. Rowland, in "Christian Advocate."

SUN'S PULPIT.
(Continued from page 13.)
it is available for your friend, and tell him so. He may be a member of the church, but just never has quite realized the true Friendship of Jesus Christ. And your word of testimony might be the thing that would turn the trick, so to speak, for him.
Let us remember that in witnessing for Him we do the thing that will enhance our own friendship with Him, and the thing, too, that assures us that He will be with us always, even unto the end of the world. Those of us who know Him will want to do all we can to show Him our gratitude for what He has done for us.

"The greatest friend of truth is time; her greatest enemy is prejudice."

"SINCE REPEAL"

Everybody remembers the great crime wave under prohibition. The records of the Federal Bureau of Investigation show that in the dry year of 1927, the commitments to Federal prisons totaled 7,961. For the violation of the prohibition law the total was 2,081.

Prohibition, it was said, had filled our penal institutions to the rafters. This stirred certain public-spirited men and women to a frenzy of zeal. The men organized the Association Against the Prohibition Amendment. The women set up a cooperating unit, the Women's Organization for Prohibition Reform, under able and wealthy leadership. They, and similar groups fought hard, the prohibition amendment was repealed, and these organizations triumphantly disbanded.

Came 1936, the third year under repeal, and the F. B. I. figures are now available. The total commitments to Federal prisons leaped to 24,501, or more than three times the alarming figures of dry 1927! Commitments for liquor law violations rocketed to 12,754, or more than six times above the dry record!

Repealists of the gentler sex during the repeal campaign were particularly horrified at the prevalence of drunkenness, with its by-products of crime, neglected wives and abused children. The F. B. I. report shows that in 1932, the last dry year arrests for drunkenness were 831.1 per 100,000 population in the reporting cities, while in 1936, wet, the arrests per 100,000 had vaulted to 1,666.5, doubling the record for the last dry year. But this brought neither distress, tears nor emotion to those who fought for "true temperance and reverence for law" a few short years before.

The crime wave still waves since repeal, though it is not talked about so much."—*An Editorial which appeared simultaneously in the Nineteen Gannett Newspapers.*

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JUNE 23, 1938.

NUMBER 25.

Mrs B F Frank

12-1-38

Ten Commandments for Attendants of Any Church

- I. Thou shalt not come to service late,
Nor for the Amen refuse to wait.
- II. Thy noisy tongue thou shalt restrain
When speaks the organ its refrain.
- III. But when the hymns are sounded out,
Thou shalt lift up thy voice and shout.
- IV. The endmost seat thou shalt leave free,
For more must share the pew with thee.
- V. The offering plate thou shalt not fear,
But give thine uttermost with cheer.
- VI. Thou shalt this calendar peruse,
And look here for the church's news.
- VII. Thou shalt the minister give heed,
Nor blame him when thou'rt disagreed.
- VIII. Unto thy neighbor thou shalt bend,
And if a stranger, make a friend.
- IX. Thou shalt in every way be kind,
Compassionate, of tender mind.
- X. And so, by all thy spirit's grace,
Thou shalt show God within this place.

—John Haynes, in *Expositor*.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Editor is still on vacation. CHRISTIAN SUN readers will miss his editorial comment this week, and will look forward to his return to duty.

The First Christian Church, Portsmouth, Va., is holding its Daily Vacation Bible School this week. The school began on June 20th and will close on the 26th.

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference will meet with the Amelia Church, Clayton, N. C., at 10 A. M., Tuesday, July 12, 1938. The Executive Committee urges all Sunday Schools and Societies to have full representations present.

Among the reports sent to us recently is the following: "We, the people of Eastern South Carolina, feel that we have a true and tried friend in Rev. A. R. Flowers. He has done a remarkable work among us, and there is a feeling of regret at the thought of his leaving us for other fields of labor. He has our best wishes."

Those taking advantage of the North Carolina Pastor's Institute at Duke University, Durham, N. C., the week of June 6-11, were: Rev. and Mrs. Robert Lee House, Rev. and Mrs. Roy D. Coulter, Rev. E. M. Carter, Rev. Frank Apple, Rev. B. J. Earp, Rev. Stanley C. Harrell, Rev. S. E. Madren, and Rev. D. M. Spence. All report a great time and much interest was manifested in the classes and devotionals.

The following will be of special interest to the women's missionary societies: "Word has been received from Dr. Lobingier, Boston, Mass., that we may have until July 15th to secure more orders for literature packets. This will give an opportunity for those societies who forgot to send their orders to do so. All study books and program materials for the next year are included in the packets and the prices are as follows: Women, \$2.00; Young People, \$1.50; Juniors, \$1.20. Send your orders to Mrs. Carl R. Key, Holland, Va., and be ready to pay for them in the fall when you receive your packets."

ELON COLLEGE SUMMER SCHOOL.

During the past five summers Elon College has conducted a Summer School. Different ones interested in the college felt that it was a great loss for this magnificent plant to be used for nine months in the year and then to stand idle for the other three. The idea of a summer school was advanced. After consulting with the faculty, it was decided to permit the faculty to conduct a summer school at Elon College, they receiving all tuition paid less 15 per cent for cost of administration, the net proceeds derived from tuition to be distributed to those who taught.

The summer school began in a very modest way. The first year the enrollment was between fifty and sixty. The second year was improved but little. The third showed considerable improvement; and the fourth, which was last year, the enrollment exceeded one hundred. The enrollment for the present term is approximately one hundred and twenty. The second semester will add new ones, which will give a very splendid enrollment for the school as a whole.

Among those enrolled are a number of Elon College students who are completing the requirements for graduation and will be members of the 1939 graduating class. Other students in summer school are either removing conditions or making new semester hours with the hope of graduating in three years. There are also a number of public school teachers who are raising their certificates or preparing themselves for graduating from college.

The majority of the faculty are the regular members of the Elon College faculty, which insures an excellent school. Anyone interested in entering for the second semester should write Dr. J. D. Messick, Dean of Summer School, Elon College, N. C.

REVIVALS PLANNED.

Our first revival will begin at Belw Creek, July 3rd, and continue through July 10th, with a former pastor, Rev. G. C. Crutchfield, Burlington, N. C., doing the preaching. We are expecting a great revival. Interest continues to grow since we have a new house of worship. "The fields are white all ready to harvest."

The revival will begin at Pleasant Ridge, July 17th, with Rev. O. D. Poythress, Norfolk, Va., doing the preaching. This church has suffered some severe losses during the last few years because of a goodly number of her loyal members having been called into the great beyond; some others transferred to other communities,

leaving a small membership to carry on, but we have faith to believe that Christ will honor every honest effort put forth in His name.

Salem Chapel is one of our older churches in this section, having been a blessing in the community for more than three-fourths of a century; it has made a great contribution to the kingdom of God, and still has a great future. We have there a loyal group of young people carrying on an active Christian Endeavor Society, and they are very active in the whole program of the church. The revival will begin July 31st, continuing through August 7th, with Rev. W. E. Wiseman, Greensboro, N. C., doing the preaching.

We are expecting great things of our Lord. We know "He is the same yesterday, today, and forever," and that "prayer changes things."

G. H. VEAZEY.

VALLEY CENTRAL SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Virginia Valley Central Congregational-Christian Sunday School and Christian Endeavor Convention was held at New Hope Church near Harrisonburg, Va., Friday, June 10th.

The theme for the day and night services was entitled "Approved Workers for Thee"—(II Tim. 2:15).

The convention was presided over by Rev. W. J. Andes. The morning Worship service was conducted by Rev. W. E. Wiseman. The welcome address was prepared by Mrs. John E. Bryant, who was kept away by illness, and was read by N. M. Hasler. Clarence Philips responded in behalf of the convention. The visiting speakers from a distance were Miss Evalyn Ayseue, of Kittrell, N. C.; Dr. Robert Gammon, of Chicago, Ill.; and Rev. W. E. Wiseman, of Greensboro, N. C.

The presiding officer gave an address on the subject "The Sunday School Convention Meets." The purpose, said Rev. Mr. Andes, of the Sunday School Convention is to enlarge the Sunday school vision and broaden ideals; also to give the teachers and pupils inspiration. The duty of winning souls to the kingdom depends upon the Sunday school. "Are our Sunday school and Christian Endeavors bettering the communities in which they exist?" he asked.

A playlet, "The Sneads Go to Sunday School," written by Miss McGughan and Rev. W. J. Andes, was given by a young people's group from Mt. Olivet (G) Sunday school, directed by Miss Thelma Morris. The playlet was appropriate in its demon-

stration of the necessity of cooperation between the home and the Sunday school. It illustrated the cause of success or failure of the superintendent and teachers.

Miss Thelma Morris led a discussion of problems which the superintendent and teacher meet.

Dr. Robert Gammon gave two inspiring address on the Sunday school and its administration. He spoke of noble sacrifices made by some people to do religious work. The Sunday school is undergirded by a great sacrificial spirit. He said that the Sunday school makes some fine contributions to the church. He urged his hearers to do the best they can because someone depends on them.

The afternoon devotional was conducted by Dr. M. L. Weekly, pastor of the New Hope Church.

Miss Evalyn Ayscue, who is in the conference conducting Daily Vacation Bible Schools, spoke on "Teaching In the Children's Division." She said in order to properly teach a child, we should learn the things which pleases the child most. The Bible has to be taught to them in illustrated form, so they may understand. A teacher should develop his or her personality and have a strong determination. He should try to solve the children's problems as best he can.

The evening worship service was conducted by Rev. R. A. Whitten. In order to render service to God, we must render service to ourselves and fellowman, be fervent in spirit, be firm, hopeful, patient in trouble, bearing the cross, faithful unto the end of the way. "Prayer begins and ends a Christian life," said Rev. Mr. Whitten. "God is offering unto us glorious opportunities for service."

Miss Minnie Dofflemeyer spoke on "Problems of Youth." In her talk she said that youth turns to the future and they need guidance. They find the church an organization and desire to live in a community where there is the presence of Jesus Christ.

An excellent address was given by Rev. W. E. Wisseman, who used as his subject "Into Paths of Service With Christ." When we find a person in sorrow, in sin, heavy-laden—we point to Jesus because we know he can give us freedom. If we love our Christ, we will give our lives for him. In closing, be strong, brave, true, and courageous with God's help.

The officers elected for the ensuing year are: Clarence Philips, president; Norman Morris, vice-president; R. O. Rothgeb, secretary; Roy Hosaflook, treasurer; Miss Irene Hensley, Organized Classes; Miss Amy Louderback, Home Department; Mrs. R. C. Myers, Teacher Training; Miss Anna

Lou Showalter, Missions; Miss Minnie Dofflemeyer, Christian Endeavor.

The song services were led by Woodrow Wampler, of Harrisonburg.
RUTH STRICKLER.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

WAVERLY CHRISTIAN CHURCH,
WAVERLY, VIRGINIA,
TUESDAY, JULY 19, 1938.

THEME: "Can We Make Our Church Schools Christian?"

SCRIPTURAL BACKGROUND: I Corinthians 3:9-23.

Morning Session.

10:00 Call to Order by the President, Rev. J. E. McCauley.

a. Hymn—Leader, Rev. O. D. Poythress.

b. Invocation—Rev. T. Fred Wright.

10:10 Business Session:

a. Report of Executive Secretary, Rev. Carl R. Key.

b. Appointment of Committees.

c. Treasurer's Report, Mr. J. W. Folk.

10:20 President's Message on the Theme, Rev. J. E. McCauley.

11:00 Open Forum:

a. The Contribution of Leadership Training, Rev. J. A. French.

b. How Can We Enlarge Our Enrollment?—Rev. R. L. House.

c. Evangelism in Our Church Schools, Dr. John G. Truitt.

12:00 Worship Service, Rev. Arnold Slater:

Topic—"The Foundation Stone"—I Cor. 3:9-15.

12:30 Adjournment for Lunch.

Afternoon Session.

2:00 Call to Order by the President.

a. Hymn—Leader, Rev. J. F. Morgan.

b. Invocation—Rev. B. H. Watkins.

2:05 Address—"The Contribution of the Pupil in Making Our Church Schools Christian"—Dr. H. S. Hardeastle.

2:30 Departmental Discussions led by Superintendents.

a. Cradle Roll, Beginners, Primaries:

Mrs. J. W. Holland,
Miss Lottie Mae Cross.

Mrs. W. H. Johnson,
Rev. H. E. Crutchfield,
Counsellor.

b. Juniors and Intermediates:

Mrs. Minnie C. England.
Mrs. J. F. Morgan.

Rev. Jesse H. Dollar,
Counsellor.

c. Seniors and Young People:
Miss Mary Lee Godwin,
Miss Frances Everett,
Rev. F. C. Lester, Counsellor.

d. Adults and Home Department:

Mrs. E. L. Daughtrey,
Mrs. C. C. Rawles,
Dr. J. E. Rawles, Counsellor.

3:30 Re-assemble.

a. Hymn—Leader, Rev. O. D. Poythress.

b. Business Session—Election of Officers, Reports, etc.

3:45 Address—"Building Temples"—(I Cor. 9:15-23)—Dr. E. W. Jones.

4:00 Adjournment.

a. Hymn—Leader, Rev. J. F. Morgan.

b. Benediction, Rev. George Olejar.

NOTE: This is only a tentative program, arranged thus for convenience, so you may see how the theme is built up. We are anxious to have you serve where your name appears. Please notify the Executive Secretary, Rev. Carl R. Key, Holland, Va., at once whether you can serve or not.

RELIGIOUS SERVICES HELD AT JAIL.

The Christian Endeavor Society of Shallow Ford held a religious service at the county jail in Graham, N. C., Sunday, June 12th, at 3 o'clock.

Our topic for the evening was "Honesty and Truthfulness." Many remarks on the topic were made by members of the society. Mr. Chalmers, who was visiting the institution, made a talk, after which an invitation was extended for the unsaved to accept Christ as their personal Saviour.

There were six conversions, four white persons and two colored ones, who accepted Christ as their personal Saviour. We pray that they will become true followers of Christ. We feel that we were well paid.

The society is buying Bibles for each of these persons.

ONIE MAE WYRICK,
Corresponding Secretary.

"When we cannot see our way,
Let us trust and still obey;
He who bids us forward go,
Cannot fail the way to show.
Though the sea be deep and wide,
Though a passage seem denied;
Fearless let us still proceed,
Since the Lord vouchsafes to lead."

EDITORIAL STAFF

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MAKING DREAMS COME TRUE.

By Dr. John G. Truitt.

[Note: This article appeared in the June issue of *The Missionary Herald*. Dr. Truitt is a member of the Commission on Christian Stewardship of the General Council and of the Stewardship Committee of the Eastern Virginia Conference. It is being reprinted at the request of the chairman of the latter committee, the Rev. Carl R. Key.]

All of us like to have our dreams come true; one man hopes he may succeed in his undertaking; another that he may have good luck with his; another that he may have Heaven's blessing on his; another is hoping for the right position, task, or "break."

A young father asked me to pray for God's blessing on his family; a millionaire thanked me for bowing with him in his office and asking God's blessing on his life and his labors; quite often a college president or a chairman of some church enterprise or institution ends a letter with a prayer for God's blessing; the other day I was asked to pray for God's direction in the destinies of a young couple who had come to my study to seek my counsel.

Some people call this superstition; I call it religion; some people call it fear; the best of it I call faith; and some people call it selfish human nature; I call it essential human nature. God **wants** us to look to Him for His blessings. He has placed that desire deep in our souls; by it we are bound together.

We dream really great dreams when as Christians we desire the kingdom of this world of our Lord Jesus Christ. That is a dream so fair and great that we are staggered before it—but our Lord desired it and gave His life for it.

Now people who work with the great missionary movement; people who are interested in the outcome of the Christian movement, whether it be in the line of our colleges and universities and Christian education; or in the line of our enterprises which are seeking to alleviate suffering, elevate the down-trodden, give renewed hope to the despairing; these are all dreamers indeed.

Their hopes are thus set on what is near to the heart of God. There is no thrill like the thrill that comes from joining the Everlasting Father in bringing these things to pass.

But are we careful enough about the **way** in which we hope for these things? Are not our prayers too often defeated by our actions? Are not the subdued whispers

of our petitions shut out by the crying to Heaven of our deeds?

We live in a money-minded age. And all too often, instead of measuring our devotion to our dreams of a truly Christian civilization by laying our money on the altar of God as a means toward bringing those dreams true, we hoard much of it and spend more on ourselves without thinking of the greater and higher goals.

"Where your treasure is there will your heart be also," saith the Lord. A man who has lost his love and enthusiasm for the Church might regain it by beginning to regularly put his money into it, and empty pews would be filled with those who, bringing gifts to God, ultimately bring their hearts.

And the world that has lost some of its hope in the Church might regain it if the Church began to consecrate more and more of its wealth to Christ.

"Try me and see if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

"Try Me"—How?

"Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith," saith the Lord of Hosts.

Too legalistic? Have you tried it for yourself, out of a heart of love and a life of consecration? You may take the legalism out of it by giving a consecrated portion, as the Lord prospers you. The Church would have, if all its members would do this, "meat in my house" for its every need.

Fine arguments against tithing can never take the place of noble giving of the first fruits of one's earning in this money-measured age. The widow gave only two mites, but Jesus thought she had done well indeed. She gave with a sacrificial abandon that has poured millions into the treasury, by influence of her example, since that day in the old Jerusalem temple.

Out of Princeton Seminary I went to the First Christian Church, Norfolk, Va. I did not hesitate to encourage the people to give a consecrated portion to the Lord. Many took the tenth as a standard.

One bride of only a few months found herself stricken with tuberculosis. She had to give up her Sunday school class, but she began teaching in a sweet, winsome way her belief in the tithe. She helped that church more than double its entire budget in less than five years.

Her young husband became superintendent of the Sunday school and treasurer of the church, and before she was called home she saw him ordained a deacon in their church. Her short life was supremely happy, and her influence was great.

While pastor of the First Christian Church, Dayton, Ohio, I had as a member a bachelor who gave fifty cents per Sunday to his church. The church needed money very badly and needed his influence and life much more. I talked to him about the tithe, and before long he began giving five dollars per Sunday and made other larger contributions, besides becoming a power in his congregation and arriving upon the happiest years of his life.

As a pastor I have watched it in many lives; persons who conscientiously give a tithe or more become happy Christians, and loyal workers. In my church today there

is a busy, active physician, supporting a native missionary in India, and with time to attend both the morning and evening hours of worship, and who seldom misses the mid-week service of prayer. He told me some time ago as he handed me a check for his church college that he kept a separate tithing account, and in a different bank from where he kept his other accounts. He believes that tithing as a starting point will increase church attendance, fill church treasuries, give the church its rightful place of leadership, and help to bring the church's dreams true.

Again, I say, all of us like to have our dreams come true. And it is right to expect our heavenly Father to help us in bringing them to pass, whether they be for our own personal well-being or the progress of our church, or our missions throughout the world; but let us remember that we must play fair with God.

"Will a man rob God? Yet, ye have robbed me. But ye say, wherein have we robbed Thee? In tithes and offerings."

When we rob God we rob our best selves, and blight our most beautiful dreams. God has placed in the hands of the Church from age to age whatever it has needed for the work of that age.

Perhaps the Church has never been challenged more than today. It has never been needed worse than now. But God has placed in the Church's hands now all it needs if it will but consecrate it to Him to win a victory for all time in this strategic hour.

TEN COMMANDMENTS FOR STUDENTS.

[Suggestions from *Iowa Pilgrim Log*.]

Many of our members will be graduating from high school this year and planning to enter college next fall. All will hear many eulogies and exhortations from the commencement platform. From the point of view of one who has just completed the college experience, may we say that much helpful information could be acquired from those who have finished college recently, knowing what it demands and offers for the student today. If there were time we should like to publish a pamphlet to that effect, passing on impressions and suggestions for what they are worth. That being impossible, may we suggest two things. You cannot do too much planning and preparing for college—the most formative period of your life. College will change you unless you are organized enough, determined enough about certain principles in life to change the college. Consult your parents, faculty, and other students in college so that your eyes may be opened to know what lies ahead of you.

Secondly, read carefully this "Ten Commandments for Students" as stated by H. D. Bollinger. We feel strongly that much practical and vital material is concisely stated here. Study it and adopt it as your working code for college life.

1. Keep your personality in the social group. Do not let yourself be crushed in the crowd. Practically every campus is over-organized, and the crowd mind of the organized group can easily crush your chance to be that which you ought to become.

2. Exercise precaution in the selection of the residence group in which you live. Be as careful in the selection of a residence group as you would if you were

selecting a family with which to live during the four most critical years of your life.

3. Seek to distinguish in your college life the cheap, the transient and the casual from the significant, the permanent and the valuable. Select and seek only the best in your curriculum, your associations, and your extra-curricular activities.

4. Avoid the enslavement of an overcrowded schedule. Practically every college student in America is "too busy." For what? Have an organized program and try to live it while in college.

5. Seek to see your college course in terms of its practical value to human society here and now.

6. Seek to know the truth, the whole truth, and the truth in relation to human personality.

7. Take the long look with reference to all you are doing. If possible see yourself and what you are doing in a total historical perspective.

8. Evaluate every personality with whom you come in contact in terms of the best. Make comparisons with Jesus and note how lives may be improved to be more nearly like his.

9. Give yourself unreservedly to some great social cause dedicated to the salvation and betterment of the race. Every college student should feel himself not only under the moral obligation to be his best self but to build a better society. Our civilization knows how to do many things, but we do not know how to live together as human beings. If there ever was a time in the history of civilization when humanity needs social engineers it is now.

10. Practice the presence of God. If you do not know Him act as if He is.

THE LITTLE TOWN.

By Bertha Gerneaux Woods.

We walk abroad, and everywhere
We know the friendly neighbors care!
"Quite well again?"—And "Did you see
The pinkness of our almond-tree?"
"Oh, tell me how your jam turned out!"
All unimportant? Yes, no doubt.
But small things seem so big, so sweet
The trivial round, the village street
That echoes to such friendly feet!
Perhaps we gossip now and then—
(A silly thing to do!) but when
Real trouble steps across the sill,
Or some small child is lying ill,
How quick the neighbors rally to
Give aid and comfort. "Let me do
Some little thing to help!"—Or "Here,
I made this custard for you, dear."

So formal city ways, with folk
Too prim or rushed to stop and joke.
They sometimes do not even know
Their next-door neighbors, but must go
Unspeaking past each other!—Oh,
I thank the Lord for small towns where
One knows the friendly neighbors care!

—In *The Congregationalist and Herald of Gospel Liberty*, May 11, 1933.

CONTRIBUTIONS

SUFFOLK LETTER.

Forty years ago today (Saturday, June 18th) I went to Oakland church to conduct my first service and hold quarterly conference—after being licensed to preach. On that day I was called to the pastorate of that church and have held that office until this time.

Oakland had planned to have a great celebration of my 40th anniversary tomorrow, the third Sunday in June. On account of my illness this plan could not be carried out. This was a disappointment to the pastor and church.

Yesterday Mr. W. K. Wagner, a deacon of the church called to see me. Before leaving he took forty silver dollars from his pockets and presented them to me on behalf of the Sunday school and church as a token of their appreciation and an expression of their love and devotion to the pastor. It is impossible to express the appreciation I feel in my heart for this gift. After he left I laid these forty dollars on the bed beside me and tried to picture the spirit of such good people who have through all these years been so kind and cooperative in the work of the church.

Forty years ago—and now. What a difference! Then, I was young and inexperienced. What a chance they took in electing me, a stranger, as pastor. For the young pastor it was a great adventure. Since that eventful day about \$40,000.00 has been added to the value of the two churches of which I am now pastor. I have more than 800 members, have preached about 3,000 times, conducted approximately 600 funerals, married 2,050 couples, and traveled more than 150,000 miles in trying to do my duty as a pastor. I can say sincerely that I have been happy in serving the people of my churches. If I could call back the years to the time when I began serving my present field, and could have my choice of all the fields in the Southern Convention, I would, without hesitation select these same churches. My salary has never been large, but it has been satisfactory to me. I would not increase it if I had the authority.

When I think of the many kindnesses bestowed upon us through these years—some of them more precious than gold—I am overwhelmed. During the past three months, since I have been confined to my bed by illness, more than 300 cards and beauti-

ful letters have been mailed to me; over 150 presents—flowers, fruits and other valuable and useful gifts—have been graciously given to me; and hundreds of inquiries by telephone and personal communications have been delivered. It is a joy to think of these things, and life is enriched by such beautiful expressions of devotion and personal interest.

How quickly these forty years have passed! So many deacons have passed into the heavenly home. Their seats in the church are now filled by others. Sunset today. Sunrise tomorrow. Life is short, and our greatest service is out to be compared with the glory of a life hid with Christ in God. Again I wish to thank the people who have made it possible to remain as their pastor for forty years.

I. W. JOHNSON.

GRADUATING CLASS. 1938.

The following is the parting word of President Smith to the graduating class of 1938, spoken as the final message on commencement day:

"When you came to Elon College you found wide open doors, doors that lead to information, guidance and helpfulness. You found a wholesome atmosphere, high educational standards, and an efficient and sympathetic faculty.

"During your stay here you have made yourselves a part of the school. You have greatly indebted the school to you. We have done our best for you. We appreciate you, we believe in you, we love you and wish for you every joy and success in life.

"Today you turn from the campus back to a world that is different, a world that is perplexing and disturbed, politically, industrially, economically, religiously and nationally. No one seems to be certain, but many are guessing what the morrow will bring forth. It is not a very inviting world into which you are going. You may be uncertain as to what you yourselves will do. You may wonder what you can find to do. There is a feeling today in many quarters that the young person's opportunities for success are exceedingly limited—that there is but little to do. A more mistaken idea has never been advanced. There may be fewer opportunities for selfish pursuits, fewer opportunities to make easy money, but the opportunities to serve for the good of man were never greater. Ig-

norance, the great barrier to human progress, must be banished, human suffering must be alleviated, economic injustices must be corrected, laws discriminating against human rights and destroying social and political freedom must be repealed. The principles of justice, equality and liberty, upon which this country was founded, must be maintained at any cost. Let Europe have her dictators if she prefers, but America shall maintain her democracy.

"You young men and young women of the graduating class and your colleagues throughout the nation constitute the peaceable and intelligent army for these high achievements. You must not fail in a time like this.

"The college has made many worthwhile contributions to you, but she has meant for her greatest contribution to be in the field of moral and religion. You will have abundant opportunities to make your contribution to your world, but unless your greatest contribution be spiritual, your alma mater shall be sorely disappointed and you will miss your high privilege wherever you go and in whatever you do. You are Elon College!"

L. E. SMITH.

EVANGELISM.

(NORTH CAROLINA AND VIRGINIA
CONFERENCE.)

The summer is here, and many of our rural churches will be holding annual revival meetings. The Sunday school teacher will be thinking about reaping the results of her teaching during the year by getting her pupils to make a public profession of faith in Christ and uniting with the church. Pastors will be hoping and praying for an outpouring of the Holy Spirit upon their work and the bringing in of many new members into their churches. Summer time is harvest time in many churches. Let us make a prayer list of prospective converts to the Christ and daily pray for them. I find that those who are received into my church have almost always been persons who have been on my personal prayer list. If we pray for them we become interested in them, we think about them, we love them, we win them. Sunday school superintendents and teachers should keep a prayer list, and daily pray for their prospective converts. We must win many this summer to Christ. Work hard, and work now, and let us know the result of your work.

I am indebted to the Rev. J. L. Neese, Reidsville, N. C., for the report which I am privileged to present CHRISTIAN SUN readers this week, and

I wish to say God bless the fine, hard-working pastors of our North Carolina and Virginia Conference. Since last Conference they have received 224 new members on profession of faith, and 103 by letter, making a total of 327. Report was as follows: Rev. J. F. Apple, profession, 2; Rev. G. C. Crutchfield, letter, 3, profession, 4; Rev. B. J. Earp, letter, 1, profession, 2; Rev. Stanley C. Harrel, letter, 8, profession, 10; Rev. W. M. Jay, letter, 1, profession, 3; Rev. James H. Lightbourne, letter, 10, profession 28; Rev. J. L. Neese, letter 6, profession, 50; Rev. M. T. Sorrell, letter, 70, profession, 75; Rev. W. M. Stevens, letter, 1; Rev. D. M. Spence, profession, 34; Rev. W. E. Wisseman, letter, 3, profession, 16. It may be that there are other pastors that should be included in this list, but this is the list which was handed to me.

How many have been received in the Eastern North Carolina Conference, the Western North Carolina Conference, the Valley of Virginia Conference, and the Eastern Virginia Conference, between last session of their Conference and June 1st?

What will our record be? At the close of this church year what will we be able to say for our stewardship of the Gospel of Jesus Christ? I am hoping and praying that every pastor, and every layman and every laywoman in our Convention will catch the spirit of Evangelism which will send us out into the highways and hedges and cause us to bring them in. I am praying that we shall have a spirit of revival in our churches, so that sinners will be convicted of their sins and converted to the Christ. This condition will not come into our churches until we go to God in prayer and consecration of ourselves to Him. We shall then be able to win others to Christ, and we shall feel a power in our churches enabling those already in the church to take their religious convictions seriously rather than as a mere matter of fact. Let our slogan be: Increasing numbers with increasing Christians.

JOHN G. TRUITT, *Chairman*,
Convention Com. on Evangelism.

ECHOES OF DUKE RURAL PASTOR'S SCHOOL.

The problems of the world's government will never be solved by political parties. . . . Protestant Christianity must look with grave concern at the decline of world democracy. . . . What is happening in the world of Russia and Japan has a direct bearing on the little farm in America. . . . No one denomination can do the work alone—united Church for a

united advantage. . . . To rescue the nation's bounty for human society lies with Rural America. . . . Society is losing its real values of life. . . . Seven civilizations have gone, we are living in the eighth; they have gone because of folly. . . . When the circus in the city becomes more important than the corn fields in the country, we are going down. . . . Here, in the country, is the basis of life—the on-going. . . . The city seems to think the country is begging—well, let them! They can never in a thousand years pay their debt to the country. . . . The people who settled America were rural. . . . If we hold no brief for the present administration, we must admit it has done more in five years for the conservation of soil than any administration has ever done in twenty-five. . . . Read *Divided We Fall*. . . . Less than twenty per cent of the children in this country are being reached by the Church. . . . The four major changes taking place are: Economic Change, Change of Scale, Change of Pace, Changed Attitudes. . . . There was no hope for religion in Russia even before the revolution. . . . They say, "We have no God, no Church." *They never did have God*. . . . It will be much easier to get religion in Russia now than before. . . . The chances are better than in Italy or Germany where the dictator is God. . . . Once Germany was allowed to pray for their leader; they have been denied this because it might hurt his prestige. . . . The blame is not to be laid at the doors of Communism, but on a dominating Church. . . . Calvin Coolidge said before his death: "I find myself living in a world to which I do not belong. The demands of the present are such that must be met by another, younger leader, with advanced ideals." There is no longer need for poverty, disease, war—we need only have religion enough to prevent all this. . . . Jesus's way was a *way out*. . . . There was never a problem to arise in the world that the Church could do something about it. . . . There are four major demands which Christianity demands of me and you: that life be lived successfully; that men live in peace and harmony; a chance to live the abundant life; it demands the creative life. . . . Does the present system make for these? The most sacred thing in the world is a person. . . . Jesus pleaded so hard for persons. . . . Eighty-five per cent of the laws of our land are made to protect property; only fifteen per cent are made for the protection of humans. . . . The way out for this country is similar to that of Sweden, Finland, Denmark. . . .

Sweden has for three hundred years enjoyed living without war. . . . They have gradually been absorbing the capitalistic system. . . . Communism is based on Carl Marx's theory; materialism is the beginning and the end of life. . . . If the Church is to make an impression it must connect itself with the entire educational system. . . . All the money that has been spent for relief is little more than riot insurance. . . . Churches should see that good men, and true, are elected to office. . . . It is better to have one of our good church members elected sheriff than have one who is bought over by the bootleggers. . . . There is no distinction between an individual gospel and a social gospel. . . . To get people interested in the Church is for the Church to be interested in what they are interested in: their crops, homes, work, and babies. . . . The pulpits must preach about things the young people are reading and talking and studying about. . . . Lord, teach us how to live, not on the mountain tops, but down in the lowlands among the poor and blind and ignorant and starving. . . . Jesus, who was rich, condescended to live amongst us. . . . Lord, teach us how to live hopefully for the coming Kingdom.

ROY D. COULTER.

ROSEMONT VACATION BIBLE SCHOOL.

Rosemont Christian Church, Portlock, Va., had a very nice and very helpful Daily Vacation Bible School from June 13th to 17th. It was the first effort of this kind the church has had for some time, and the children as well as the workers seemed to enjoy it very much.

Those who conducted the school were: Mrs. J. F. Morgan, pianist and story teller; Miss Annie Blanche Morrison, story teller and helper with the little children; Miss Evelyn Harrington, violinist; Miss Edna Morrison, helper with the games, and in other ways. The pastor, Rev. J. F. Morgan, was also an attendant at the sessions of the school and rendered a little help as he was needed.

Miss Iva Gay Johnston was the efficient secretary of the School and rendered valuable service in several other ways.

The school closed with a lovely party for the children on the last day.

"Human power and wisdom have never been able to devise a plan that will save men, but men can accept and apply the plan that divine power has provided. These truths should be acknowledged by all."

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

MISS ELLA BEALE PASSES.

Word comes that a few mornings ago (to be exact, 3:00 A. M., Tuesday, June 14th) Miss Ella Beale quietly passed away from her home in Suffolk, Va., to that home from which there is no parting, or separation. This information brought to memory that which seems to the writer at least worth recording. I do not know the particulars and incidents of her life as many others do, but on visits to our Suffolk church and into some of the Christian homes of that church years ago, certain virtues of this exemplary life were so marked that I can but believe they impressed and helped others, even as they impressed and helped the writer. Somewhere in one of her books, George Elliot advanced the idea that anything that was well done makes that thing worth doing. This idea applies to life as well as to things, and incidents of life. The George Elliot formula would then be, A life that is well lived makes life itself seem worth living. This writer has the conviction that Miss Ella Beale lived such a life that she made life to very many of her intimates and associates worth living, made life's problems, difficulties and trials seem worth solving. A noble inheritance evidently did its part in the making of this complacent and beautiful life. It was this writer's privilege to meet him, but over and over again have we been told that the Rev. Edwin Beale was one of the very best and most composed and complacent of Christian characters. He left his impress, which older residents of Suffolk still speak of, an impress of sheer goodness and serenity, not only as a minister, but as a man. Then one of the truly noble and Christian women that this writer recalls in the visits years ago to Suffolk was that of Miss Ella's sainted mother. How her children did love her, and how she did give her life for those children and set them an example of fortitude and Christian virtues that they could never ignore, nor forget. Miss Ella's life as this writer now reviews it, was a happy blending of the piety and the power of her saintly father, and the consecration and devotion of her wonderful mother. Accepting these as her native endowment, she moved down the stream of time with the quiet faith and repose of a current that is not disturbed by the superficial vanities and vexations of life. One is reminded of what they tell us about the Gulf stream; that stream

of placid waters that flows quietly down through the turbulent ocean on either side of it. The Gulf stream is inviting and safe and secure, and flows for hundreds of miles in its course and career without disquietude or disturbance from the conflicting tides and currents about it. There are lives like that. Such lives speak to us from depths they themselves do not utter, and from a composure and quietude that is reassuring, but undefinable. She lived out her life in the home of her brother-in-law, Col. J. E. West and her sisters, Mrs. J. E. West, and Miss Effie Beale. A brother and another sister survive her, and this writer does not have to be told, he already knows, that these lives are the richer because of the long and beautiful life of this sister, and I am sure they know fully well even better than the rest of us, what a benediction and a blessing Miss Ella's life has been, and is, to them, and to all of us who shared this acquaintance and who share also the faith that hers is a life as triumphant and victorious over death as it was triumphant and victorious over the problems and perplexities of life. Somehow our Heavenly Father embalms memories of a life like this, and thus we keep these memories with us through the years as a rich and everlasting heritage.

J. O. A.

THE CHOICE BEFORE US.

Anent the friendly discussion in THE CHRISTIAN SUN the past two weeks relative to the statements of Moderator Roger Babson, well-known layman and statistician, this writer finds in *The Beloit Daily News*, June 15th, a statement from Dr. Babson with which he is in fullest accord. Mr. Babson is quoted as saying, "I believe in the churches of America. Our National and International problems will never be solved by legislation or appropriations. Only as the hearts of the people are changed will the world become at peace and real prosperity return. The choice before us today is Christ, or chaos. The ministers know this and want to tell it to the world." If the ministers who occupy our pulpits Sabbath after Sabbath will stick to this thought and theme we need have no fears for the church of the living God. Christ is building the church on a revelation given of God to Peter in the words, "Thou art the Christ, the Son of the living God." On that revelation the

Son of the living God declared He would build His Church and the gates of hell shall not prevail against it. We shall bear in mind that the church is the body of Christ, of which He also is the Head, and as we work with Him and in Him and through Him our work is worthwhile, is constructive and will count in building the kingdom of God on earth, a kingdom which He Himself came to establish in the world and which He is building and which He will build according to His own will and way. "Ye are my friends, if ye do that which I have commanded you," and we are co-workers together with Him in building this kingdom in which He shall ultimately rule and reign as King of kings and Lord of lords.

Verily, the choice before us today is, Christ, or chaos.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 18, 1938.

Sunday Schools.

Mt. Pleasant, Vass, N. C.	\$.46
United Church S. S., Raleigh, N. C.	8.00
Mt. Carmel, Zuni, Va.	6.35
Mt. Olivet (R), Elkton, Va.	3.00
Leakesville, Luray, Va.	4.89
Antioch, Harrisonburg, Va.	3.49
Mayland, Broadway, Va.	1.00
Amelia, Clayton, N. C.	1.00
Big Oak, Eagle Springs, N. C. ..	1.00
Elon Community Bible Class, Elon College, N. C.	1.50
Total.	\$ 30.69

Individuals and Churches.

Shelton (Congregational), Portsmouth, Va.	\$ 50.00
Friendship Club, Sanford Church, Sanford, N. C.	5.00
Moore Union, Jonesboro, N. C. ..	4.40
Bennett, N. C.	5.00
Antioch (R), Ramseur, N. C. ...	3.60
Asheville, N. C.	50.00
Shallow Ford, Elon College, N. C.	9.13
Mt. Auburn, Manson, N. C.	2.90
Seagrove, N. C.	6.19
Mt. Olivet (G), March, Va.	2.72
Oakland, Chuckatuck, Va.	10.45
South Norfolk, Va.	10.00
Total.	\$ 159.39

Total for week\$ 190.08
Previously acknowledged ... 14,727.51

Total since Sept. 1, 1937 ...\$ 14,917.59

We are grateful indeed for these offerings.

J. O. ATKINSON,
Mission Secretary.

"Denominational divisions came into existence long after the apostolic age; divisions or parties in local congregations began in that age. Both are wrong in principle and contrary to Christ's prayer."

Sunday School

REV. H. S. HARDCASTLE, D. D.

SHARING SERVICE WITH THE LIVING CHRIST.

LESSON XIII—JUNE 26, 1938.

GOLDEN TEXT: *And they went forth, and preached everywhere, the Lord working with them.*—Mark 16:20.

LESSON: Mark 16:1-8, 14-16, 19-20.

When Luke started to write the Acts of the Apostles he said that Jesus had "*showed himself alive after his passion by many infallible proofs, being seen of them forty days.*" Mark, like the other evangelists does not attempt to give all these proofs, but he does recount enough of them to assure any fair-minded man who believes in the historicity of the New Testament, that Jesus Christ did rise from the dead, did appear more than once under circumstances that could not be explained away, to his disciples, and did convince the disciples that it was he and that he was alive. Indeed there is no other way to account for the history of Christianity except on the basis that Jesus Christ did give such convincing and incontrovertible evidence. The Resurrection of Christ is not the result of wishful thinking. A few men did not get together and make up the story. They did not believe it simply because they wanted to believe it; they believed it because they had to believe it. One of the most striking "infallible proofs" of the Resurrection is the fact that Jesus had to overcome the disbelief of his own disciples. Mark himself writes that Jesus "upbraided them with their unbelief . . . because they believed not them that had seen him after he was risen." Both the enemies and the friends of Jesus were forced to accept the fact, because the fact had been established by evidence that could not be denied.

He Is Risen.

This was the message that greeted the women who had gone early to the tomb to render to Jesus the loving service that they had not been able to render because of lack of time before the "holy day." They could hardly wait until the day dawned, indeed they came before the day dawned. They came with mingled emotions. There was a great love for their Friend, a great sorrow over his untimely death, a great disappointment over the unhappy end of a great dream, and a great concern about how, after all they were going to get into the tomb to perform the last

rites. (Like us, they worried over things that never happened.)

Coming thus to the place where they had seen their Friend laid away on Friday, they saw that the great stone that had sealed the door had been pushed or rolled aside. This was strange enough—perhaps they thought someone had preceded them, or that someone had robbed the grave. But imagine their surprise and amazement and fear when they were informed by a form in white that their Friend was not there at all, that he had risen, that he was alive. If they doubted it let them see the place where they had laid him three days before. It was too much for them. They could not take it all in.

"And Peter."

It was a day of good news. They must go at once and tell others. But there is a personal note in it that is significant and inspiring. "But go, tell his disciples, *and Peter*. The Master wanted Peter to know that he was still one of his. He wanted him to know that so far as the Master was concerned there was nothing against him. He wanted him to know that there was still a place in the heart of his loving Lord for the one who had even denied him. No matter what we have done, he would have us know that if we confess our sins he is faithful and just to forgive us our sins and to receive us into the inner circle again.

Keeping His Engagements.

"He goeth before you into Galilee; there shall ye see him, as he said unto you." He had told them this before he had been crucified, but they had forgotten it. He wants them to know that He has not forgotten his "date" with them. He has promised to meet with us in the place of prayer, to be with us in the day of trouble, to help in the hour of temptation, to go with us even unto the uttermost parts of the world. And he will keep his promise. It is the word of a Gentleman. Life finds new security and power when we believe him and take him at his word.

Good News for the Whole World.

"Go ye into all the world, and preach the gospel to the whole creation." The gospel is literally "the good news." And this good news is for all men. Those who receive the gospel must share it with others. Indeed we cannot really appropriate the riches of Christ until we share him with others. The thing which we call missions is really the heart of the Christian religion. All men need Christ. Christ is adequate to the need of all men. God is a Father,

Christ is a Saviour, man is a child of God who may find redemption through Christ—this is the Gospel. And we must share this good news with others. As Dr. Robert E. Speer says: "If our religion is not true we ought to give it up; if it is true we must give it away."

Believing. . . Believing Not.

"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned. Not intellectual belief, but a personal trust, saves one. But there is no compulsion but the compulsion of love. Men may believe or disbelieve. And those who disbelieve condemn themselves. God does not punish men because they do not believe; disbelief carries its own penalty.

The Ascended Lord.

There came a time when He no longer manifested himself in visible form. But they knew he was still alive for he still shared his companionship. Mark simply says "He was received up into heaven, and sat down at the right hand of God." He was received up again into that spiritual order which enfolded him before he had humbled himself and taken upon himself the form of a man, and into which he returned alive forever more. He sits at the right hand, the place of power and preeminence.

Workers Together.

"And they went forth . . . the Lord working with them, and confirming the word with signs that followed." When a man sets himself to obey the divine plan he can count upon the divine power. He who tries to do God's work will have God's working. We are workers together with God. We cannot do much worth while without him. There are some things he cannot do without us. But when we obey his commands we become his co-workers. And if God be with us it does not make much difference who is against us.

"'The pioneers of the Restoration' did not use instrumental music in their worship. No mention is made of the use of instrumental music in the first congregation of the church of Christ on the day of Pentecost. The members did sing, and that is the Lord's music. Those who use instrumental music in their worship do not contend that it was used in the first church. 'Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord.'—(Eph. 5:19.) This is speaking music."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

LEST YOU FORGET.

This is to remind you of Elon Summer School.

An excellent program has been prepared. Rev. William Woodard, missionary to Japan, will be with us to give first-hand information concerning the Far East. Dr. Robert W. Gammon, of Chicago, will be our chaplain. Miss Pattie Lee Coghill will direct the recreational program. Besides these, there will be other outstanding leaders present.

I need not tell you, for you know, that Elon Summer School will be a happy, helpful week with young people and leaders; you know about the inspiring fellowship in worship, study and play which will help you to grow in understanding of yourself, of the world in which you live, and of the Christian way of life. This is an experience that will add to your usefulness as you seek to share in the building of a new world.

Come to Elon for a week of work, fellowship and play.

W. E. WISEMAN.

CARAVANS.

The Greensboro Caravan of the North Carolina-Virginia Conference set aside the month of May for its trips, appointed Dorothy May Clymer for its chairman, and rode forth! Six churches were included in the itinerary.

Now, we, in Greensboro, have personal acquaintances at Palm Street, Hines Chapel, Pleasant Ridge, Winston-Salem, Belew Creek, and Salem Chapel; and we hope to visit Apples Chapel soon. These trips have benefitted our own group very much, and we hope they have meant something to those with whom we met.

Our worship services seemed richer and more meaningful because in them we, as mere acquaintances, came together on a common level. Discussions of Pilgrim Fellowship—its ideals and purposes—gave us a more vivid realization of its potentialities and a deeper sense of our personal responsibility toward attaining the ideals set forth in its Statement of Purpose. Three times we were invited to come early and have a picnic supper before our meeting. *Great* is the word for the times we had.

We hope that these groups will all find it possible to return our visit—either individually or collectively. We found some grand people who are

interested in the same kind of new world that we are, and they had some good ideas, too. Our hope now is that we may get our heads together and do our best in an even greater effort toward the building of a more adequate local group, a stronger and more unified Pilgrim Fellowship, and a better world.

REPORTS OF CARAVANS.

If you have not yet reported your plan for Caravanning, or any trips you may have made, please do so as soon as possible. Give us an idea of what your Conference is doing by writing to: Frances Foster, 614 Arlington Street, Greensboro, N. C. Thanks, and best wishes,

THE SOUTHEAST
CARAVAN COMMITTEE.

GEORGIA YOUNG PEOPLE'S SUMMER CONFERENCE.

The Georgia Congregational-Christian Young People's Summer Conference is to be held at Camp Viola, Mountville, Ga., July 4-9, 1938. Mountville is on Georgia Highway No. 109 between LaGrange and Greenville. Camp Viola is two miles from Mountville.

Faculty and Staff—

Dean, Rev. Alan T. Jones; Work Supervisor, Rev. N. A. Long; Counselor for Girls, Miss Ruth Naughton; Counselor for Boys, Rev. W. Carl Parker; Director of Recreation, Rev. Frederick Held; Leader of Vespers, Rev. T. L. Leverett; Director of Music, Miss Marguerite Davison; Pianist, Miss Betty Held; Dietitian, Mrs. James Mahaffey; Bugler, Miss Katherine Mueller; Guest Missionary, Rev. Wm. P. Woodard, Japan; Treasurer, Rev. W. T. Scott; Registrar, Miss Pattie Lee Coghill.

Teachers—

Rev. R. Wiley Scott, Rev. D. W. Shepherd, Miss Miriam Atkinson, Miss Marguerite Davison, Mrs. John H. Knight, Rev. Alan T. Jones, Rev. Frederick Held, and Rev. Wm. P. Woodard.

THE DAILY ROUND.

6:15 Reveille.
6:30 Morning Dip.
7:15 Breakfast.
8:00 Prepare rooms for inspection.

Classes.

8:30 How We Got Our Bible—Rev. R. Wiley Scott.

9:20 The Young People's Society—Rev. D. W. Shepherd.
Better Homes—Mrs. John H. Knight, and Miss Miriam Atkinson.
10:00 Free Time.
10:20 World Friendship—Rev. Wm. P. Woodard, Japan.
11:00 Recreational Leadership—Rev. Frederick Held.
Dramatics—Miss Marguerite Davison.
The Church's Task in the Modern World—Rev. Alan T. Jones.
12:00 Dinner.
1:00 Rest and Quiet.
2:00 Group Interests:
Nature Study—Poetry—Music—Social Actions—Good Manners, etc.
3:00 Recreation—Under the direction of Rev. Frederick Held.
6:00 Supper.
7:00 Vespers—Led by Rev. T. L. Leverett.
8:00 Evening Programs.
9:45 Tattoo.
10:10 Taps.

Mr. Shepherd's course—*The Young People's Society*—will be open to those who are officers of young people's societies or responsible for planning programs.

Mrs. Knight will teach *Better Homes* for the first three days and Miss Miriam Atkinson the last two. Miss Atkinson is Home Demonstration Agent in Newton County.

NOTE: Address: Send mail in care of Camp Viola, Mountville, Ga.

Cost: \$4.50 in cash or possibly \$1.50 cash and the remainder in food.

Bring: Bible, sheets, pillow, blanket, towels, soap, bathing suit, clothes for play, tennis shoes, kodak, and musical instrument if you play.

For further information: Write Miss Pattie Lee Coghill, 117 W. Forsyth Street, Jacksonville, Fla.

CONSECRATION SERVICE FOR DELEGATES TO A SUMMER LEADERSHIP TRAINING SCHOOL.

Arranged by

MISS MARGUERITE DAVISON.

[Recommended to pastors, Sunday school superintendents, young people or women who are sending young people for training.]

Hymn—"Faith of Our Fathers."

Delegates to the Summer Conference form part of semi-circle in front of room. Those who are to commission them complete the semi-circle.

1. Advisor of Young People's Society or Church School Superintendent address delegates:

You are called to be leaders. "A true leader knows where he is going, knows how to get there, and how to get others to go with him." Margaret Slattery, leader of young people, says: "Material for leadership we have in abundance. The day when we should bend every energy to develop it is here. The first stretch on the great highway of leadership by which we may hope to achieve success is so plain that no individual or organization should fail to discover it. It is made up of three qualities without which leadership is impossible—**Some knowledge and hunger for more, a self-effacing consecration to the purpose, and a real passion for the goal.**"

We send you forth that you may become the leaders we need; trained, unselfish, and filled with zeal to build this world upon the firm foundation of Christ's principles.

2. Officer of the young people's group (one who is not to attend the conference):

You carry our good name with you. As a child represents his family when he goes out from his home, so you represent your church family. Our reputation is in your hands and we expect you to guard it well.

3. Adult member of the church:

You will bring back to us information, new thoughts and skills, ideals and inspiration. We who cannot go away look to you to share these good things with us when you return. We pledge to you our deep interest, confidence, and cooperation in the plans you will bring back to us.

Scripture—John 15: 8-17.

Prayer read by one of the delegates:

Our Father, giver of every good gift, we come asking Thee to teach us, the youth of today, to be grateful. We are glad to be young—with the vigor, enthusiasm, and interest to enjoy all that this wonderful age has given us. Let us, however, be ever mindful that these things we are privileged to enjoy were made possible by the toil, privations, and sacrifices of those who have gone on before. Help us, today's youth, O Lord, to build on those sacrifices of yesterday and to spend our strength toward the realization of the noblest ideals for which they strove. Teach us to be alive to the needs of the world, to be aware of Thy majesty, power, and love, to seek to know Thy will for our lives and to dedicate those lives to that will.

The Lord's Prayer in Unison.

Hymn—"I Would Be True."

Prayer of consecration and benediction by the pastor.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION HELD.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Congregational-Christian Conference held its annual session at the New Lebanon Church, Thursday, June 9th. This

was declared the finest and best-attended session in several years. At least twelve ministers and approximately two hundred and fifty laymen attended the Convention.

The morning session was used for business, addresses, and seminar discussions. Rev. W. M. Stevens delivered his president's address on "Ideals and Institutions." Rev. C. L. Moody, Jr., led a worship service. Then the people divided into three groups for seminar discussions. Dr. W. M. Jay, of Winston-Salem led the discussion on "Administration;" Miss Elberta Murray, of Greensboro, N. C., was in charge of the "Pilgrim Fellowship" groups; and Rev. B. J. Earp, of Paces, Va., conducted the discussion group on "Worship."

The closing address of the morning session was given by Dr. Robert W. Gammon, of the Home Boards, Chicago, Ill. Dr. Gammon very ably presented the challenge to the Church in adjusting itself to the new day. He traced the development of community life showing how the emphasis has shifted from time to time to the different centers of interest. He said the Church once held the most eminent place in the life of the community, but that the school, movie, automobile, and other forces in community life have tended to change the position or relationship of the Church and its community. He stressed the need of recognizing the new problems and meeting them through careful study and intelligent planning. He insisted that adults can, and should learn to adjust themselves and their church program to meet the challenge of the new day.

High lights in the afternoon session of the convention included discussions of "Our Institutions," by Rev. W. E. Wisseman, of Greensboro, N. C.; "Evangelism and Missions," by Dr. J. H. Lightbourne, Burlington, N. C.; and "Christian Education," by Dr. L. E. Smith, president of Elon College. In addition to presenting some of their own ideas on these topics, the speakers conducted enlightening open forums, discussions which were extremely enlightening and beneficial to all concerned. Dr. Lightbourne's open forum discussion was especially helpful as a summary of the findings of the three seminar groups was included.

Officers elected and installed for the new year were as follows: President, Rev. W. M. Stevens, Burlington, N. C.; vice-president, Mr. W. T. Dunn, Lynchburg, Va.; secretary, Miss Evelyn Stewart, Greensboro, N. C.; treasurer, Mrs. Floyd H. Dunn, Lynchburg, Va.

A SINGING RELIGION.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 3, 1938.

SCRIPTURE: Eph. 5: 19; Col. 3: 16;
Acts 16: 25.

(CONSECRATION MEETING.)

Daily Readings—

Monday—A New Kind of Song—Ps 40: 1-8.

Tuesday—Sing for Joy—I Peter 1: 3-9.

Wednesday—Praying in Song—Eph. 3: 14-21.

Thursday—Singing Our Gratuities—Heb. 13: 14-16.

Friday—Singing With the Saints Above—Rev. 5: 8-14.

Saturday—A Song for the Ages—Ps. 145: 1-21.

The Christian religion finds its purest and highest expression in worship. Those who worship feel the need of a sufficient and appropriate language by means of which they may express their feelings and aspirations in worship. Music can become this medium of expression in a most effective way.

Music can be used to induce the emotional responses and to create attitudes that are desired in worship. In the ordinary worship service the music should be considered as important and should be planned as carefully as the spoken parts.

For Discussion—

1. Why is it necessary to have hymns suited to the "Theme" of worship?

2. What effect does it have on the worship service for the leader to ask, "What hymn shall we sing?" or "Does any one have a hymn selected?"

3. Does the singing of a hymn give expression of a thought that the reading of the same words often will not? Explain.

4. Why should there be a renewal of interest in the study of Christian hymns?

From the earliest times the Christian religion has used music in its worship. Hundreds of thousands have been produced through the centuries. Christianity is indeed a singing religion.

Suggested Hymns—

"Come, Sound His Praise."

"O Worship the King."

"Wonderful Words of Life."

"When We All Get to Heaven."

S. E. M.

"Evident hypocrisy should be condemned. It is none the less sinful when undiscovered. It must ultimately meet God's wrath."



MONDAY.

COW SENSE.

"To him that knoweth to do good and doeth it not, to him it is sin."—James 4:17.

On a drive midst the hills the other day, we passed by extensive pasture lands in which there were great numbers of cattle. These cattle had assembled in groups of from twenty-five to fifty, and these groups were scattered here and there throughout this pasture. What attracted our attention most was that every cow was lying down. This was about ten o'clock in the morning. We have noticed that they do the same thing about mid-afternoon.

We humans claim to know a lot about the science of health, but we have never learned how to give our bodies the needed rest for health, long life and happiness. We drive ourselves to death, if not at work, at play.

Prayer—Dear Father, Thy laws are immutable. We would learn the laws of health as well as the laws of righteousness. *Amen.*

TUESDAY.

RIDE ON.

"Heaven is my throne, and earth is my footstool."—Acts 7:49.

"He must reign until he hath put all enemies under his feet."—I Cor. 15:26.

"Ride On, King Jesus," was a song we heard over the radio. It would be marvelous if the children of God could look at the affairs of the world with that kind of trust. As we look back, we do see that the will of God ultimately comes to the surface of every situation. We feel like saying, "God marches on." If that is true, we can take heart, put our trust in Him, and sing together "Ride On King Jesus."

Prayer—Dear Father, Blessor of all mankind, midst all conditions, we would see Jesus and say, "Thy will is

being done." Help it to be done in our lives this day. *Amen.*

WEDNESDAY.

ROCKS.

"If these should hold their peace, the stones would immediately cry out."—Luke 19:40.

As we write, the preacher is holding in his hands four specimens of rock. He is explaining the value of each in pounds. One is gold and worth a lot. Not only do these stones testify of God's hand in the universe, but they also reflect the value of a man. They ask: "Are you worth just your weight in flesh and bone? If so you are worth about three dollars and seventy-five cents. Man is more than stone. You are a man. You are a soul. Be as much of what you are as I am of what I am." So speaks the stone.

Prayer—Our Father, help us to be the best of what we are. We would think, speak and act always in glory to Thy name. *Amen.*

THURSDAY.

FREE FROM FAULT.

"Resist the devil and he will flee from you."—Jas. 4:7.

"Whom resist steadfastly in faith, knowing. . ."—I Peter 5:9.

Good people are often hard to live with. Why? Because no one is perfect. No one is unadulteratedly good. Every one has faults which we all have to put up with. Evil is ever present with us. This explains many of our troubles.

This also explains why living in America, the best government in the world, is not altogether satisfactory. In all good government, evil persists. We try to legislate it out, but it still persists.

We cannot escape evil. Christ would not have us escape it. But we have a choice. That choice is, "Resist." If we have to endure it, choose the lesser. Resist.

Prayer—Our Father give us Thy spirit of love. Give us the Light of Jesus and the power of the Holy Spirit, to resist. *Amen.*

FRIDAY.

SAFETY FIRST.

"What do ye more than others?"—Matt. 5:19.

"Safety first" is not always the best thing. If it were, we would keep off the highways altogether. We would keep our children from school. We would steer a timid and God-forsaken course. We would take no chances at all. Christ would have never gone to the cross.

'Tis true that we sometimes feel and say "Anything but this. I cannot stand this. Let me fly away." But can we expect to go through life and keep out of trouble? We must take a stand. We must do something. Jesus did things. He lost his life in doing it, but see what he accomplished for the world.

Prayer—Our Father, help us to realize that we have a purpose in life; that we have something to achieve. We dedicate our souls to Thy cause. *Amen.*

SATURDAY.

THE "DOING" COMMISSION.

"We have done that which is our duty to do."—Luke 17:10.

"I have given you an example that ye should do as I have done."—John 13:15.

"If ye know these things, happy are ye if ye do them."—John 13:17.

"Happy are ye when ye 'do by nature the things contained in the law.'"—Rom. 2:14.

"Wherefore . . . brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."—II Peter 1:10.

Prayer—Our Father, Giver of all gifts, give us a keen perception of
(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

NUMBERED WITH THE RIGHTEOUS.

By REV. JOHN G. TRUITT, D. D.

"And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."—Matt. 25:32.

We have heard of great gatherings, but this one shall surpass them all. All nations, ancient and modern shall be gathered before him. The good and the bad shall grow together until that time. You remember the parable of the wheat and the tares. In that parable Jesus taught that all, both good and bad, should grow together until that great day of gathering in.

In that group shall be the multitudes which John saw in his vision on the Isle of Patmos: "I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

Looking at these words of Jesus we might say that they suggest then 'the great gathering,' and again, we might say that they suggest 'the great separation.' For these words say that "He shall separate them one from another, as a shepherd divideth his sheep from the goats." Here is a picture of the hill side, and the sunny long day, the green grass, and the good shepherd. The shepherd is tending his flock, "*his* sheep," the word says; and while he is tending his sheep "*the* goats," not '*his* goats,' but "*the* goats," join in with the sheep. They may be another shepherd's goats, or stray goats on the mountain side, but they are allowed to graze along together until night-fall, and then the shepherd divides his sheep from the goats. Some of the things that we imagine amount to so much today will seem nothing compared to that question in that day: In which of these groups will Jesus place us? Many of us may realize in that day that we have put the emphasis on the lesser things, and have overlooked the one thing that is needful, namely, that of being numbered with the righteous.

The rich young ruler, that turned away from Jesus with a certain amount of longing in his soul went with abnormal value placed upon his

material possessions. He brought none of his material possessions into the world, and it is certain that he could carry none of them out; but it is certain that he shall in that day appear before the Lord, and the question is: What will be his spiritual enrichment, or impoverishment be? Will he be prepared in that day to give an account of the deeds done in the body?

Jesus lay first emphasis on that matter. Hear the strong language of Jesus in his sermon on the mount. There was no 'milk and water' language used in that sermon: "I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Or again he says, "If thy right eye offend thee, pluck it out, and cast from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee: for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." And again he says, "No man can serve two masters: for either he will hate the one and love the other, or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." The question in that day will be: Which did we serve?

Let us notice that it was the *nations* of the earth that gathered before the Lord, but the *individuals* of the earth that were judged. That is a very pertinent fact. There is a national unity, a social structure, but the individual stands or falls on his or her own merit.

Let us further notice that they were judged according as to how they ministered unto, or served Jesus. "I was hungered . . . I was thirsty . . . I was a stranger . . . naked . . . sick . . . in prison, and ye came unto me." The question at that judgment is: How did you serve *Jesus*? How did you treat *him*? What consideration did you give *him*? There is a most interesting phrase in Jude where he says, "our only Despot and Lord Jesus Christ," or rather that is the original Greek version of the words there. This word despot is translated in this particular verse 'God,' and would seem to indicate that the translators found it difficult to think of

Jesus as a despot for one use of the word gives it an ugly meaning and they knew the word meant "absolute ownership and uncontrolled power over a person." The translators spoke of him as "Lord and Master," with proper understanding of the deep meaning of those terms. Paul called himself the slave of Jesus Christ.

Jesus showed us the impelling power of love. Does our love for him so possess us as to make him our master? Can we say of him, as he said of his heavenly Father, "I am come not to do my will, but the will of him that sent me?" Does he have absolute ownership of our lives, and complete control over them? Is he our master and Lord? Are we moved by the spirit of love? Have we been born of the spirit? It is the spirit that giveth life (John 6:63) "Now if any man have not the Spirit of Christ he is none of his . . . for as many as are led by the Spirit of God, they are the sons of God"—(Roman 9:9, 14).

In other words Christians are moved by the right Spirit. They do not always have to be calculating just how they will do to be right, they follow the leadership of the Spirit within. They instinctively, as it were, do the Christian thing. They are Spirit-led, since they are Spirit-filled.

That explains the evident surprise expressed in the folks who were told at the great judgement that they had ministered unto the Lord Jesus. They had done what they felt it was good to do. Their hearts filled with loving Christian impulses led them to minister as they should. Now it is simply impossible to do that in one's own strength. But when we have the Spirit of Christ, all things are possible through the strengthening power of his Spirit.

Now we cannot be his, unless we have his Spirit; and we cannot have his Spirit, and live in disobedience, or neglect of him. We shall not be numbered with those set on his right hand unless we learn of him, and love to serve him here. Jesus says, "Wherefore by their fruits ye shall know them. Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Let us make daily check on ourselves to see whether we have the Spirit of Jesus, for if we have his Spirit, we shall bear his fruit, and we shall be numbered with his own. Let us daily pray for his Spirit, in order that our lives may bear the kind of fruit that will give proof that we are his. Thus shall we be numbered with the righteous.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer has often heard his father say that generally after a big battle in the Civil War that it would be followed by a heavy rain. The soldiers attributed it to the jar of the heavy cannons. The writer is wondering if the heavy explosions in China is affecting us here. It seems to be affecting the weather in China from the heavy floods they are having in that part of the world.

This is the first year in twenty years that a rainy spell of weather has caught our wheat and oats in the field. On several years we got our crops threshed just a day or two before the rains set in; but we did not get through harvesting this year before the rains came. While the beautiful rains are damaging wheat and oats it is making corn, beans, peas and all vegetation grow. While we regret we did not get our wheat and oat crops in the barn we are very grateful for the splendid season.

Four children came to make their home with us last week. Three girls and one little boy. We are glad that we had the room for them and hope the orphanage will be a blessing to them in their need of a home. We have lots of calls to take children and only wish that we had friends to support more of than we do. We try to live within our income. The financial report this week makes us heart sick —\$68.55—to support nearly one hundred children. The children are just as hungry when our income is small as they are when it is large. The writer has been stretching dollars at the Christian orphanage for twenty-two years; but has not yet been able to stretch this amount of money far enough to feed and clothe nearly one hundred children for a week. The orphanage has two needs among others: we need a stoker for two our furnaces. It is so hard to keep an even heat in cold weather. They will cost \$325.00 each. Who will be so kind as to donate them? We want to get them donated now so we will know what kind of coal to buy for this winter. The writer is anxious to know who will donate the first one.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 23, 1938.

Amount brought forward \$7,306.54

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Christian Light:

Church\$ 1.55
Sunday School90

Mt. Auburn	2.90	Bethel	1.00
Amelia	1.00	Antioch	5.41
	\$ 6.35	Mt. Olivet (R)	3.00
			\$ 15.34
N. C. & Va. Conference:			
Belew Creek	\$ 1.47	Special Offerings.	
Lebanon	2.22	Elon Community Bible	
Ingram	7.00	Class	\$ 1.50
Happy Home	4.56	Mr. May, support of chil-	
Mt. Bethel	2.45	dren	5.00
	\$ 17.70		\$ 6.50
Western N. C. Conference:			
Hamlet	\$ 2.08	Total for week	\$ 68.55
Ether	1.50		
Flint Hill (M)	.27	Grand total	\$7,375.09
Pleasant Ridge	3.46		
Shiloh	2.00		
	\$ 9.31		
Eastern Va. Conference:			
Liberty Spring	\$ 7.00		
Cypress Chapel	4.23		
Wakefield	2.12		
	\$ 13.35		
Valley Va. Central Conference:			
Leakesville	\$ 5.93		

“Whatever direction the Spirit gave Paul he accepted without question. The Spirit now directs us through the apostles’ speaking as they were moved by him. Those of faith now accept their words without question.”

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Holy Bible

TABLE OF CONTENTS
Old Testament Chronology
Date of the Birth of Christ
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Chart of the Life of Christ
The Apostles and Their History
Chronology of the Acts
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Parables and Fables of the Old Testament
Miracles of Our Lord
Miracles of the Early Church
Parables of Our Lord
Discourses of Jesus
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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
(1 John 4. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28. 15.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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All subscriptions, orders for Bibles, etc., as well as all news and items for publication in "The Sun" should be addressed to F. C. Lester, Editor, 514 South Main Street, Norfolk, Virginia, and should reach him not later than Friday preceding date of publication. Emergency notices will be received at the office of publication, 1536 E. Broad Street, Richmond, Va., up to Tuesday of week of publication.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

VESTEL.

Mrs. Greely Bell Brewer Vestel, daughter of Mr. and Mrs. M. J. Brewer, was born December 15, 1881, and died May 8, 1938.

She was the mother of ten children—five sons and five daughters. Six of them are living and four are dead. Those remaining are: Mrs. W. E. Humble, Asheboro, Route 1, N. C.; Ollie Vestel, High Point, N. C.; Carl Vestel, Greensboro, N. C.; and Minnie, Manning, and Wilbert Vestel.

Surviving her also are her father, ten grandchildren, two brothers, and three sisters.

KENT.

On May 23, 1938, Dr. S. T. A. Kent was called to his reward. A service of appreciation for the life and love of so great and good a man was conducted on May 25th, in the Ingram Congregational-Christian Church by his pastor, assisted by Revs. Robert Kirkland, J. E. McCauley, T. F. Carroll, Fred Cheanult, H. E. Crutchfield and A. D. Clark. The body was committed to earth at the Highland Burial Park, Danville, Va.

Dr. Kent loved his church, his children, and his community, and he justly proved that love. He, no doubt, will inherit the

rich reward he so well deserves in the Master's kingdom. May the grace of God sustain, comfort and keep those he has left behind.

B. J. EARP.

ROBERTS.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our beloved Sister, Mrs. Nora Parker Roberts, therefore, be it resolved:

1. That in her death we keenly feel our loss, yet not without hope, knowing that our loss is her gain.

2. That in her going the Missionary and Ladies' Aid Societies of the Isle of Wight Christian Church have lost a loyal member and her daughter a loving mother, and we extend to her our deepest sympathy.

3. That a copy of these resolutions be sent to her daughter, a copy to "The Christian Sun" for publication, and a copy be recorded on the records of the societies of the Isle of Wight Christian Church.

Mrs. M. C. BURCHER,

Mrs. J. H. TURNER,

Mrs. W. C. LUTER,

Committee.

LANDRETH.

Peter Goode Landreth was born at Belew Creek, N. C., May 31, 1871, spent his entire life and died in the same community, May 31 1938, aged 67 years. He married Miss Sallie Lake Baker, December 30, 1900. He professed faith in Christ and united with Palestine M. P. Church at about the age of 25, and transferred his membership to Belew Creek Christian Church five years later, where he remained true and faithful to the end. He leaves to mourn their loss his wife and four sons: Brown, Plato, and Hubert, of Belew Creek, and Dwight, of Baltimore, Md.; one invalid sister, Mrs. Meredith Freeman, Belew Creek; and a great host of friends who were numbered by his acquaintances.

Funeral services were held at the home by his pastor, this writer, assisted by Rev. Mr. Manuel of the Baptist Church. His body was placed in the cemetery to await the resurrection of the just.

G. H. VEAZEY.

SHEPHERD.

Whereas, it was the will of our heavenly Father to call our friend, James A. Shepherd, on May 10, 1938, we again affirm our faith in the precious promises of Christ concerning the provision made for those who love Him.

We the members of Apple's Chapel Christian Church, offer the following tribute to his memory. Therefore, be it resolved:

1. That we are grateful for what his life has meant to us, for the peaceful, kind, and happy life that seemed to be his.

2. That we realize that God doeth all things well, and, while we mourn the loss of one who has meant much to his church, home and community, we bow in humble submission to His divine will.

3. That we extend to his wife and family our deepest sympathy, realizing that they have lost a good, kind, and loving husband and father.

4. That a copy of these resolutions be sent to the family, one sent to "The Christian Sun" for publication, and a copy be entered on the church records.

Mrs. VANNIE BROWN,

Mrs. ORA SMITH,

ETHEL McINTYRE,

Committee.

AVENT.

One of the events lying across the pathway of every human being, but one which always challenges the attention and serious thought of every sober-minded person, is death. We ask why? We are not perplexed by this question if and when we can contemplate that the rays of the setting sun cast a long shadow backward over an active and well-spent life, sweetened by oft communication with her Lorr and friends. Such was the death of Mrs. Alice Boone Avent. We are consoled by the thought that she has entered into a well deserved rest. We hesitate to put in mere words a tribute to one so worthy of the best and the deepest eulogy the heart could offer.

Mrs. Avent was recognized by all her acquaintances as a kind-hearted Christian woman, whose influence will far outlive her span of years. In the home she was a bright shining light, and her niece and nephews looked up to her, loved her, and cherished her advice. She will ever be a guiding star leading onward and upward.

Therefore, be it resolved by the Woman's Auxiliary of the Congregational-Christian Church, of Durham, N. C.:

First, that this society and this church has lost one of its most faithful, loyal and devoted members, one who has gladly rendered active and devoted service through a number of years. Not only the church will feel her loss but the city as well.

Second, that we wish to extend our heartfelt sympathy to her loved ones, and pray that they might be comforted by the Christ who never fails us.

Third, that a copy of these resolutions be sent to her family, a copy to "The Christian Sun" for publication, and a copy placed on our records.

Mrs. D. M. ESTES,

Mrs. EDGAR HARWARD,

Committee.

FAMILY ALTAR.

(Continued from page 13.)

what is to be done, in the small things as well as the greater ones, and Thy will be done on earth as it is in heaven. Amen.

SUNDAY.

SHARING OUR BEST.

"Whoso hath this world's goods and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3:17.

There is no doubt that everybody is under obligation to share his best with those who need it most. If it is obligatory to share anything at all, it certainly is obligatory to share the best. This applies to the questions of a raging world today as well as it applies to you and me in our relations in everyday life.

Prayer—Our Father, save us from the misery of miserliness. We pray for wisdom to be alert and eager to be a brother to every one. Amen.

"A 'new broom' in the pulpit sweeps clean but it kicks up more dust in the pews."

Christian Statesmanship

By ERNEST H. CHERRINGTON.

One of the strongest utterances from great church denominations in recent years regarding the alcohol problem came in the address of the Bishops of the Methodist Episcopal Church South to the General Conference of 1938, recently held in Birmingham, Alabama. The present deplorable condition is set forth in the following paragraph:

"It is now a little more than four years since the repeal of national prohibition of the beverage liquor traffic. The results are apparent on every hand. Alcohol liquor is being released in an unrestrained flood. Nearly every barrier that society had built by the struggle of a hundred years against the conscienceless liquor traffic has gone down in disastrous overthrow. The administration that stabbed the temperance movement of a century is doing nothing to curb the beast that it let loose upon the land."

Speaking for the Methodist Episcopal Church South, with almost three million members, and probably ten million members and constituents, the overwhelming majority of whose voting members assisted in the election of Mr. Roosevelt as president of the United States, the following official statement of the outstanding leaders of that great denomination is significant:

"The nation will not forget the solemn pledge of the President of the United States in proposing repeal that 'by no possibility, at any time, or under any conditions, at any place or under any circumstances, shall that institution, the saloon, or its equivalent, be allowed to return to American life.' As a matter of fact, it has returned—nearly three times as numerous as before—and in a vastly more seductive form. More than a million girls are barmaids and in most states these places of sale are the rendezvous of men and women alike. This explicit pledge has become nothing but a meaningless scrap of paper, as well as the numerous promises concerning the decline of taxes, the elimination of the bootlegger, the reduction of crime, and the promotion of a program of real temperance. Everywhere the rapidly increasing volume of sales is accompanied by a mounting toll of drunkenness, accident, crime and damaged industry. By every test of the consequences, every system of license and so-called control now operating in this country is demonstrating itself an utter failure from the standpoint of reducing the liquor evil."

The very definite purpose of the Methodist Episcopal Church South is unequivocally set forth in the following paragraphs, which should challenge the leadership and members of every great evangelical denomination:

"The Methodist Church is the relentless foe of beverage alcohol. The Church long since exacted of its membership total abstinence from its use and espoused the cause of prohibition as a principle and policy of social action against the traffic, forbidding to its ministry and membership all complicity therein. We cannot accept the theory that the way to deal with a troublesome evil is to legalize it and go into partnership with it. Science is as irreversible as gravity that alcoholic liquor is a poisonous, narcotic, habit-forming drug. People have no more right to its beverage sale than they have to morphine. Civilization must put them both in the same category and recognize the obligation of government to protect society against their ravages. On these principles we take our stand and call upon all lovers of righteousness to unite with us in an unrelaxed purpose, not to compromise with, but to destroy, the demon of strong drink in American life."

When the great Christian church denominations reach the place where they are ready definitely and unequivocally to speak and where they are willing fully to cooperate with each other in the gigantic task of solving the alcohol problem, their word will rapidly become the political religion of the nation on that great issue.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JUNE 30, 1938.

NUMBER 26.

Mrs B F Frank 12-1-38

FREEDOM

By JAMES RUSSELL LOWELL.

Men! whose boast it is that ye
Come of fathers brave and free,
If there breathe on earth a slave,
Are ye truly free and brave?
If ye do not feel the chain
When it works a brother's pain,
Are ye not base slaves indeed,
Slaves unworthy to be free!

If true Freedom but to break
Fetters for our own dear sake,
And, with leathern hearts, forget
That we owe mankind a debt?
No! True Freedom is to share
All the chains our brothers wear,
And, with heart and hand, to be
Earnest to make others free!

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think:
They are slaves who dare not be
In the right with two or three.

LET THERE BE LIGHT

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:

J. O. ATKINSON,
Elon College, N. C.

THE BOARD OF SUPERANNUATION.

The Board of Superannuation met Monday, June 20th, at the Burlington Church, with the following members present: Messers C. D. Johnston, J. M. Fix and D. R. Fonville, and Rev. J. H. Lightbourne, and Mrs. Nash Parker representing Dr. J. O. Atkinson. In the absence of the chairman the writer presided.

When the matter of the mid-year appropriations was considered, it was found that the funds in hand would not meet the amount required. At this point a generous member of the Board volunteered to provide the deficit. The Board then voted the appropriations on the basis of those granted in December and authorized Dr. Reed to make the distribution.

The Board has an investment of \$2,600.00 and each year uses the interest toward the appropriations. It is the thought of the writer that this interest should be allowed to accumulate and that each year the invested fund should be increased by the addition of funds in hand over and above the amount needed for appropriations. If this policy were pursued, in the course of a decade this fund would be of sufficient size that the Board would be assured of being able to care for emergencies.

If this policy is to be realized our churches will have to adopt the custom of Communion Service offerings for Superannuation. The convention does not authorize this custom but does make it optional. There are perhaps some churches which cannot adopt this custom, due to customs already in practice. But seventy-five per cent of our churches could, and if they would, it would not work any hardship upon their memberships, but

would provide our Board with adequate funds to carry on the program as it is at present established.

Whether this present program is an adequate program is not here being considered. The facts are we are not providing the Board with funds sufficient to carry on the present program, which is not adequate. Our appeal is for funds to carry on this present program. And our appeal is to interested laymen to see to it that this custom of Communion Service offerings for Superannuation is adopted in their churches, and through this means to have the apportionment for Superannuation raised in full.

J. H. LIGHTBOURNE.

ON GROUPING.

In THE CHRISTIAN SUN of June 9th, we noticed a very interesting article entitled "Grouping," by the Rev. Roy D. Coulter. Since he is located in the rural district, he can appreciate more readily the advantages grouping offers. Committees have devised a convenient grouping chart for the various conferences. The chart is based upon the location and membership of the churches, with the idea of grouping those nearest, and placing a resident pastor with each group.

Rev. Mr. Coulter emphasized the fact that the letters "U" and "I" are in the word "grouping," that "U" precedes "I," etc. He is telling us, in a polite way, that until the church membership is conscious of its short-comings and is ready to gird itself for definite action, we cannot hope to accomplish great things for His Kingdom. If we omit the letter "U" in "grouping," we have "groping" and that is what we in the rural areas are doing—groping—whether we admit it or not. If a church is to progress, it must have a leader near to lead. How is a non-resident pastor able to visit in the homes, become personally acquainted with his members, and keep in close contact with all officials?

Until a pastor can live near his charge, share the joys and sorrows, seek the lost and contact his flock daily, he cannot be a pastor in the real sense. One need look no further than Union Christian Church, Burlington, N. C., R. F. D. No. 2, to see an excellent illustration of what can be accomplished by a full-time, resident pastor. Rev. W. Millard Stevens is to be commended for his untiring efforts.

May the Rural Church catch the visions of grouping with its numerous possibilities, and act accordingly.

VERA L. GERRINGER.

LEADERSHIP TRAINING CONFERENCE FOR ALABAMA.

SOUTHERN UNION COLLEGE,
WADLEY, ALABAMA.
JULY 11-17, 1938.

The Leadership Training School is open to all the Alabama churches. All East Association churches which can do so are asked to select young people who should make Sunday school teachers or leaders in young people's work and then send them to Wadley for this week of training.

The public is invited to the night programs, which will include addresses by leading ministers and speakers, and to the devotional programs.

PROGRAM FOR THE DAY.**Morning.**

- 6:00 Rise.
- 6:30 Morning Watch—Conducted by Rev. and Mrs. W. A. Redfield.
- 7:00 Breakfast.
- 8:00 Classes:
 - A. The Life of Christ—120a, Rev. Ross Ensminger.
 - B. A Movement for World Christianity, Mrs. F. P. Ensminger.
 - C. Church School Methods—211a, Rev. and Mrs. I. Alva Hart.
- 8:50 Classes:
 - A. My Community and the Christian Ideal, Mrs. W. A. Redfield.
 - B. Child Psychology—210a, Mrs. L. L. Stanley.
 - C. Dramatics, Miss Marguerite Davison.
- 9:40 Chapel—Conducted by Rev. L. L. Stanley.
- 10:15 Classes:
 - A. Young People's Materials and Methods—313a, Miss Pattie Lee Coghill.
 - B. Organization of the Church—131a, Dr. F. P. Ensminger.
 - C. Scouting, Rev. L. L. Stanley.
- 11:00 Free Period.
- 12:00 Lunch.

Afternoon.

- 1:00 Rest.
- 2:30 Interest Groups:
 - Nature Study, Rev. L. L. Stanley.
 - Crafts, Mr. Richard Peterson, Mr. Emmanuel Hedgebeth, Rev. I. A. Hart.
 - Music, Mrs. W. A. Redfield.
- 4:00 Recreation, Mrs. Redfield and Miss Martha Williams.
- 5:30 Dinner.

Evening.

- 6:30 Vespers—Conducted by Miss Pattie Lee Coghill.
- 7:30 Special programs conducted by Dr. F. P. Ensminger.
- 9:00 Counsel Meetings:
 - Boys led by Rev. W. A. Redfield.
 - Girls led by Mrs. W. A. Redfield.
- 9:30 Taps.

OFFICERS.

The officers of the conference are as follows: Dean, Rev. L. L. Stanley; Host, President Ross Ensminger; Counsellors—boys, Rev. W. A. Redfield, girls—Mrs. W. A. Redfield; Chaplain, Rev. L. L. Stanley; Chief Cook, Miss Eunice Stephens; Director of Recreation and Music, Mrs. W. A.

Redfield; Assembly Director, Dr. F. P. Ensminger; Morning Watch, Rev. and Mrs. W. A. Redfield; Vespers, Miss Pattie Lee Coghill.

Classes are arranged for age groups. Courses marked "A" are provided for students under 16. Students from 16 to 18 take "B" courses and students over 18 take "C" courses. Students are asked to meet at the College Administration Building for an opening conference at 4:30 P. M., on Monday, July 11th.

(Cost: Four dollars (\$4.00) or its equivalent in provisions is the cost of the School. Tuition for Wadley students is fifty cents.)

WHY GO TO CHURCH?

A man said to me the other day: "How long do you think it will be before all the churches will have to close their doors?"

"Why," I said, "do you think they will ever have to come to that?" He began to explain that church attendance has for years been dropping off, that church membership has likewise been decreasing, and that the Church has as an institution is gradually losing its influence. He offered as proof of his argument that in spite of the influence of all the churches, their thousands of ministers, and millions of members, the world today is in worse condition than at any time in the history of modern civilization.

I did not attempt to answer his argument, but after he had gone I began to think. Since the sole object of the Church in its functioning is to teach people how to live the Christ life, and since there is so little evidence these days that the masses are doing that, it would seem that there is something wrong. That something cannot be charged against the gospel itself, for that, as the Master taught it, is infallible. The trouble then must be in the way in which the churches have presented it, and the way in which the membership has accepted it and lived it.

As we look about us in the communities in which we live and see the large number of families where neither father, mother, nor children go to church or take any particular interest, we are led to believe that is high time something was done.

Whatever the real cause of present-day world conditions may be, the Church will continue to stand and function, though maybe not up to its privilege and opportunity. There is something about the influence of the Church in human life that is everlasting. There may be instances, as I have had occasion to observe in recent

years, where a person, brought up under the influence of the Church from childhood may, in later years, become alien to its teachings and critical of its work; but that is the exception and not the rule.

During my lifetime so far I have been to church approximately 10,452 times, exclusive of the times I have gone on special occasions—conventions, revivals, social functions, etc.

How many more times I may go will depend solely upon how many more years I may live. There are certain reasons why I have gone and why I shall continue to go. During my childhood, of course, I went because my parents did. I remember well the first time (that is, the first time I do remember) going. It was in old Mt. Morish Baptist Church near my childhood home in North Carolina. My mother sat by the window so that I might stand on the bench and look out at the horses tied in the grove, while good old brother Johnson Olive preached with all the fervor of his soul—never less than an hour. From that day to this, I have continued to go. My reason, in my childhood, for feeling that going to church was the thing to do was that my parents went and practically everybody else in the neighborhood went. Each Sunday brought with it that obligation. As the years went on I found myself going to church because I felt it my duty to assist in carrying on its work.

To go to church throughout a lifetime and keep it up regularly isn't an easy proposition, especially when one has no official function to perform. Often we have to discipline ourselves. I have found myself going to church because I wanted to sleep late on Sunday morning, and because I'd rather have stayed at home and read the Sunday paper. I have gone because I knew I would have to meet and shake hands with some people I didn't especially admire. I go now sometimes because I know, from the subject announced, that I am probably not going to agree with all the preacher will say.

I have gone to church at times because I had a suspicion that some of my friends who knew me well have thought I was a hypocrit and I wanted to prove to them that I was not. I have always gone to church because I wanted to set a proper example for my children. I go now sometimes when the weather is good because I feel like it would be fine to spend the day driving in the country with friends. I often attend different churches, because I do not believe in some things certain religious faiths preach and practice. Lastly, I go

because there is an atmosphere in the church and people there I cannot contact anywhere else, and everytime I go it does me good.

I have noticed all through life that in towns, cities, and communities it is always the church people who have to be depended on to engineer and support all worthwhile movements. In campaigns for the Community Fund, Y. M. C. A. and Y. W. C. A., King's Daughters, hospitals, and other necessary agencies church people have to be depended on. There must be something then about the influence of the Church as an institution that makes the life of a community safe for Christian democracy.

A number of leading psychologists in this country made a survey some time ago to ascertain to what extent the influence of the Church does figure in the economic life of a community. Interesting facts were brought out. Children of people who go to church are more exemplary in their conduct and make higher grades in school than the children of parents who do not.

Children brought into juvenile courts are, as a rule, from families that take little or no interest in church. The same is true of the inmates of jails and penitentiaries. Divorce courts reveal the same fact. The leading business men in a community are usually leading church men.

The incentive we attain in religious faith by attending and taking part in the work of the church accounts for our acts of religious devotion. The reason is that in these religious beliefs, and in our effort to live, we find the concentrated wisdom, inspiration, and beauty of the centuries. The music, poetry, and the prayers heard in our churches have been gathered from many generations and many lands. They are the creation of great souls, each, for the moment, living at his or her best. The messages heard from the pulpits of the land give us the best answer we have to the riddle of the universe and the meaning and purpose of life.

Faith in our power to transcend limitations, faith in a God who always helps us when we do our best, faith in a Christ who gave to humanity a plan for the best ways to live, faith in an eternal life that awaits us after the experience commonly called *death*—these are the assets that have come to us through nineteen and a half centuries and that make up the simple but heroic creeds by which countless millions live.

S. M. SMITH,
St. Petersburg, Fla.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

SOUTHERN CONVENTION LAYMEN.

There are, perhaps, no better laymen than the laymen of the Southern Convention. To know many of them is to know Christian personalities which inspire one as greatly as does that of any minister among us. There are laymen in this Convention which give some of the very best time, and thought, which they possess freely to the Church. They are men whose hours demand real money in their chosen professions or businesses. They are Christian and feel that they owe some mighty allegiance to their Lord, and thus they gladly serve Him. Some of them serve on Boards of Convention-wide importance, others of them serve on Boards and Committees in their local church. Without them our Church would be doomed. With them in the local church putting their best thought to its program and business, and in Conferences, and Conventions, serving on important committees, and places where leadership is needed and desired our church moves on progressively and steadily.

By laymen is meant both the men and women, and the young people and children of both sexes. There is no such thing as a layman's church. And we can be glad of that. There is no such thing as women only in the Church, and we can be also glad of that. Their blessed influence and presence is indeed a major power in our churches. Nor is there any such thing as an adult church. Sad is the plight of any church which does not feel the power of the young people in it. They should be of the Church, a regular and definite part, never separated in spirit and purpose, even though they may sometimes hold separate meetings. The church has perhaps weakened its place in society by too much, or too frequent separation of young people from their elders. It should never be felt to be incongruous to have in the Church or its meetings young people and older people associated together.

It is true that many meetings in the local church, and in the larger bodies of the church should be designed by and for the young people, and should consequently not be top-heavy with overlordship from their elders, but there is more to be missed by complete separation of youth from their elders than there is to be gained. The home is the unit of Christian society. The ideal home is made up of all ages. Together with the little ones, and with the older ones, and all those ages in between a Christian society, and a Christian church must move. Not in separation but cooperation is the Christian family formed, whether it be in the home, or in a great denomination or church.

When laity, of whatever age or sex, work in a church or conference, a true appreciation of their work should be shown by the ministers. The minister is paid for his services. The laity give theirs. The minister is acquainted with sacrificial service, however, for no one makes any more sacrifices than he does, so therefore, he should be quick to see the unselfishness of the work done by the men, women, and youth of his church or conference. He should encourage their participation in the work of the local church, the Conference, and the Convention; and he should never seem to discourage it, for every minister does deep down in his heart appreciate all the work done by the laity in the Church, which he knows is as much their church as it is his.

On this basis of togetherness, the spirit of the true Christian family, let our Church move steadily on in this day when every age and group needs the church and its glorious Gospel as never before. John G. Truitt.

WORKING TOGETHER.

One of the strong evidences of Christian character and conduct is that of a readiness to be co-workers together with Christ in building the kingdom of God on earth. One of the hopeful signs of our times seems to be an expression of this cooperation in Christian activity. A Christian does not have to agree with all the personal views and beliefs of his fellow-Christians to be co-workers. It is recalled in this connection that the good disciple, John, came to Christ on one occasion and said, "Master, we saw one casting out devils in thy name; and we forbade him, because he followeth not with us. But Jesus said unto him, Forbid him not; for he that is not against you is for you." There are still in the world good and zealous Johns, themselves ardent disciples of the Lord, who are forbidding others, as far as they are able, because these others do not follow along exactly the way the Johns themselves see. It will help all of us, especially ministers in the pulpit and teachers in classes, to bear in mind that our Lord is not asking the world to follow us, nor to hold us up as examples; but He is bidding all the world to look unto Him and be saved. We ministers are not getting far in the pulpit when we point to our fellow ministers, either in our own, or other denominations, and hold them up as examples to be avoided and evaded, or to be followed and obeyed. We will help ourselves and certainly our congregations and associates most when we point, not to the weaknesses and failures of our brethren, who are themselves even in their weakness trying to do right, but when we point to the crucified Christ as the One and only sufficient Saviour and Example. As long as we look for the weaknesses of men in any group, and then proceed to evade and avoid that group because there are individuals in that group with whom we do not agree, we shall find ourselves at variance with our brethren and with many true souls whose supreme object and desire is to do right and exalt their Lord. As one of our now saintly ministers used to say, "A sure sign of weakness and inefficiency on the part of a minister is to hear him quite frequently speaking to the discredit and detriment of his brother ministers. Such a minister is doing more to advertise his own weakness than he is the weakness of his brethren, which mistake." (Continued on page 7.)

Magnifying the Pastor's Ministry

By REV. JOHN G. TRUITT, D. D.

[Note: Outline of address delivered by Rev. John G. Truitt, D. D., before the General Council at Beloit, Wis.]

There are many ways by which the ministry of the pastor may be enlarged, or magnified. And as we look upon our thousands of ministers, and our hundreds of thousands of members, we are all aware of the need of enriching the service which the pastor of a local church can render. Thereupon hangs much of the efficiency, or lack of efficiency of the church. The final test is in what the church can actually do in its environment. And when we look at a particular local church usually the minister is regarded as the key man. Much of the success, or failure of the local church is attributed to the minister. Then the question is: How may we magnify the ministry of the pastor? How may we increase the service of the church's servant?

And as I understand it, I am to direct my thinking along the line of how the laymen, and lay-women of the church, may help to make the work of their pastor more effective. In other words we wish to learn some way by which we can make every member of the church feel responsible for the work of the church—for the coming of the Kingdom of God. Every member of the church should be a servant of the Christ. Every member of the church should feel that there is a responsibility resting upon his or her shoulders which no one else can bear concerning the coming of the Kingdom of God in the world.

The laymen employ their minister, and pay him his salary, why should they not wish to make his work the most effective? I am going to list some of the ways in which I feel that members of the church could help to enlarge the work of their minister. These are not all the ways, and are perhaps not the best ways, but out of my experience with laymen, and their churches, I feel that some of these are very important ways:

First—Let every man, woman, and young person in the church examine his faith. Let them ask themselves the question: Why am I a member of the church? I was talking with a physician in my own church, who has an almost perfect record in church attendance, loyalty, and devotion to the church and all its enterprises, and I asked him what he would say on such a subject as is before us. He said he would tell every member of the church to "Seek ye first the kingdom of love." "The kingdom of God," I corrected him. "No," said he, "I mean the kingdom of love, for God is love. And when a man loves his church, and loves his Lord, and loves his community, the young people, and neighbors and friends, he is going to make a good member of the church, and one who will help to magnify the work of the pastor." He went on to say that men put yatches first on Sundays, because they did not give their first love and devotion to the church. Why call ye me, Lord, Lord, and do not the things I command you? asks the Christ. So I would say let us examine our allegiance to Jesus.

Do we believe he meant it when he said, "Lo, I am with you always, even unto the end of the world?" For the disciples that had a definite meaning. To have

Jesus "with them" was sufficient. To have with them the One who could resist the temptor, who could command the demons, who could walk the waves of the sea, raise the dead, forgive the sinning, and himself walk out of the tomb with the fatal scars of Calvary still in his body, to them that was sufficient. They could go out with that faith and set the world upside down! They had something to say. They could be witnesses, indeed! Let us examine our faith as to whether Jesus is for us a mere perfect historical figure, or a personal Friend. Do we believe that He is living today, that his words are true, "And, lo, I am with you always, even unto the end of the world?"

If the minister believes that, and surely he does, then let him find some way in which to make that live in the mind and heart of his laymen.

Second—The pastor's ministry may be magnified by giving him a paid helper, perhaps more than one, perhaps several, according to the size and ability of the church. I know ministers who make more than twelve hundred pastor's calls in a year, who have from twenty-five to fifty funerals, and who attend in the organization of their church more than six hundred meetings of one kind and another in a year, who write scores of letters, and try to keep up with various other things. How can that minister be a real prophet for his people? How can that minister meditate and study in such way as to deepen his faith and tighten his grasp on things eternal? He must preach twice on Sunday to the same folks, and make a devotional address in mid-week to the same crowd, or to a very small sector of it. He is expected at all the meetings and councils of his church. A former lieutenant governor of my state, a devoted, and faithful layman and deacon in my church said, "One of the most important, practical ways in which many churches could enlarge the pastor's ministry would be to give him an assistant pastor and other workers, so that he would have time to be a great preacher, and a really good pastor."

Third—Church attendance. To some of us it may seem like barking at the moon, or being platitudinous, at least, to say that one of the very finest ways in which laymen, and when I say laymen I mean every member of the church except the minister, could enlarge the usefulness of their pastor would be to attend church. Nothing enlarges the enthusiasm, and zeal of many of our pastors more than a large congregation, that is, large considering the number on the church roll. Nothing does more to take enthusiasm out of the preacher more than to preach to empty pews. One of the finest contributions a layman can make to his church, and to the welfare of his minister's soul is to sit in his congregation regularly. If we could crowd the churches of America we would find ourselves listening to a new set of preachers over night! Ah! if the men, women, and young people, and children should flock to our churches they would multiply the work of their pastors one hundred fold. If (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The printer has had difficulty in trying to read my writing recently, but it will be easier when I can use the typewriter.

The Church lies between two extremes—centralization and generalization. One tendency is to save itself and become self-centered. The other is concerned about everything in general and nothing in particular. The one is local and the other is world-wide. There was a period, in the history of the church, when its chief objective was individual righteousness and personal salvation. John Wesley was an outstanding example of that school of theologians.

The missionary movement naturally turned the attention of the church to the nations—and to the whole world as a field for conquest and adventure. Now the world is a large parish. It is inviting to those seeking adventure. Many races, nations, philosophies and moral standards exist and are deeply rooted in their respective areas. And the present tendency of many leaders is to face the task of reforming every nation and regenerating the business methods, scanning life and social standards of the world. They say the under privileged must have opportunity, the hungry must be fed, the rich and the poor must share alike in the material rewards and all men shall be equal.

Church conferences, conventions, and councils are influenced by this drifting, changing point of emphasis. Promotional plans are worked out in board and committee meetings and these are usually related to money-raising campaigns for institutions or some phase of general enterprise. The local church receives scant consideration in any general meeting of our churches. It sinks or swims by its own effort. The local pastor is the "key man" and he must shoulder the responsibility of building or killing the local church.

The local church should have representation on the Advisory Committee of the Southern Convention. In planning the work of the Promotional Secretary the chief emphasis will be laid upon the most efficient methods of raising more money in the local churches for the various departments of the Convention. If we fail to face the importance of the local church; if we cannot organize new churches more efficient; if we become so absorbed in the world that we neglect our own—

then our future is not promising. Individuals must find a deeper spiritual life—and the local church must be more vital and dynamic, if we wish to grow.

I. W. JOHNSON.

"RUBBING IT IN."

To the Editor of THE CHRISTIAN SUN:

I have been observing with intense interest the efforts in the campaign for new subscriptions to THE CHRISTIAN SUN, which formally ended in March, and was delighted with the success of the campaign, for I am a lover of every page of our denominational paper and am glad to state that in my opinion it is steadily getting better. While reading the different ideas by different persons interested in making a campaign a success in ways to interest our members to subscribe for the paper, I was reminded of the manner in which I was interested in becoming a subscriber around eight or ten years ago; hence, the title above chosen for this letter. Like most people who were not taking THE CHRISTIAN SUN, I did not know the value to my self and my family of having the paper visit us weekly. It happened that Bro. John M. Allred, who was pastor of our church here and was of course an admirer of the paper and doing all in his power to interest his members to subscribe, called my attention on several occasions to the value of the paper and tried to impress upon me the importance of my subscribing. I continued to assure him that I intended to do so at an early date, but still for some time neglected to give him my subscription. Brother Allred finally stopped mentioning the matter to me, but each month when he came to fill his monthly appointment at our church, he continued to bring me his copies which he had received and read. I'll never forget how regularly he would open up the back part of his Model 'T' Ford and draw out the copies he had been saving for me and give them to me with the admonition to please read them. This went on for several months until I was so impressed with his interest and patience with me that I decided to subscribe for the paper, which I did, and even though I was, as usual, very busy with my work (which was my chief reason for not subscribing for it earlier) started taking time to read it more. Finally the pages became so interesting that I would even stop my

work when I received the paper and at times before opening my letters and read it—especially the orphanage letter and Sunday school lesson comments. I feel constrained to write the above in an effort to bring to the attention of every reader, especially the pastors, the importance of trying to emulate Brother Allred's patience and efforts in behalf of our paper, and have made it a practice to hand my weekly copy to a non-subscriber of our church for some time, but the interesting feature of the fruits of Brother Allred's efforts and patience with me is the following:

The colored man at the railroad station whose duties include sweeping up the office and delivering telegrams, etc., and who is a leader in the church and intensely interested in the welfare of his race, has for some time been so impressed with the pages of the paper that as soon as I get it from the post office and lay it down in my office, he gets it and can be found out in the warehouse surrounded by one or more of his race reading the Sunday school lesson and comments, as well as other parts of the paper. He, too, gets no small amount of inspiration and help from its pages and of course passes them on to others in his Sunday school: for all of which I sincerely thank our pastor for his efforts, and I am sure that all who contribute to the writing material of our paper are making an eternal contribution for our Master.

O. H. LAMBERT.

OBSERVES MEMORIAL.

Hines Chapel Church held its Annual Memorial Service Sunday, June 5th. The morning highlights were: A brief talk by the pastor, Rev. C. L. Moody, Jr., delivered in the cemetery; address by Mr. George Hughes, prominent attorney and churchman of Greensboro; and special numbers by the Forbes Sisters' Sextet. All are active in the church work—three being teachers in the Hines Chapel Sunday school.

The day was ideal; the spacious oak grove, with its long table, was invitingly arranged. The fellowship is always enjoyable on such occasions.

In the afternoon the Reidsville Chorus, which is composed of about thirty voices from the First Christian Church, Reidsville, very beautifully rendered a musical program. Rev. W. Millard Stevens of the Union Church, Burlington, N. C., preached a stirring sermon to a capacity house.

VERA L. GERRINGER.

"Beware of the man with an open mouth and a closed pocketbook."

EDITORIAL.

Continued from page 4.)

he will ultimately discover to his own hurt, as well as to the hurt of the people, whom he thought he was serving."

As said in the beginning, one of the hopeful signs of our times is that Christians of various persuasions are becoming more willing to forgive the minor differences of individual beliefs and to unite under the common leadership of Him, who said, "I am the Way, and the Truth, and the Life: No one cometh unto the Father but by me." It is not by us, but by our Christ that one cometh to the Father. We have rendered the best service to our fellowman when we have pointed, not to the weakness and frailties of others from whom we differ, but to the strength and saving power of our Lord.

We cannot all agree about every method, measure and movement of our missionary cause. But in missions we are seeking, not our own, but to carry out the command of our Lord to share His gospel, His love and His life with others and the world. This is indeed a glorious task in which all followers of our Lord may well unite, since the world of our day needs, not our views, whims and fancies, but it needs the saving love and life of our Lord's Christ. Let us be co-workers together with Him in giving His message of salvation to a hungry world. J. O. A.

MAGNIFYING THE PASTOR'S MINISTRY.

(Continued from page 5.)

laymen took the Lord Jesus seriously, and loved him sincerely in any given church they could find a pastor that was worthy. Some layman may rightfully say if the preacher gave us something worthwhile we would come. Yes, I say, come and demand it, and get it, but do not walk out and leave it! In the final analysis it is not the minister, but the Master, you have forsaken.

Fourth—The pastor's work may be made more effective by rendering definite, official service in the church. That minister with a complete official group of good deacons, treasurer, secretary, board members, committee members, church school teachers and workers, and whatever officers his church needs, can work with a song in his soul. It is not required that these officials be perfect, nor more than mere human; but it is required that they be found faithful. The church school cries to high heaven today for teachers! There are few places where the work of the minister

may be more increased than in the classroom of the church school. Men who honor the Christ with their own lives, and love him so much that they delight in training boys and girls to live Christian lives, are a great asset to any church, and a blessing to any pastor.

Fifth—By attending some of the larger meetings beyond the borders of the local church. The association, conference, or council may meet to plan great and good programs; make and order delightful mandates; fix and fashion some very fine and definite goals, but unless the laymen of the local church catch their meaning, and understand their worthwhileness, it will be very hard for the pastor to put them into practice. Many a minister has been made a greater and better minister because he had in his church a number of loyal men and women who attended and took part of the responsibility of the larger church associations, conferences and councils. There is a strength and power in it. The minister feels the support of the local church behind him, and is therefore worth more to his larger fellowship and also to the local church. That minister who can persuade fine, active, business men and women to take time off for attendance upon the councils of his church is doing something to enlarge his own usefulness both at home and abroad.

Sixth—By being interested in, and studying the church periodicals, and papers. Does a layman wish to enlarge the work of his pastor? Let him subscribe to, and read his church papers. How it dampens a minister's ardor to try to promote in his local congregation some program that is demanded of him, when he finds that his people know nothing or little about it. His feeling is that they care less, and sometimes his pessimism is warranted. The more he talks about something his people know little about and care little about, the more he lessens himself in their esteem and confidence. The minister who has a congregation of men and women, and young people, who do not read the church paper, and periodicals, is greatly handicapped to start with. He has to take valuable time to do work which otherwise he would be able to assume already done.

Seventh—That brings me to say that a layman who is anxious to see the work of his pastor made most effective will see to it that his pastor is given such financial encouragement and help as he needs. Some ministers work under the agony of how they can feed and clothe his family, when he should be giving that mental energy to the work of his parish. How

can a layman be proud of his relationship to his Lord, or of the church which he attends or the minister whom he must have for his own, when he knows that his preacher and his family are in want. How can he hear his minister read in the church service: "The Lord is my shepherd, I shall not want," when he knows that the Great Shepherd has laid a responsibility upon himself as a layman which has not discharged, and therefore the minister is *in want*, in spite of what he reads from the Book? One layman said, "I will not be party to a program that impoverishes a pastor and his family in this land of plenty."

Eighth—By Maintaining a church-loyal home. Give any pastor a sufficient home in his church where church-loyalty is woven into the very fibre of that home, and his hands are strengthened indeed! Homes where the Word of God is read, where prayer and praise is regularly accepted part of its program, and where the church is looked upon as an essential part of the home itself, such are the bulwark of a great church, and a great ministry. Look back upon the home in which you were reared. See what a Christian fortress it was. Remember how it blessed your life, and the church of your childhood, and say as a young layman, My children shall have the advantage of being reared in a Christian home, and in that one act you will do much to magnify the ministry of your pastor.

In conclusion, I believe my physician friend was right, when he said the emphasis should be placed on *love*, love for the Lord Jesus, love for his own church, love for his family and fellowmen. That man will help to magnify the ministry of his pastor, and more than that he will help to bring to pass the will, and hope of his Master!

IRREFUTABLE WELL-DOING.

Christ never argued with any man. He always answered his questioners discreetly. The world was "amazed at his understanding and answers." Even as a boy he gave evidence that "the grace of God was upon him." His disciples learned from him this spirit. Peter said: "Sanctify in your hearts Christ as Lord, being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear." It is the Christian's well-doing and not his arguments that "puts to silence the ignorance of foolish men."—*In Christian Advocacy*.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

MODERATOR BABSON SPEAKS A WORD WORTH HEARING.

That distinguished layman and statistician, Roger Babson, whose business it is to furnish facts fundamental to the business of the world and who has in a measure built up an organization that covers the world, succeeded in stirring up the brethren during his two years service as Moderator of the General Council, Congregational-Christian Churches. When near the close of the General Council, time came for the Moderator to give his address and speak his mind to the brethren assembled at Beloit, Wis., last week, he said some things that seem to this writer worth repeating in THE CHRISTIAN SUN. We quote statements from Moderator Babson as reported in the *Beloit Daily News* of Monday, June 20th. CHRISTIAN SUN readers may, or may not, agree with all that the Moderator said, but what he did say is at least worthy of some consideration. We quote:

Warning that "America is faced with either a spiritual revival or a political revolution," Moderator Roger W. Babson told the General Council of Congregational-Christian Churches today that Protestantism "has weathered five major revolts" and now is entering a sixth.

"The new revolt, however, is not to be feared," Mr. Babson said. Churches will suffer temporarily, but the modern revolt is "an attempt to return to primitive Christianity."

"For this reason," the moderator declared, "I am an optimist. The world is not going to smash. Religion, as in the past, will save us again."

Mr. Babson told the General Council there will be a "return to evangelism."

"After colleges have found that education cannot be sold, after Congress learns that prosperity cannot be legislated, after the voters learn that relief comes not through the distribution of funds, there will be a return to religion. It again will be recognized that real progress comes only as men are 'born again.' America is faced with either a spiritual revival or a political revolution," he said.

Revolts which Protestantism already has weathered were listed by Mr. Babson as the first in the 12th Century; the second, under Wycliffe, in the 14th Century; the third, under Luther, in the 16th Century; the fourth, under the leadership of Puritans and Separatists in the 17th Century, and the fifth, which began in the latter part of the 18th Century and extended into the 19th Century.

"The fifth revolt," he said, "was a revolt for more rationalism. In the United States it split Congregationalists into two groups, an orthodox and a liberal. The latter became known as Unitarianism.

"Protestantism is now entering a sixth revolt; but this does not worry me. The preceding five revolts have been beneficial. I believe the one which we are now entering will likewise be helpful. The church of

God is fundamental. It will never die. Man-made creeds and organizations may pass out; but not the church."

And then Mr. Babson is quoted as closing with these words:

"Cut the Brush."

"During the past two years I have called your attention to the weaknesses of our great denomination. It was necessary to cut down the brush, remove the stumps and plow the fields. I am sorry that in that process I may have been unjust to certain individuals who were not responsible for conditions. That period of criticism is over. I think you will hear not from me about it again. From now on I shall be busy in planting the seed and in showing our Congregationalists and Christians how they can rebuild our great denomination and missionary societies to their former prestige and influence."

Mr. Babson concluded with an illustration of the power of responsibility with a story of the family cat, which was forever persecuted by a neighbor's dog except when the cat had kittens, at which time she would chase the dog away.

The audience laughed when the speaker mentioned the kittens, and Mr. Babson took this occasion to remind his audience that "the great need of Congregationalism today is more children."

He was given an ovation and the audience stood up, as he concluded with the statement "the cat had responsibility."

* "I fully believe that if Jesus were *
* here today He would give major efforts *
* to securing work for people. The most *
* direct request in the Lord's Prayer is: *
* 'Give us this day our daily bread.' This *
* is especially true as, fundamentally, the *
* unemployment problem is a spiritual *
* problem and must depend ultimately *
* upon the church people for its solution. *
* . . . If we would talk more about Jesus *
* and less about Roosevelt the unemploy- *
* ment problem would quickly solve it- *
* self." *
* * * * *

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 25, 1938.

Sunday Schools.

Palmyra, Edinburg, Va.	\$ 4.21
First, Reidsville, N. C.	7.87
New Elam, New Hill, N. C.	6.37
Berea (Nans.), Driver, Va.	4.00
Pleasant Hill, Liberty, N. C.	6.06
Happy Home, Ruffin, N. C.	4.53
Turner's Chapel, Sanford, N. C. .	3.57
New Lebanon, Summerfield, N. C.	6.25
Biscoe, N. C.	1.15
Durham, N. C.	6.60
First, Greensboro, N. C.	14.90
Spring Hill, Waverly, Va.	4.22
Total	\$ 69.73

Individuals and Churches.

Pope's Chapel, Franklinton, N.	
C.	\$ 5.85
New Lebanon, Summerfield, N.	
C.	32.50
Total	\$ 38.35

Specials.

Burlington, S. S., Burlington,	
N. C.	\$ 23.09
Total for week	\$ 131.17
Previously acknowledged ...	14,917.59
Total since Sept. 1, 1937 ...	\$ 15,048.76

Some churches have not yet sent in their Annual (or Easter) offering, but we trust will do so very shortly now.

Gratefully and sincerely,
J. O. ATKINSON,
Mission Secretary.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

We are to have a C. M. A. Sunday! At our last sessions of conference we heartily passed resolutions to that effect. Now resolutions of this character are of little moment unless they are made effective, operative. And so we want to go on with our purpose of observing in all of our churches *Christian Missionary Association Sunday*.

The purpose of this C. M. A. Sunday is twofold. First, we wish to use the occasion for the instruction of our constituency with regard to our conference missionary opportunities and work. And, too, we want to follow this instruction with an appeal for memberships in the C. M. A.

July 10th has been selected as the day. It was our hope that we could observe this day in each of our churches on that Sunday. But this plan has not proved practicable for this year. And so we are calling on the ministers who serve the churches of our conference to observe C. M. A. Sunday in the church or churches at which they have appointments that day, and then in their other churches on the Sunday nearest the 10th on which they have an appointment.

To guide our churches the following table of minimum memberships for each church has been composed. It is our feeling that the askings are equitable and within the reach of each church, and if followed will make every church, through the church itself, some organization of the church or members of the church a part of the C. M. A. And it will also mean a larger fund at the disposal of the C. M. A. for its work of Conference Missions.

Apple's Chapel	5
Asheville	1
Belew Creek	1
Berea	2
Bethel	2
Bethlehem	5
Burlington	10
Carolina	1
Concord	2
Danville	10
Durham	7
Elk Spur	1
Elon College	7

Greensboro	7
Greensboro, Palm Street	5
Happy Home	3
Haw River	2
Hebron	2
Hine's Chapel	3
Hopedale	1
Howard's Chapel	1
Ingram	2
Ivy Hill	1
Kallam Grove	1
Lebanon	2
Liberty	2
Long's Chapel	2
Lynchburg	2
Monticello	1
Mt. Bethel	2
Mt. Zion	2
New Hope	1
New Lebanon	3
Pleasant Grove	3
Pleasant Ridge	1
Reidsville	7
Rocky Ford	1
Salem Chapel	2
Salisbury	1
Shallow Ford	2
Tryon	2
Union (N.C.)	5
Union (Va.)	5
Winston-Salem	1

It will be observed that these apportionments of memberships are minimum apportionments. Many of these churches should secure two to five times as many memberships as are suggested. The Burlington Church has secured thirty memberships for this year, nine of whom have already paid their dues. Attention is called to this, for your secretary wishes you to know in this respect at least he practices what he preaches and is not asking other ministers and churches to do what he and his church are not willing to do.

Observe C. M. A. Sunday. Let every church go over the top. The dues are five dollars (\$5.00). It is a good cause. It is the Lord's work. It is a kingdom enterprise. It is a needed activity. May God prosper us.

(Send new membership lists and dues to the Financial Secretary, Rev. James H. Lightbourne, 401 Church Street, Burlington, N. C.)

**MISSION STUDY BY WOMEN OF
BEREA AND OCEAN VIEW
CHURCHES.**

The ladies of the Ocean View and Berea Church, Norfolk, Va., have been working together in the study of missions. Last fall they met at Berea for a day's study of foreign missions, using as their text "Mecca and Beyond."

On June 21st the women of the Berea Church went to Ocean View for mission study. They used as their study book *Highland Heritage* by Rev. E. E. White, which was taught by Mrs. Joe A. French. Following the study of this the pastor, Rev. Joe

A. French, review Dr. Lobingier's "Educating for World Peace."

The women of the Ocean View Church prepared and served luncheon and drinks. Everyone had a very pleasant time.

Mrs. B. G. Harrel led the worship service and the subject was "Praying for Missions."

Recently the Ocean View Missionary Society had charge of the regular church service. This service was led by Mrs. Joe Harris, president of the society. The subject was "The Glory of the Countryside" or "Rural Life in America." This society has met thus far all the standard requirements for an honor society.

**A SCHOOL OF THEOLOGY STANDS
NEAR WHERE JESUS SAID: "I
WILL BUILD MY CHURCH."**

By DOROTHY P. CUSHING.

The Near East is surging with new movements. People are awakening to new issues in social, religious, national, and political relationships. And they are in danger of interpreting life in a secularistic, materialistic and atheistic way, forgetting its spiritual basis.

What is being done by the Christian Church to bring to the foreigner the truth that life has a deep religious basis and that man cannot live by bread alone, but needs the word of God for nourishment and sustenance? One outstanding contribution is the Near East School of Theology, which is located at Beirut in the area of Lebanon, a particularly fine location for the study of religion in a variety of aspects.

The task before this school is not only to teach this spiritual emphasis on life, but to regenerate the old historic churches of the East and to try and awaken in them a new sense of a great spiritual heritage. This institution feels itself particularly a training school for men and women who are looking forward to Christian service in the Near East whether at pastoral work, religious education, social service, or other activities. The school is international, inter-confessional, and co-educational in character.

In 1932 by the union of the School of Religion in Athens and the School for Religious Workers in Beirut, the Near East School of Theology came into being. It is conducted under the joint auspices of the American Board and the Presbyterian Board. Historically, it represents about a century of service in the training of religious leaders in the Near East.

The Near East School of Theology has a good many extra curricula ac-

tivities. It shares in conducting a Summer School in Choueir, Lebanon. It conducts a correspondence course from time to time to meet the needs of teachers and other religious workers. It conducts a short term for pastors with special lectures, an Islamic Workshop, which has issued a monthly report of the Turkish Press and has published a number of tracts on religious and social questions. These tracts have been published now in nine different languages, with a total circulation of about one-quarter of a million copies. It has a Syria-Palestine Translation Service by which reports of the Syria-Palestine press are sent out to over 100 addresses in different parts of the world.

Nearly all of the Eastern historic churches are represented within the territory of Lebanon where east and west seem to meet and where Moslem and Christian aim to live together in cooperation as citizens of the same state. There are also found here the Sunni and Shi'a forms of Islam, the Druzes, Jews, and other minor sects. Lebanon is a republic under the French Mandate with full religious liberty.

From the shores of the Atlantic Ocean in Morocco as far as the borders of China and India, Lebanon is the only state where Christians are in the majority and thus provides every possibility for becoming a center of Christian activity and enlightenment for the Moslem countries all around.

Students of the Near East School of Theology supervise field work. Graduates have gone out to work in twelve different countries. Many of them have reported back pioneer pieces of work. Among the nationalities attending school are Armenians, Assyrians, Bulgarians, Greeks, and Roumanians.

"The Near East School of Theology," writes Professor Lootfi Levonian, "cannot boast of statistical reports of large numbers, but surely its quiet influence has been affecting the lives of thousands of people in the churches, schools, and other institutions in these lands. With the new movements in the Near East, it has certainly every prospect for a wider and deeper influence than ever before in giving new stimulus to the churches and a Christian interpretation of life to the people in general."

"Theory without practice is an empty shell. The theory of Christ's plan is as wonderful as its Maker, but what is it worth if I fail to practice it? The moral standard of the Bible is wonderful, but how many live up to it?"

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, 514 South Main Street, Norfolk, Va.

SOCIAL ACTION LITERATURE.

Arrangements have been made with the Council for Social Action for samples and lists of available literature to be sent to all the ministers of the Southern Convention. It is the hope of your Committee on Social Relations that all of our churches may use some of this literature in their social action programs during this biennium.

The economic plebiscite will be taken in the fall. The ministers have already received a copy of *The Economic Plebiscite Primer* and suggested literature and posters. These materials are to be used in preparation for the plebiscite. You will receive more literature from time to time on this important question. Each of the proposed questions has been carefully prepared and we urge all ministers and churches to become familiar with them so the vote will be well taken. We should know where we stand and what we are about before we check our ballot.

Your committee stands ready at any time to help on any question or problem that may arise in the field of social relations. Write or call us at any time.

CARL R. KEY, *Chairman*,
Social Relations Committee.

NORTH CAROLINA AND VIRGINIA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The North Carolina and Virginia Sunday School and Christian Endeavor Convention met with the New Lebanon Church, Thursday, June 9th. Rev. J. L. Neese is the pastor. The good folk of that church are to be congratulated upon their splendid entertainment.

The attendance and interest surpassed any recent conventions held by this group. More than two hundred delegates and pastors were present. This is indicative of an increasing interest within the church. However, when we note that, perhaps, one-third of our churches were *not* represented by delegates nor pastors, we are facing one problem that is surely retarding the growth of the Church. When a pastor does not consider it worthwhile to attend this (and other conventions) he cannot hope to have delegates from his church present. When he fails to be a real leader, he can hardly expect the membership to follow other than in

his footsteps. When a minister awakes to this fact and assumes responsibilities, his church moves forward.

The convention was a success. The program was well planned, the leaders were well chosen, the Seminars were instructive; those who failed to avail themselves of the opportunity of attending or sending a delegation were indeed the losers.

VERA L. GERRINGER.

YOUTH LOOKS AT MILITARISM.

Problem—

Militarism, in the true sense of the word, means open conflict between nations. A country of great material

THE CALL TO YOUTH.

You whose hearts possess a dream,
You whose vision still is true,
You will follow still the gleam,
You will build the world anew.

Futile is the reign of hate,
Fated is the rule of gold;
On our deeds great issues wait,
Let your hearts with love be bold.

Vain are all the tools of war,
Vain the boasting of success;
Those are dreams you battled for:
Faith and truth and righteousness.

Let who will despise your youth,
Let them trail your words in dust;
You shall conquer with the truth;
In your visions be your trust.

You whose hearts possess a dream,
God is God; His word is true;
Follow still the luring gleam
Till the world's built anew.

—Thomas C. Clark.

strength is undoubtedly one that is made up of non-Christian Youth.

A country having extensive war-munitions can be compared with a small child with a new toy. It revels in its equipment and watches out for its first chance to use it.

What Can We Do?—

How truly Swift has said, "War! that mad game the world so loves to play." But it's a silly game. Why should we, the youth of America, play this game when we take our places in industry or in the various professions? Our only chance lies in the Church and in God.

Let us, the Youth, build toward a goal of peace through God, so that His hope for a kingdom on earth may be realized.

JULIAN GRANGER.

MESSAGES FROM GREAT HYMNS.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 10, 1938.

Daily Readings—

Monday—"Faith of Our Fathers"—Rev. 7: 9-17.

Tuesday—Reverence, Humility: "Holy, Holy, Holy"—Isa. 6: 1-8.

Wednesday—A Message to the Nations—Matt. 28: 19, 20.

Thursday—Faith: "In Heavenly Love Abiding"—Ps. 91: 1-10.

Friday—Devotion: "O Sacred Head Now Wounded"—Matt. 27: 29.

Saturday—Eventide: "Abide With Me"—Luke 24: 29-33.

Any great hymn of the Church, when given careful study, will yield a message. Henry Ward Beecher said: "The singing of sweet hymns and tunes will go further to cast the devil out of men's minds than any other exorcism which I know of."

"How Firm a Foundation," sung repeatedly, will give strength to the tired and storm-driven soul. "My Country 'Tis of Thee" will deepen one's Christian patriotism. "Blest Be the Tie That Binds" will banish bickering and strife from a congregation.

For Discussion and Thought—

A period should be given for discussion of the merits of certain hymns, and for testimony relative to favorite hymns of various members present at the meeting. Questions such as the following may be discussed:

1. Would you say there was spiritual power in music?
2. What makes a hymn great? Is it the music, the poetry, the message?
3. What one hymn would you select to present the gospel message to a group of non-Christian people?
4. Do you know some songs that have the ability to tear down morals by the sensuous tom-tomming of primitive jazz rhythm?

5. What per cent of the hymns in your church hymnal are ever sung by the congregation? Why is the per cent so low?

Suggested Hymns—

"Day Is Dying in the West."
"A Charge to Keep I Have."
"Abide With Me."

S. E. M.

"If wishes were automobiles, beggars might ride to church with you sometimes."

Sunday School

REV. H. S. HARDCASTLE, D. D.

JOSHUA: A CHOICE OF LOYALTIES.

LESSON I—JULY 3, 1938.

GOLDEN TEXT: *As for me and my house, we will serve the Lord.*—Joshua 24:15.

LESSON TEXT: Numbers 27:15-23; Joshua 1:1-9; 24:1-31.

Some Scriptures mean more than others for they have been confirmed by experience. The brief lesson from the first chapter from Joshua is a case in point for the writer of these notes. About twenty years ago he was on his way to New Haven to enter Yale Divinity School. It was now a venture. He had little money. He knew no one at Yale. As he rode out of New York City, he was suddenly overcome with a great homesickness and fear. If it had been possible to do so, he probably would have stopped the train and gotten off. In discouragement, and almost in despair he reached into his hand-bag and got out his well-worn Bible, and turned to the first chapter of Joshua. As he read it, and as he interpreted the words in terms of personal experience, there came into his heart a new peace, a new sense of security, new courage, new faith, new hope, new consecration. He was made to remember how God had not left him nor forsaken him during his college days, how he had never needed anything that God had not supplied, how God had been with him. And although it was one thing to go to college in a small town and quite another thing to go to a large university in a teeming city, he felt that as God had been with him in the one place, He would not fail him or forsake him in the other. He came to a well defined feeling that if only he would be strong and of good courage if he would try to "observe all that was according to the law," if he would observe to do according to all that was written therein, as best he could, that his way would be prosperous, not so much in material things, but in the qualities of mind and heart which are after all the measure of a man, and that he would have good success. And so it was. And many times since, when the going has been rough, and the times tough, he has turned to this message, and thanked God and taken courage again. He gives this personal testimony by way of encouragement to others. The Bible becomes real as we try it, live up to it, obey it.

Choosing a Successor.

Moses was coming to the end of his long and useful ministry. Like every other great leader he cared more about the work than his personal fortunes. He, therefore, besought the Lord about his successor, and in response to his entreaty, the Lord told him to take Joshua, the son of Nun, "a man in whom is the spirit" and lay his hand upon him. Thus, the mantle of Moses fell on Moses, at least the way was prepared for that to happen. Happy indeed is that minister who by prayer and personal interest, is laying hold upon young men and women who will be led into service for Christ and his Church. What a privilege Joshua had in being associated with Moses! How much he must have learned from this great man of God, who undoubtedly shared generously with the young man the treasures of his mind and heart. The Church and Sunday school must always be on the alert to enlist and train capable and consecrated young people for the work of Christ.

Commissioning a Leader.

"Moses my servant is dead; now, therefore, arise, go over Jordan." When a great leader falls it is no time for pining or resignation; it is a time for action. There are tasks to be done. There are "lands to be possessed." There are conquests to be undertaken. We honor our fallen leaders best by working rather than by weeping. Every fallen leader is a new challenge to carry on. We who receive the torch from others must pass it on to others.

Upon Joshua's hands and heart there rested the responsibility for possessing the land. It was theirs, but only theirs as they possessed it. It is ever thus. Before us, for instance is the realm of knowledge. It is a goodly land and God has designed that we have it. But we can have only so much as we possess. So likewise with character, and with spiritual resources. Generally speaking there is no limit to either. But we have to possess them. We can have only as much "as the sole of our feet shall tread upon." Life thus becomes an adventure.

Coincident with the divine commission or challenge, there was the divine promise: "I will be with thee. I will not fail thee, I will not forsake thee, thou shalt make thy way prosperous, thou shalt have good success. . . ." When God enlists a man he empowers a man. When God proposes a task He promises strength and wisdom for the task. We are to do our part; He will do His part. We might fail Him; He will never fail

us. If we put ourselves in harmony with His plans and purposes, the resources of the universe are on our side. Therefore, we should "be strong and of good courage," we ought to "be strong and very courageous," we ought not "to be afraid nor dismayed" for the Lord our God is with us whithersoever we go. Why should we not take God at His word? Our feelings may fluctuate, but our faith ought not to fail. The promise to Joshua is absolutely personal for us. But we can be strong and of good courage only as our inner lives are nourished by the great things by which men live, by the word of the law, but especially by the Word of Life. Fellowship with the Highest is the secret of the courageous and conquering life.

Calling to Loyalties.

"Choose you this day whom ye will serve." Life is largely a matter of loyalties. The difference between men is largely a matter of loyalties. Every man is loyal to someone or something. And these loyalties both express and mould life. Furthermore every man must choose who he will serve, for in the final analysis one cannot choose two masters and serve two masters. Jesus himself is authority for that statement. Thus Joshua, in his parting address called upon the Israelites to express their loyalties. He reminded them of Jehovah's goodness to them, and of his unfailing provision for them. Thereupon the people glibly replied that they would not forsake Jehovah to serve other gods. But Joshua frankly and bluntly tells them that they are too glib and quick about it. Serving Jehovah makes exacting demands upon men. Only undivided allegiance will satisfy him.

The challenge comes to us today. Just where are our highest loyalties when looked at under the scrutiny of Jesus Christ? Are we consciously "following the Glean," giving our highest loyalties to the Highest, making all other loyalties secondary to our primary loyalty to Him. We would like to serve two masters. We think that it demands so much of us to serve Christ. But after all his yoke is easy and his burden is light. There is a liberty in loyalty to him which passeth all understanding.

"If we are looking for faults, we can find them, for humanity is weak. We cannot trust the man who says he has no faults. The man among men is the man who will confess his faults and try to do better. The faultfinder seldom begins at home. There is some good in the worst of us."



MONDAY.

A VIEW SUFFICIENT.

"But now we see not yet all things put under him. But we see Jesus."
—Heb. 2: 8, 9.

It is always profitable to look clear-eyed at anything, but it is better to see beyond the thing that ought to be. Christ's mission in the world was not to redeem man, but it was to lift him up and make him what he ought to be. His message was one of the hereafter in which the world is to be perfected. We must accept this and be a part of His mission, or we shall fail miserably and be lost. We are "co-partners with Him."

Prayer—Help us, O Christ, to live out in our lives Thy great purpose for a perfect world. *Amen.*

TUESDAY.

JESUS INCARNATE.

"We are ambassadors of Christ."
—II Cor. 5: 17-21.

The only way God could be understood by man was to be incarnated in Christ, that is, take a physical body and live in it.

The only way Christ can be seen and understood in the world today, is in a similar way. He must be incarnated in us. That incarnation expresses itself in the purpose of heart, in preaching His Word, by living what He was, by playing the clean game, by being kind and considerate, by being square and diligent in business, by being patient and poised and unselfish, by living so that others will say, "I wish I could be like him."

Prayer—Help us, O Lord, to live this day in a way that represents Christ and inspires others to want to be like Him. *Amen.*

WEDNESDAY.

THE "WHITE LINE."

"Ye . . . are now light in the world; walk as children of the light."
—Eph. 5: 8.

In this meditation I am passing along an illustration of Rev. G. R. Phillips as given in the "Upper Room." "The fog was terrible and we had to creep along five miles an hour—but arrived home safe and sound, thanks to the white line!" This is the statement of a person driving in a fog on the highway.

A man's faith ought to be a white line both for himself and others. Else what did Jesus mean when He said: "Let your light so shine?" Will you live safely by the white line of your faith? Will others drive safely by the white line of your example?

Prayer—O God, be Thou our Guide, day and night. By Thy light no evil will be-set us in the darkness. And make Thou our example a good light for others. *Amen.*

THURSDAY.

COUNTERFEIT CHRISTIANITY.

"Sirs, we would see Jesus."—Jno. 12: 21.

Humanity is still longing to see Jesus. But where must they look to see Him? We are told of a hardened sinner who was converted. The preacher asked him to tell him what sermon it was that convicted him. He replied that no sermon he ever heard convicted him. He referred to a lady whom he had known many years whose life was so good that in her he had seen the possibility of his own salvation.

That sermon, or that life is counterfeit, in which Jesus does not appear. "The tree is known by its fruits." Christ is seen in the Christian. We represent Christianity.

Prayer—Our Father, help us to go forth in our day's duties as having seen Thee and known Thee. *Amen.*

FRIDAY.

SPIRITUAL OCULIST.

"And immediately their eyes received sight."—Matt. 20: 34.

Jesus passed by and the blind received their sight. They were re-

leased from darkness. Jesus is the spiritual oculist of men's souls. Christ still does for the soul what the people said he did when he began his ministry: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up." Never a one sincerely seeking Jesus is permitted to go away without help.

Prayer—O Thou, who art the life and sight of men, illumine our lives, and help us to walk all the way as children of the light. *Amen.*

SATURDAY.

MATERIAL VS. SPIRITUAL.

"I shall be satisfied, when I awake, with Thy likeness."—Ps. 17: 15.

Material life is satisfied by material things. But spiritual life, such as desire, aspirations, hopes, feelings, impulses, etc., are satisfied only in the high and the holy. Man hungers for fellowship with something higher than himself. He becomes aware of that fellowship only in the presence of God.

Prayer—"O God, Thou hast created us for Thyself, and we cannot find peace until we rest in Thee."—Augustine. *Amen.*

SUNDAY.

THE CONSTANT WAR.

"I find then a law, that when I would do good, evil is present with me."—Rom. 7: 21.

There is a constant war between the forces of the animal kingdom and those of the heavenly kingdom. The animal kingdom has a downward pull and changes men into a menagerie of base impulses. Roe Fulkerson of Kiwanis International calls it "devoluting." The heavenly kingdom exercises an upward pull and, when men respond to that they are transformed into sons of the Most High.

Prayer—Heavenly Father, we would be lifted up continually until we shall awaken in Thy likeness a perfect man. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HIGHWAYS AND HEDGES.

By REV. JOHN G. TRUITT, D. D.

"And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled."—Luke 14:23.

Here Jesus paints a portrait of himself. He is the servant sent forth to say, "Come, for all things are now ready." He is the servant that says, "Lord, it is done as Thou hast said, and still there is room." He is the servant that is sent out into the highways and hedges with the instruction that he is to compel them to come in, "that my house may be filled." Even now he is on that journey into the highways and hedges of the world through all who out of their love and understanding of him have caught that sense of mission and are carrying his message by love, and word, and deed, into the hearts of others.

See the background: Jesus is in the home of a chief Pharisee, on the Sabbath day for dinner. The members of the household, and the other invited guests keep their eyes on Jesus. Luke says, "they watched him." He saw a man in the group afflicted with a dread disease, and he healed him, which brought forth his words about pulling an ox out of the ditch on the Sabbath day. One thing led to another until he was telling a story about how one invited to a dinner should not take the highest seat lest he be embarrassed by being given a lower and more proper place, and ended that story with the beautiful words, "He that humbleth himself shall be exalted." Then speaking directly to his host he told him that true magnanimity would cause a man to invite such people to his dinners as from whom he knew he could expect no return invitations. And then finally he compared the kingdom of God to a great supper. It would have been wonderful to have enjoyed that fellowship that day. To have listeners along to some of the most pertinent truths of the Kingdom of God. Not until this day can one estimate how much of the world's best and most effective teaching has been done at the dinner table. It is the center of the family circle. Exchange and interchange of ideas, hopes, and plans have brought results for good across the years. The dinner table is the center of organized fellowship, either for business of pleasure, and

much of the world's work has been done at the dinner table.

It was at the dinner table, as everywhere else, Jesus was the center of attraction. And here he is unveiling some of the deepest truths of the kingdom of God to his host and friends.

The kingdom of God is like a great supper. It is prepared by an able, thoughtful, loving, generous host. It is sufficient, and it is good. It is given in joy and rich expectancy of how much joy it will give others. All the work that goes into its preparation seems like play, all the expense is like nothing compared to the pleasure which the faces of his friend will give. Invitations are issued. When all things are ready another check-up is made on the invited to see that not one has been neglected, or has overlooked the invitation.

Are you saying to yourself, I have not found religion to be like a feast, rather it is more of a burden, a coercion, a drudgery, a compulsion? Are you saying, Religion has not given me the good things of a spread supper? There has been pain, and sorrow, and want, and need; rather than happiness, and joy, and bliss sublime. Are you sure you know and love the Christ? Have you caught the true spirit of Jesus? Are you loving and serving him as your profession would imply? Then what mean pain, or even persecution, or peril, or sword? The friendship and fellowship of the eternal God is sufficient for all these things. There is a joy in true religion which is more lasting than all lesser joys put together. It is a feast. It is a fellowship with the eternal God, and the best that be about us. To know it is to have abundant life.

Jesus plays a subtle warning into his story. Everyone wanted to be honored with the invitation. All wanted their names on the register. Each wanted to feel that he belonged, but with the reserved understanding that he could do as he pleased about attending the supper. It was prepared for him. He was invited. That was all right and proper, and just as it should be, but it was to suit his own convenience as to whether he honored the invitation or not. By their excuses they showed that they were willing to pretend that they owed an obligation to attend; they showed that they wanted the invitation but were not willing, unless perfectly convenient with them, to pay the price

of presenting themselves in person to honor it.

Let us pause to appreciate the people in our day who hear the challenge of the Christ, who receive with gratitude the invitation, and who seek with all their hearts to accept it in loving obedience and service to him. They do not make their religion a mere convenience, but a controlling force in their lives. They exalt the program of God in their own living, and make whatever little personal sacrifices they find necessary to change their religion from the status of a convenience to a controlling force.

The threefold issuance of the invitation is in itself a thing of beauty. The invitation did not bring enough to fill the house from the first circle, and, therefore, a larger circle was included with a second invitation. This larger circle was still within the walls of the city. But it was not yet sufficient to fill the master's house. And then a much larger order was given the servant: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." How beautiful that is! The gates of the city swing wide open, and the highways and hedges of the earth head in, by this great invitation, to the Father's house! God is the Lord in this parable; Jesus, his Son, is the servant; and the invitation which Jesus, the servant, gives is to all.

In a few more months from the time of the speaking by Jesus of this parable the "It is done as thou hast commanded," and the "All things are now ready" would both be actual facts. From Calvary, so to speak, a loving invitation is issued, and the compulsion of love is set a-going in the world. And you and I are a part of the on-going process. "Compel them to come in" is the command. It is a compulsion of love. "The love of Christ constraineth us," says one who was bent on destroying the little band of followers of Jesus; and so compelling was that love that it made him one of the greatest apostles of all time.

You and I are to allow Jesus to carry on through our lives, our efforts, and our witnessing for him. May we seriously meditate on the manner in which the great heart of Jesus still haunts the highways and hedges of the earth, and may you and I join that innumerable company of "those who care," and help him issue that invitation until the Father's House is filled.

"Those who say nothing of their poverty fare better than those who beg."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

In looking over our income book for the year 1938 up to July 1st, we find the following facts.

Eastern Virginia Conference has 42 Sunday schools—32 are on giving list, 10 not giving.

North Carolina and Virginia Conference has 44 Sunday schools—36 on the giving list, 8 not giving.

Western North Carolina Conference has 40 Sunday schools—28 on the giving list, 12 not giving.

Eastern North Carolina Conference has 42 Sunday schools—32 on the giving list, 10 not giving.

Valley Virginia Central Conference has 20 Sunday schools—15 on giving list, 5 not giving.

188 Sunday schools in the five conferences, and 143 giving to help support the orphanage. 45 have not given a penny this year up to this date.

Up to this date last year we had received from the offerings the amount of \$7,899.87. Up to the same date this year we have received from offerings the amount of \$7,585.96—what if the 45 Sunday schools had been on the list?

What if these 45 Sunday schools had been making offerings this year, how much it would have helped us—quite a lot.

Twenty-two years ago when the church called me to take charge of this work, I accepted the work because I had faith in our churches. I believed they would stand by us and lend us a helping hand. It was my dream that one day every Sunday school would be on our list of monthly offerings—all these years we have tried to make that dream come true, but not yet. To the 143 schools that send us offerings we thank you and appreciate your offerings. We know it has been a joy to you to contribute that these little children might have a chance in life.

To the 45 Sunday schools not on our list, we want to say we regret very much that you are missing a real joy by not helping in this work. Won't you join our list. We would be so glad to have you.

We had calculated all the year to pass the eighth rung in our financial ladder by July 1st. I wish we could have accomplished what we set out to do.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JUNE 30, 1938.	
Amount brought forward	\$7,375.09
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Mt. Hermon, 2nd Qt.	\$ 4.00
Turner's Chapel, 2nd Qt. .	3.74
Wentworth	11.01
Plymouth	4.98
Damascus	2.75
New Elam, 2nd Qt.	7.05
	\$ 33.53
N. C. & Va. Conference:	
Kallam Grove	\$.85
New Lebanon	6.25
Long's Chapel, 2nd Qt. .	3.25
	\$ 10.35
Western N. C. Conference:	
Zion	\$.93
Eastern Va. Conference:	
Holy Neck	\$ 5.23
Holland	6.96
Barrett's	5.27
First, Portsmouth	5.79
	\$ 23.25

Valley Va. Central Conference:	
Newport	\$ 2.31
Special Offerings.	
Mr. May, support of children	\$ 5.00
O. H. Lambert, support of Honeycutt children ...	12.50
Mr. May, support of children	5.00
M. B. Smith, Jr., Gdn., support of Whitten children	100.00
Mr. Stout, support of child	18.00
	\$ 140.50
Total for week	\$ 210.87
Grand total	\$7,585.96

"Nobody will know what you mean by saying, 'God is love,' unless you act it."

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BY
REV. F. N. PELOUBET, D.D.
Author of Select Notes on the International Lessons, etc.

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury: 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 1 John 3. 17. a Matt. 24. 1. b Luke 19. 44. c Luke 21. 7. d Deut. 28. 14.
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18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Marriages

CHANDLER - WILKINS.

On June 14, 1938, at eleven o'clock in the morning, at the home of her parents, Mr. and Mrs. T. W. Chandler, Virgilina, Va., Miss Frances Chandler was given in marriage by her father to Cecil Bernard Wilkins of Virgilina.

Preceding the wedding ceremony, Mrs. Emerson King sang: "Ah, Sweet Mystery of Life" and "I Love You Truly," accompanied at the piano by Mrs. Henry Forlines. The ceremony was performed by the writer, the pastor of the bride, who used the Episcopal ring ceremony.

The bride was attractively gowned in cornflower blue lace dress made on princess lines, with which she wore a leghorn hat trimmed with matching shades of blue. Her corsage was composed of gardenias and lillies-of-the-valley.

Miss Jennie Frances Walters, of Burlington, N. C., acted as the maid of honor. Little Mary Katherine Burton, cousin of the bride, was ring-bearer. The bridegroom had as his best man Mr. Thomas Poole, of Virgilina. Mr. and Mrs. T. W. Chandler entertained the wedding party and out-of-town guests at a luncheon immediately following the wedding.

After the ceremony was performed, Mr. and Mrs. Wilkins left by motor on an extended trip through New York and Canada.

Mrs. Wilkins was educated at Elon College and Columbia University. She has been for four years a successful teacher in the Virgilina and Oxford, N. C., schools. Mr. Wilkins was educated in the schools of Bluefield, West Va., and Richmond, Va. He is a popular merchant of Virgilina and has considerable farming interests.

Their many friends wish for them long life, happiness, and usefulness.

C. E. NEWMAN.

In Memoriam

COOK.

It is among one's privilege's to meet and know lives that uplift and stimulate us to the best along our way. Such a life came to its earthly end and entered its heavenly inheritance in the passing of Mrs. Mary Frances Cook, in Greenville, S. C., on March 19, 1938.

She was the youngest child of Pleasant William and Mary Jane Farmer, of Halifax County, Va., and her ancestors were members of the Christian Church from its early beginning.

Her father's home was the minister's home and it can be truly said of Mrs. Cook that she was born with the love of the Christian Church in her heart.

Being born into this deeply religious home, her strong faith was the result of pious parentage.

At the early age of seven she gave her heart to God and joined the Pleasant Grove Christian Church (later taking her membership to Greensboro, N. C. for a while) of which she was a devoted and loyal member until death. The great desire of her life was to be of service in the kingdom of her Master.

While Rev. W. S. Long, D. D., was president of Graham Normal School, she went there, and after finishing there, went to Salem Female Academy, Salem, N. C., graduating from there in June, 1889, with high honors. After her graduation, she taught several years in public and private schools, endearing herself wherever she went. With wide culture, she had a wonderful gift for inspiring others with her enthusiasm and ideals, and many boys and girls whom she taught trace to her influence their love for literature and an ambition for higher and nobler things.

With a keen sense of humor and ready wit, she was a brilliant talker and her energy and leadership secured the success of many enterprises.

She was married to Mr. Duncan McRae Cook, of Franklinton, N. C., half-brother to our beloved Dr. W. W. Staley. She leaves one daughter, Mrs. Ralph Cureton, and a son, William Samuel Cook; also two brothers, J. H. and P. W. Farmer.

Mr. Cook died in 1910, leaving her with her family of small children to rear alone. She met this sorrow with courage and an unflinching faith in her Saviour. No one could have lived more completely for her children than she did, making a home of love and hospitality. Friends and loved ones always received a warm welcome and many ministers enjoyed her home, for she loved to carry on the traditions of her family that her home "was a preacher's home."

Mrs. Cook was retiring in disposition and never cared for publicity nor praise for

what she did; but she wished for the best plans to be put forth to carry on the work of the Church. It was a suggestion and plan to her pastor, Dr. J. O. Atkinson, that resulted in the women of the North Carolina and Virginia Conference being organized into a Woman's Missionary organization, which started the separate work for women. She had organized the first Missionary Society at Pleasant Grove many years before this. Later on, while living in Greensboro, N. C., she was president of the Woman's Missionary Conference of the North Carolina and Virginia Christian Conference. Under her capable leadership the work was greatly enlarged and very successful.

Mrs. Cook took an active interest in many clubs and organizations, but as her health declined she was forced to take a less active part in many, but continued to hold membership in the United Daughters of the Confederacy, for she was a true and loyal Southern woman.

Funeral services were held in Pleasant Grove Christian Church, Sunday afternoon, March 20, 1938, by Rev. W. E. Wisseman, pastor of the Christian Church, Greensboro, N. C. Amid a great abundance of beautiful flowers loving hearts and hands laid her body to rest by the side of her husband in the church cemetery where many of her family have been buried.

Reviewing such a life reveals traits that go far to explain its wide and gracious influence. We, who knew and loved her think of her faith and unflinching optimism, of her loyalty to her friends, and her generous thoughts of all whose lives touched hers, of her energy that seemed exhaustless, of her unselfishness that knew no stint, of her service always ready for the King whom she now sees in His beauty, of a life that adorned the doctrine of God, her Saviour in all things.

"The good her life has wrought will
perish never

And tho' she is laid away,

To her last rest,

Her work remains forever

Nor crumbles with the clay."

ELIZABETH PIERCE SIPE.

FREEMAN.

Israel Odell Freeman was born at Belew Creek, N. C., September 18, 1885, lived his life and died in the same community, May 5, 1938.

He accepted Jesus Christ as his Saviour about twenty years ago, but did not unite with the church until a few weeks ago, when he was received into Belew Creek Christian Church. He never regained strength sufficient for the ordinance of immersion baptism, which was the mode of his choice. He bore his suffering with patience until the end. His testimony was one of unshaken faith, and a well grounded hope in the Saviour he had been serving the latter years of his life.

He leaves to mourn an aged, invalid mother, four sisters, two brothers, and a great host of friends.

Funeral services were held at Belew Creek Christian Church by his pastor, this writer, and his frail body was laid to rest in the cemetery nearby to await the great day of the resurrection.

G. H. VEAZEY.

The Holy Spirit, through inspired men, tells us what to do; we do it, and the results follow.—J. T. H.

ART IN THE CHURCH THE SCRIPTURE

By AUBREY C. TODD.

The reading of the Scriptures in the church can well be made a work of art. Our Bible is one of the greatest works of literature of all ages, otherwise it could not have survived the treatment it has received from those who called themselves its friends, and as good literature it can be made interesting to present-day audiences.

The harm done the Bible by monotonous, sanctimonious readings is unestimable. If the Bible is to be regarded as a sacred book, then it is just as valid to consider as sacrilegious any pious affectation or unfamiliarity exhibited when the book is being read. No one should give a reading from any piece of literature without first reading it over enough times to be able to put expression in the reading and to pronounce correctly all the words.

Recent advancement in textual criticism has been a tremendous help in the understanding of the Bible. Modern translations have brought the Bible to us in the language that we use daily. To many, a once dull and archaic book has become living and interesting literature.

Most young people's groups in our Congregational-Christian churches are using modern translations entirely. Young people are leading in this movement because they are too far removed from the age represented by the King James' Version to be very sympathetic toward it. The translation used most widely, and which is the most dependable, is the American translation, commonly known as "Goodspeed's Bible." Moffatt's translation is quite accurate so far as translation is concerned, but it contains expressions which are more adapted to the British mind.

There are still quite a few adults who have not become accustomed to hearing any translation other than the King James'. There are those who use modern translations in studying, but prefer to use the King James' translation for public reading. This is easy to understand, since there are many people who have spent most of their lives knowing but this one translation, and to whom even the translation seems almost sacred. To such people I would say, use the King James' Version by all means, rather than feel conscience-smitten by reading some other. But do not sacrifice clarity of meaning for the sake of your conscience. Most people of today can understand the use of "thee" and "thou" and "eth" and "est" on the end of verbs, but very few can understand a verse like this: 'I prevented the dawning of the morning, and cried"—(Psa. 119: 147). When the King James' Version is being read and such words appear that have lost their original meaning and might convey a wrong interpretation, the reader should substitute a more accurate translation.

At my grandmother's funeral, and perhaps at your grandmother's, too, the minister read a passage of Scripture that began thus: "Who can find a virtuous woman? for her price is far above rubies." To my youthful mind this meant that there was a scarcity of chaste women in the world. It would have been a great favor to me, and perhaps to others, if the minister had realized that "virtuous" has a different meaning today than it did in King James' day, and had substituted a better word.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, JULY 7, 1938.

NUMBER 27.

Mrs B F Frank 12-1-38

MODERATOR OF GENERAL COUNCIL.



DR. OSCAR E. MAURER.

Dr. Oscar E. Maurer, of New Haven, Conn., was elected moderator of the General Council of Congregational-Christian Churches, for the next biennium, during the recent session of the council meeting at Beloit College, Beloit, Wis.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will have three sessions in its one day gathering to be held Thursday, July 29, 1938, at Pleasant Ridge, Ramseur, Route 1. The program will appear in the next issue of THE CHRISTIAN SUN.

Friends of Chaplain and Mrs. H. E. Rountree will be interested to know that the Rountrees expect to be in Portsmouth, Va., during the period August 11th, to the latter part of November. Chaplain Rountree says that during his stay in this area it will be his desire to give of his services as far as possible to the church. He will likely be free on Sunday evenings, he continues, and will be available at that time.

Nuptials found its place at Elon! Miss Mary E. Snead, of Norfolk, secretary of the Eastern Virginia Pilgrim Fellowship, and Charles E. Heath, Jr., of Hampton, vice-president of the Fellowship, took their marriage vows as administered by the Rev. John G. Truitt, of Suffolk, on Saturday, the last day of the conference. A small group of friends stood by during the ceremony, which took place in the Elon chapel.

Rev. C. Carl Dollar, one of the promising young ministers of the Southeast, formally from Shawmut, Ala., but at present located at Freonia, Texas, where he is pastor of the First Congregational-Christian Church, was married on June 28, 1938, to Miss Florence Partridge of Mountville, Ga. Rev. John Dollar, father of the groom, officiated at this wedding, which was held in the home of the groom's father, at Shawmut, Ala. After a few days' visit in Georgia and Alabama, these young people will make their home in Freonia, Texas.

Rev. O. A. Elmore, pastor, reports a very happy and what seems to be a very successful evangelistic meeting in his church at Albemarle, N. C., June 12-24, inclusive. The attendance was encouraging throughout and the membership was quite interested and faithful in attendance. During and at the close of the meeting five were received by transfer of letters, and thirty on confession of faith. Brother Elmore, who has re-

cently located as pastor at Albemarle, preached throughout the meeting and was highly gratified at the attendance and the fine spirit of cooperation and good fellowship manifested.

ANNUAL MEETINGS.

Mrs. J. H. Lightbourne, President of the North Carolina Woman's Missionary Conference advises that the Annual Meeting this year will be at Parks Cross Roads Church, near Ramseur, N. C., beginning at 10 A. M., Tuesday, October 4th.

Mrs. Elizabeth Harris, President of the Eastern Virginia Woman's Missionary Conference, advises that the Annual Meeting will be at Waverly, Va., Friday, October 7th, beginning at 10:30 A. M.

These Conferences attract large attendance and splendid programs are being prepared. The Executive Board of the North Carolina Conference was in all day session Thursday, June 30th, preparing for the Annual Meeting and for other events transpiring between now and that date.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

AMELIA CHRISTIAN CHURCH,
CLAYTON, N. C.

The following is the program for the Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference of Congregational and Christian Churches:

TUESDAY, JULY 12, 1938—10 A. M.

THEME: "*The Sunday School and Its Relationship to the Enterprises of the Church.*"

Morning Session.

- 10:00 Worship Service—Rev. E. M. Carter.
- 10:15 Welcome—W. T. Johnson.
Response—Miss Sisie Hight.
- 10:30 Report of Executive Committee.
Report of Treasurer.
Roll Call of Churches and Christian Endeavor Societies.
Recognition of Ministers and Visitors.
- 11:00 Appointment of Committees.
- 11:05 "The Ideal Worship Service in the Sunday School"—Miss Sue Dunn.
- 11:20 "Trim Up Your Sunday School"—E. W. Nevelle.
- 11:30 "Literature in the Sunday School"—Mrs. J. Everette Neese.
- 11:45 "What the Young People Can Do in the Sunday School"—Marvin McCauley.
- 11:55 Address: "The Church-Related Sunday School"—Dr. Stanley C. Harrell.
- 12:15 Adjournment for Lunch.

Afternoon Session.

- 1:45 Worship Service—Rev. J. Lee Johnson.

- 2:00 "Trained Leadership in the Sunday School"—Rev. F. E. Hyde.
- 2:15 "Our Church Paper and the Sunday School"—John T. Kernodle.
- 2:30 "Our Church and the Sunday School"—Dr. L. E. Smith.
- 3:00 "Missions and the Sunday School"—Prof. F. S. Weilder.
- 3:15 "The Orphanage and the Sunday School"—Vitus Holt.
Offering for the Orphanage.
- 3:30 Discussion: "Problems of the One Room Sunday School"—Rev. S. E. Madren.
- 4:00 "Our College and the Sunday School"—George Colclough.
- 4:15 Report of Committees.

Evening Session.

- 8:00 Hymn.
- 8:05 Address: "Religious Educational Opportunities in the Eastern North Carolina Conference"—Dr. L. E. Smith.
- 8:30 Pageant: "If I Be His Disciple"—Presented by Circle No. 2, of the Henderson Church. Mrs. J. Everette Neese, Director.

The Amelia Christian Church can be reached by observing the following:

From the areas of Durham, Henderson, Chapel Hill, and Youngsville, go to Raleigh; take Route No. 70 to Clayton; turn right at Drug Store and Stop Light in Clayton; follow, if I remember correctly, Route No. 14 by the Pythian Home to Amelia. The church is located about three miles from Clayton on the above mentioned Highway.

From the areas of Southern Pines and Sanford; the best road is to follow Highway No. 1 to Raleigh, and then by the above mentioned route to Amelia.

J. EVERETTE NEESE,
President.

ROSEMONT.

A unique service was held at the Rosemont Church on the last Sunday night in June. The couples who had been married by the pastor since he began his work as pastor of the Rosemont Church, almost thirteen years ago, were invited to the service, which was especially in their honor. There fine couples came in large numbers, and all seemed to enjoy the occasion very much.

The subject of the message by the pastor that night was "Can Two Walk Together?"

The preacher declared that he believed that two could walk together, and the married life would be a success, *IF* the two are agreed on *living unselfish lives*, *IF* they are agreed on being *frank and sincere*, *IF* they are agreed on the fact that each must *give and take*, *IF* they are agreed on the same Invisible Leader, the Lord,

and *IF* they would take seriously the teaching of the Bible; that (1) Marriage is a Divine Institution, (2) That the Marriage Relationship is supreme among human relationships, (3) That Marriage makes husband and wife one, and (4) That Marriage is for life.

* * *

One new member, Mrs. Doris G. Johnston, was received into the Rosemont Church on Sunday morning, June 26, 1938.

The Junior Missionary Society has been doing fine work under the leadership of Mrs. J. F. Morgan. They have already made their apportionment financially for the year.

The Christian Endeavor Society is making a splendid record under the direction of its newly-elected president, Albert Morrison, Jr.

The president of the Young People's Missionary Society, Miss Mildred Morrison, has been away since her graduation from High School, assisting her brother, Rev. Aubrey Tomlinson, in Daily Vacation Bible School in North Carolina. But the last meeting of the society was ably conducted in her absence by Miss Myra Odell. During this meeting Mrs. J. F. Morgan brought a beautiful message on the subject of "Kindness."

Mrs. B. F. Gibson, Rosemont's outstanding member, and one of the most beautiful Christians this writer has ever known, is still able to attend the services of her church, despite the fact of her advanced age. Rosemont is most grateful for the blessings brought to her through the years by the beautiful life of Mrs. Gibson, familiarly known to her friends as "Grandma."

The Sunday school, under the guiding hand of the superintendent, H. R. Morrison, has had a splendid year, and we hope to carry a good report to the meeting of the Sunday School Convention, which is to be held at Waverly, on Tuesday, July 19th.

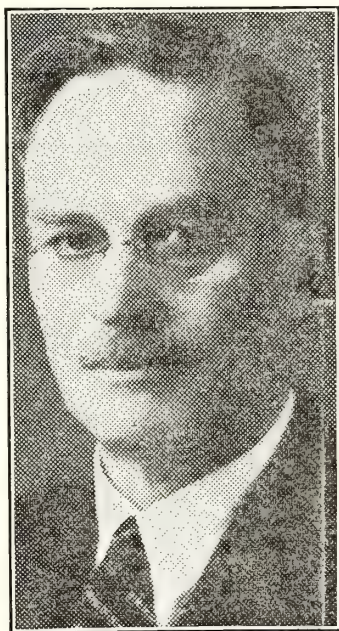
Our faithful and most efficient treasurer of Rosemont, Mr. H. L. Bondurant, who has been ill for many months with arthritis, is able to be up and about the house most of the time, but is not yet able to go back to work. Mr. Bondurant has been our treasurer for more than twenty years, and no church official is more universally loved and appreciated. Rosemont is most grateful for the fine services of her treasurer, and hopes he may soon be completely well again. Throughout his illness Mr. Bondurant, with the help of his good wife and family, has continued to attend to the duties of the office of treasurer.

REPORTER.

DR. BURTON RETIRES.

At the close of the General Council of Congregational and Christian Churches in Beloit, Wis., June 15 to 22, Dr. Charles Emerson Burton laid down the responsibilities of General Secretary which he had borne since 1921. He retired because of the rule that secretaries of the Council may not be reelected after they have passed their 68th birthday. Dr. Burton was 69 on March 19th.

During the seventeen years of his service to the Council, Dr. Burton had a guiding hand in shaping the programs of eight meetings of the Council: at Springfield, in 1923; Washington, in 1925; Omaha, in 1927; Detroit, in 1929; Seattle, in 1931; Oberlin, in 1934; South Hadley, in 1936; and Beloit, in 1938.



DR. CHARLES E. BURTON.

Under Dr. Burton's leadership the union of the Congregational and Christian churches into one denomination was consummated. When he began his work there were four foreign boards and six homeland societies. These have been brought together under the American Board for Foreign Missions and the Board of Home Missions. His major achievement was the development of an orderly unity in the missionary work of the churches without in any way diminishing the independence of the local congregations.

Charles Emerson Burton was born in Iowa, in 1869, on a farm. His youngest brother, Marion LeRoy Burton, was president of Smith College, the University of Minnesota and the University of Michigan. At the Republican convention of 1924 he made the speech nominating Calvin Coolidge for the presidency.

After learning the electro-plating

trade Charles E. Burton worked his way for seven years while attending Carleton Academy and College in Minnesota. He graduated from Chicago Theological Seminary, in 1898.

Dr. Burton has held four pastorates: Puritan Church, Chicago, 1898; Lyndale Church, Minneapolis, 1899-1909; Associated to Dr. Washington Gladden in the First Church of Columbus, Ohio, 1909-11; Euclid Avenue Church, of Cleveland, Ohio, 1911-14. In the spring of that year he was elected secretary of the Congregational Home Missionary Society and moved to New York to begin his twenty-four years of secretarial service to the Congregational and Christian Churches.

Charles Emerson Burton is as rugged in his mind as he is in his six feet and two inches of physical stature. He is a careful thinker who always maintains a judicial attitude. Although much given to silence he can speak with persuasion and power. Behind his outward austerity there lurks a rich sense of humor.

BURLINGTON DAILY VACATION BIBLE SCHOOL.

The Daily Vacation Bible School of the Burlington Church for this year began on Monday, June 13th, and closed Friday, June 24th. The instruction material of the sessions was based on the theme "Our Church." Two hymns were learned—"The Church's One Foundation" and "Alleluia, Thy Grace Impart." The Primary group studied "Learning About Our Church," the Juniors "America for Christ, and the Intermediates "Our Living Church." In the course of these studies the history of the Church was outlined from Apostolic times to our own day and a fairly thorough study was made of the origins and present activities of our Congregational-Christian Church. The Intermediates made a book, "The Living Church," about our own Burlington Church and presented it to the library of the church. The Intermediates visited the Roman Catholic and Lutheran Churches and the pastors of those two churches explained to the group the meaning of their church's equipment and furnishing. Later their pastor explained the furnishing of our own church. On the closing night each of the groups presented a playlet based upon the study it had been making, one group giving a two act description of the beginning of the Christian Church.

Booklets, toys, and Sunday school materials were gathered and made to send to the mountain churches and

(Continued on page 15.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

AS IT SEEMED TO ME.

As it seemed to me the Elon Summer School of Leadership Training was helpful. For one thing both youth and mature men and women were met together in conference and council, and for instruction. I do not have the exact number, but I believe there were 190 registered for the entire week. I should say 40 of them were ministers and other leaders, and about 150 of them were young people. It seemed to me that the right sort of spirit prevailed throughout the week, and that good work was done. The enthusiasm of youth runs high after a few days together, but the quiet, sympathetic, Christ-like spirit of the dean, the Rev. W. E. Wisseman, and the presence of other leaders helped to keep the enthusiasm where it should be. And besides the young people themselves had the ability to put on the brakes whenever they wanted to, and could be trusted to be good sports, and do the right thing at all times.

Can you imagine anything unhealthy and unhelpful about ten lessons by Dr. Hardcastle to 54 young people on the Bible? Or the Rev. Mr. Woodard, a missionary on furlough from Japan? Or ten lessons by Miss Tora Rudd, of Burlington, on Primary work? Or the Rev. Carl R. Key teaching a course on "Church Work With Young People?" Or Rev. Arnold Slater giving a series of studies on Youth Problems? Or the Rev. F. E. Hyde, pastor of the Sanford Christian Church, giving a series of lectures on Religious Living? I had a class of 57 young people to whom I talked for an hour daily about Worship. Dr. James H. Lightbourne had a class in "Youth Building a New World." And Miss Dorothy Truitt, of Greensboro, had a class in the national organizational work of our young people. As it seemed to me it was a good thing to have these young people reading and studying about vital Christian living, and serving. And as a pastor I felt it my privilege and duty to contribute whatever I could to the good spirit, and worthwhileness of those days together.

A series of five chapel addresses by Dr. Robert W. Gammon to the entire school were most helpful indeed. They stirred me, and I believed they stirred everyone present. It seems to me that they are bound to make a lasting impression on many of the young people who were present, for this man of God with mature years, rich experience, and deep understanding of youth brought vital, gripping messages that were on exactly the right track as it seemed to me.

Miss Pattie Lee Coghill, was there to help out with everything and made herself felt throughout the entire

school, and was charged with directing the recreation and fun, which, it seems to me, she did nobly. The pastors were there, too, and as it seemed to me they got their money's worth in the fine sessions they had together daily in the mornings and afternoons attending classes under Dr. Gammon and Dr. Clinton, and sessions of discussions of their problems led by various others of our men.

Lest I make this article too long let me close by saying it seemed to me to be a great week of good food and good work in constructive study and consideration, and that an humble spirit of consecration to the Christ prevailed throughout the entire week. Doesn't it mean something that about one million, including all denominations, of young people throughout the United States are meeting with their elders in just such weeks of study together? I think it does.

John G. Truitt.

REVIVALS.

Two decades ago practically every local church sometime during the year had what it called a "Revival Meeting." An evangelist or pastor was invited to conduct a revival. The first few days the preaching minister hammered away at the church members trying to arouse them from their so-called slumber and to enlist them in the business of witnessing and winning individuals to Christ. With the coming of the program of Christian Education, opposition to revivals developed on the grounds that all such so-called revival efforts were emotional and results therefrom must of necessity be temporary, that it simply meant "getting religion" every year. The same group would make its way to the altar, become vociferous in its professions, and when the meeting was over would absent themselves from church and return to their former ways. During the past decade fewer "Revivals" have been held with the results fewer additions to the local church, larger inactive rolls, and seriously infrequent new church organizations. It is somewhat convincing to consider the growth of the church under the so-called "revival system" as compared with its growth under the so-called "educational system." We have revivals in every other phase of life. Rains bring revivals to arid fields and parched vegetation. Proper medical treatment brings revivals to sickened and enfeebled bodies. Cooperation in business and circulation of money bring revivals in business. Turning from indifference and negligence, repenting of sins, and pledging one's life, one's all, to Christ, bring the quickening and intensifying of the individual spiritual life. Why not have a revival of religion? The local churches of our Convention need to make a careful accounting of their spiritual values and reconsecrate themselves to the task of making themselves more Christ-like and a greater force for righteousness in their individual communities. We need not only to consider ourselves, but we need to weigh carefully our responsibility to those living in our communities who are not Christian and who are not enlisted in the work of the church.

For our churches in the South we are now entering the period when our rural churches should weigh carefully their responsibilities and their opportunities as local units of a great church, and may our churches bestir themselves to carry out the command to bring men to Christ and into the fellowship of the church.

L. E. Smith.

WHAT ABOUT COLLEGE?

Colleges are popular today. There are more colleges than the world has ever known. New ones are being founded constantly. More students are enrolled in colleges than ever before. It seems to be the rule rather than the exception for high school graduates to go to college. State Schools are multiplying rapidly. Taxation for the support of education is gradually increased. State, counties, districts, and municipalities make levies for the support of schools and educational institutions. Private and church-related schools are not increasing so rapidly; however, their enrollment is increasing and the opportunities and responsibilities of the church-related college are being multiplied year by year. As has always been the case, the church-related school fills a most important place in our system of higher education. The expense of maintaining the church college is likewise increasing, and if the church school is to continue to receive voluntary support sufficient to meet its demands, it must of necessity fulfil its mission and impress its constituency with its importance.

The present day trends in business, politics, and religion emphasize the necessity of moral and spiritual training as well as mental and physical development. In the fields of literature, science, and physical education, the state is efficient and would like to feel that it is superior. In addition to these aspects of training, the church school is efficient in morals and religion. A man may have a keen intellect that is well trained and correctly informed. He may have a physique that is perfect and with evident endurance, but of what value be these accomplishments if he is lacking in morals and religion? The church-related college proposes to survey adequately the moral and religious life of the individual student and to instruct and develop intelligently these aspects of his personality.

The summer months preceding the month of September which is the month for enrollment in schools and colleges, the individual student and his parents, I say his parents, need to consider well the campus on which he expects to receive his training, instruction, and inspiration for life. These recent days demonstrate that the safety of the individual, the surety of government, the stability of our economic structure, and the future of our civilization depend upon the hands and the hearts that guide us. God is still our inspiration and our help, our refuge and our strength, and blessed is the nation whose god is the Lord.

L. E. Smith.

REDISCOVERING THE TEN COMMANDMENTS.

This writer recently went to a church to preach a special sermon on an occasion of a Homecoming. The pastor is alert and up-to-date. That morning, among other worthwhile things on the program, was the reading of the Ten Commandments. It was the first time we had heard the Ten Commandments read to a congregation in a long time.

Would it not be well for the churches all over the country to take up the reading of the Ten Commandments to our people? We have almost repealed the Moral Law set forth in the Decalogue. We have set aside this law upon which the Lord built his moral

society. In years gone by we taught the Ten Commandments to our children in the home and in the Sunday school. We had catechisms and the children from early years were drilled in the teachings of our religion set forth in these catechisms. We have made much improvement in our program and method of teaching. We have better trained teachers and better lesson material. But we are not arresting the drift away from moral standards and the breaking of the laws of God in our society.

It has become fashionable to repudiate and laugh at the Ten Commandments from the first to the last. The Sabbath all over the country has become a commercial day and a day of sports. Few people now look upon it as holy day of rest and worship to Almighty God. We have commercialized sports, open shops, and selling of strong drink all over the land, with the church people promoting these things. We have become so accustomed to the violation of the breaking of the marriage ties and public divorce that it is a joke the world over. Lying and stealing are common things. Murders are frequent. The average age of criminals convicted here in Virginia in the last few years had dropped ten years.

We need to rediscover the Ten Commandments and major awhile in reading these Laws in the churches, teaching them in the Church School and the home, and preaching them in the pulpits of the country from coast to coast.—Editorial in "Richmond Christian Advocate."

IN - AS - MUCH.

This unusual word in our language, is the combination of a preposition, adverb and an adjective, and is used as an adverb in most constructions. But as used in the 40th verse of the 25th chapter of Matthew its interpretation reveals the deepest philosophy ever taught by that great "teacher come from God." In the use of this word, Jesus of Nazareth puts Himself in the place of every hungry, naked, afflicted and destitute man, woman and child in the world. And every act of kindness and helpfulness shown to any one of these is accounted as done unto Himself.

It would be acclaimed as a great act of condescension for a prince to take a position beside a beggar, and say to his people, "any act of kindness shown this poor man, I will reckon it as having been offered to me." But here is the Prince Eternal actually putting Himself in the place of the poor, the distressed, the afflicted and the destitute of earth and while they receive the material benefits He reckons the act as a tribute of love to Himself. Can you comprehend this philosophy of substitution? By way of illustration, let us say that, "to give a dollar and make a baby laugh," means that, to make a baby laugh you are making the heart of Jesus glad. And to feed and clothe a cold and hungry child you are feeding the heart of Jesus with the sweetness of your love.

This philosophy of Jesus is a practical interpretation of the Golden Rule. If we could always put ourselves in the other man's place we would have no trouble to determine what we should do. What a wonderful change it would make in human conduct, and our attitude toward our fellowmen if conditions were reversed. What would we want the other man to do?—I. A. Barnes, in "The Methodist Protestant-Recorder."

CONTRIBUTIONS

SUFFOLK LETTER.

The rural churches of the Southern Convention usually conduct a revival meeting in the summer. As this season draws near Christian people should remember these meetings in their daily prayers.

This writer remembers when a revival meeting in a country church was a manifestation of great power. Fifty years ago, it was the custom in the Eastern Virginia churches to have a week of "all day meetings with free dinner." Many churches had shelters on the church yard for serving dinner. People were willing to give time and abundant food in the interest of the revival which was a community affair. Crowds attended the services, and many new members were added to the church.

Rev. H. H. Butler was the outstanding revivalist of this Conference, at that time, and for a number of succeeding years. His education was limited, but nature endowed him with many talents which he developed by hard work and spiritual consecration. He was at his best in a revival meeting. It was interesting to study his manner, his methods and his power. It is quite reasonable to guess that he never read a book on psychology. He knew more about that subject, from a practical standpoint, than the average college professor. His radiant face, appealing voice, warm heart and sincere consecration were outstanding elements in his great power.

Cool headed Seminary teachers and "liberal" University graduates are often inclined to discredit these old-fashioned revivals, and many ministers ridicule them. "That type of meeting has passed," they say, and they store it away in the woodshed as a relic of emotionalism. But when the Dr. W. B. Wellons and Rev. H. H. Butler type of ministers speak with conviction and authority in our pulpits and the church members are willing to devote their time and means to the work of saving souls, the great revivals will come again.

Fire must take the place of formality and spiritual fervor must supplant air-conditioned ice-berg attitudes in the pews of our churches.

Christianity is on parade today. It should be on the march. The tendency is to make worship ritualistic, and many leaders prefer the cold storage type of sermon. But the people, whose hearts are chilled, are hungering and thirsting for some

food steaming hot-fresh from the kitchen stove. The pulpit and people in the pews must be on the march tomorrow, yea, they must become a militant, an evangelistic army, pouring themselves out in prayer and supplication, supported by personal consecration and untiring work, to make the church triumphant for a living Christ. May that day come speedily to our churches.

I. W. JOHNSON.

ELON COLLEGE ALUMNI.

At the recent session of the National Council of Congregational-Christian Churches held at Beloit, Wis., a call was issued for a dinner meeting of the Elon College Alumni in attendance at the Council. When we gathered around the table in the Hilton Hotel, it was observed that there were twenty-nine of us sitting down together, all of whom were vitally connected with the college. The group consisted of graduates, students who had not graduated, wives of those who had graduated, one former professor of the college and pastor of the college church, and three members of the Board of Trustees. There were at least four others in attendance at the Council who would have been present for other duties. We had a most enthusiastic meeting, every one took part, and practically every one spoke enthusiastically about the college and its future.

The fact that there were more than thirty Elon people in attendance at the General Council meeting held one thousand miles from the college was indicative of the contribution that the college has made and is making to the church. The college has literally built itself into the life of the church through the years. It is now in a position to render a larger and more significant service than ever in its history. The church needs the college, and the college needs the church and needs it badly. We need your help and support. These are recruiting days. We need money, of course, but above all we need our Christian Church young people on our campus. The year just closed gave us a total enrollment including the Extension School at Burlington of 570, but of this 570 less than 100 were members of our own church. This is not the college's fault, but the church's responsibility and the responsibility of the homes of

our church. We cannot have a loyal constituency unless we are loyal to the institution of the church. When we become a part of an institution, that institution becomes a part of us. Our present and future are somehow mingled together.

Indications are that we will have a larger enrollment in September, 1938, than we had in September, 1937, but the church will not be satisfied unless it has a larger share in this on-going institution of ours. We have an excellent institution; we have good equipment; we have a superior faculty; we have an inspiring atmosphere on our campus. We can do for our own young people as well as any school. This is an appeal to every church, to every pastor, to every home, to join hearts and hands in a consecrated effort to enroll our own young people in our own college in behalf of our church and of our world. If you will forward names, the college will do its best. The college covets your interest, your support, your prayers, and it pledges itself for satisfactory results.

L. E. SMITH.

TAKING THE JOY OUT OF DRINKING.

It is not unusual for the whisky drinker on gulping down a "snifter" of the "pizen" to make a frightful grimace, and hastily grab and swallow a "chaser" of water or some more palatable drink. This type of boozier (and his kind is legion), will admit, "I don't like the taste of it. I drink it for the effect."

Now comes a scientist of Vienna, as reported by *National Voice*, who has perfected a formula "which robs whisky, wines, beer, brandy or any other alcoholic liquors of their intoxicating capacity without altering the aroma or taste of the liquor."

This scientist, Dr. Leon Lilenfeld, of Vienna, says the *Voice*, has just been granted in Washington, D. C., a patent on his new booze, produced by adding to the liquor a small amount of a tasteless, harmless compound of cellulose.

One can't get drunk and there is no "hangover," or seedy or depressed feeling after one has imbibed freely of such a treated whisky, the inventor asserts.

And a metropolitan newspaper with the drinker in mind who drinks for the effect, raises a question the answer to which no doubt will prove the failure of this kickless booze, even as alcoholics turned thumbs down on non-intoxicating beer in the days of prohibition, despite the fact it had the smell, taste, color, everything but the "kick," of the real stuff.—*Exchange*.

The World's Greatest Need

By WINFRED RHOADES.

What is the world's greatest present need?

International and national conditions are awful beyond words. Is peace, then, the greatest need? Or is perhaps justice a greater need, both between nations and within them? There can be no lasting peace and no prosperous happy life without justice.

But if there is to be justice something else has to come first. Is perhaps wisdom a greater need than justice; wisdom to devise some kind of political and social organization in which every man will have a fair chance and no person will be in anguish because he knows not where or how he can find food for himself and those dependent upon him? But that again calls for something else. It calls for world-wide good will, and we long for such good will as the watcher watcheth for the morning. Is, then, the work of Christian missions the world's greatest need? This moment of time, when the interest in missions is weakening, is a moment when Christian work needs to be carried in all parts of the world with an eagerness and consecration such as has not been known since the first apostles.

There is a need even greater than that. It is the need for the consistent and faithful practice of the teachings of Jesus by those who call themselves Christians. Not talk about Jesus as a miraculous Saviour. Not exaltation of Jesus as the Son of God in some theological sense. But the habit of really acting out in daily life the things for the sake of which Jesus gave his life. The habit of interpreting love in a commanding way, and actually making it the law of life.

But even that is not the final and greatest need. There is still one need which is greater. The world's greatest need and the greatest need of each one of us, is God. Not belief in God merely. Not just more talk about God. Not even more worship of God and prayer to God. And not even more knowledge of God, greatly as that is needed. But the possession of God inwardly, the habit of living daily in conscious companionship with God in life and mind and spirit.

It is well sometimes to ask questions and then to push them in, both when dealing with other people and when dealing with oneself.

"Are you a Christian?"—"I go to church every Sunday." "Yes, but what does that amount to? Are you

trying to live in the world as a son of God even as Jesus did?"

"Are you a religious person?"—"I believe in God and say my prayers."

"Yes, but have you chosen religion in a really profound and ultimate way? You can believe in God without knowing God. Do you *know* God?"

It has been disastrously true that the churches have been so much concerned with the lesser that they have neglected the greater, to re-echo what Robert Norwood said in *Increasing Christhood*; so much concerned with organizations and sacraments and creeds and precepts and forms of words that they have missed the inner mystery of the religion of Christ.

That inner mystery is the experience of God. It is possible to love with God in a conscious way so that you feel his enfolding presence, are built up and sustained by his strength and endeavor continually to make yourself the agent and instrument of his Spirit.

A modern Catholic writer, R. H. J. Steuart, S. J., in one of his books of profound spiritual insight (*The Spiritual Vision*) speaks of "the Incarnation ever repeated, or rather, never ended." That is another way of stating the inner mystery of religion. God is always entering into souls that are willing to receive Him and that keep themselves open to his incoming.

That does not mean that the man Christ lived in Paul, or will take up his abode in you. It means that you are to be able to say, and are to make it the business of your life to be able to say: "The very same Spirit that lived in Jesus and made him what he was lives in me and teaches me how to live as a true son of God, a true Christ in the world, in proportion as I listen to that Spirit and obey that Spirit." And here again an important distinction is pointed out by the Catholic writer referred to above. The difference between the average Christian and the so-called saint is that the saint, the more intense Christian, is preoccupied, not with the negative fear of losing God, but with the positive longing for union with Him."

That is worth thinking about, that last. The most common religion is concerned with the fear of losing God. But the longing for union with God—that is the religion which gives power to the soul.

What is it, essentially, to be alive? To be really alive? Is it to have your heart continue to be and the blood to course in your veins? The diseased

and suffering victims of a life of vice may have that. Is it to be able to eat and work and enjoy? The idiot may do those things after a fashion. Is it to think and talk and plan, and then carry out your plans?

The criminal awaiting prison has done all those things. To be filled with the divine Spirit—that is what it is to be alive; that is the essence of life. Unless the soul comes to that it is forever restless; or else it is a dead soul, no longer caring.

It helps if one studies the great souls of the past, in order to get light from them. Why, then, did Dante the *Divine Comedy*? His statement is that he wrote it in order to give a certain woman, Beatrice, such glory as was never given to a woman before. But that is only the avowed reason for writing the poem, the reason that Dante was willing to disclose to the world. The *Divine Comedy* is Dante's personal confession—the great confession of a great soul. It is the story of a soul's restlessness until it found rest in God.

Hell and purgatory were not future events. They were experiences that Dante had already experienced.

Dante, like thoughtful and idealistic people, had had a dreadful vision of what he might be. He had seen himself undergoing the transformation from man into serpent and from serpent back again into man, a repeated horror of metastasis. He had recognized himself as engaged in betraying the lofty ideals that were his soul's first choice. He had found in himself the tendency to exchange God, the possession of God, for the world's offers of lust and ambition and the pride of life. He had known himself as doing those things which he ought not to have done, and leaving undone those things which he ought to have done. He had found himself shutting his ears to the voice of the divine Spirit. And he had seen how, unless he brought himself into union with God in mind and spirit and life, he could become like Satan a frozen soul, frozen away from all good, frozen away from God forever.

He had felt himself driven on fiercely and relentlessly by the torturing winds of remorse. He had known something of the purgatorial experiences of having to travel bent nearly double under the huge burden which the proud have to carry until humility has taken the place of pride. He had felt himself going through the fire by which a man must have burnt out of him the evil that would otherwise destroy him.

Dante had himself suffered the tortures of Hell, and had known what it

(Continued on page 11.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A WORTHWHILE TRAINING SCHOOL.

Under the name of "The Elon Summer School of Leadership Training" 192 ministers, laymen, and young people gathered at Elon College and were in session June 27th-July 2nd, inclusive. It was a program worthwhile and a week's school worth having and attending. One of the very hopeful signs of our day is that when a real program of fundamental teaching and facts of Scripture, of the church, and of life is put on, and made known, people gather and give the same sober and serious consideration. Another very hopeful sign of our times is that people are considering the church, either favorably, or unfavorably. Those in the church, and of the church, recognize that there are great and weighty problems worth discussing. And those who do not attend church and desecrate the Sabbath and engage in all sorts of worldly pursuits are ready at any time to discuss the church; the church—and the gospel is the lack of it). Paul faced something like this in his day and so wrote to the Philippians and said, "Some indeed preach Christ even of envy and strife; and some also of good will. What then? Whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice."—(Phil. 1: 15 and 18.)

As Dr. Gammon, one of the outstanding speakers and teachers of the Elon School, last week said, this is a moral universe. God built it on moral principles and when we violate the fundamental, moral principles of our own nature and the nature of the universe in which we live, we do violence to the best that is in us and injure ourselves first and foremost of all. Fundamentally this is our Father's world and He through love invites us to be co-workers with Him in making it a world worth living in, a kingdom in fact in which the spirit of righteousness, of honesty, of integrity, of virtue prevails. There are those in the world who feel that they are justified in resorting to all sorts of immorality provided only they can get by with it. Well, they may get by with it before the world around them, but they can't get by with themselves, with their own conscience; with their own individuality with which they are to live tomorrow, or a thousand years hence.

It was exceedingly gratifying to find so many of our ministers present,

mingling at chapel, in class rooms and on the campus with the young people of their churches and other churches. It was indeed delightful to find some happy laymen who had come to get the spirit of the occasion; and then the happy, wholesome young life from the scores and scores of our Sunday schools and churches here really studying under great teachers for a week; studying questions that had to do with character and conduct and salvation. It was a great school. Too much commendation cannot be given to the Dean of the School, Rev. W. E. Wisseman, pastor of our First Church, Greensboro. His was the directing hand that kept the School going smoothly and harmoniously from beginning to end. Of course, the General Chairman, Rev. F. C. Lester, had done his work previously it is presumed from the large number attending from various parts of the Convention. But like the man told of in the good Book, "He had married him a wife" and without making further excuse, since none was necessary, he did not come.

These topics with their teachers will indicate something of the value of the School and its far reaching results:

"How the Bible Came to Be"—Dr. H. S. Hardcastle.

Education for Missions and World Friendship—Rev. Wm. Woodard, Missionary to Japan.

Administration, Grouping and Equipment in the Primary Department—Miss Tora Rudd.

Administration, Grouping and Equipment in the Junior Department—Miss Allie Higgins.

Building a Total Youth Program—Rev. Carl R. Key.

Personal Religious Living—Rev. Arnold Slater.

The Program of My Church—Rev. F. Ervin Hyde.

Youth at Worship—Dr. John G. Truitt.

Christian Youth Building a New World—Dr. J. H. Lightbourne.

Pilgrim Fellowship—Miss Dorothy Truitt.

Other outstanding speakers and were:

Preaching Values from the New Testament—Dr. James R. Clinton.

Appreciation of the Bible—Dr. Robert W. Gammon.

Hymnology—Dr. James R. Clinton.

Chapel led by Dr. Gammon.

Methods of Building a Church Program—Dr. Robert W. Gammon.

The churches and Sunday schools back home can but feel the weight and influence of a school like this held primarily to influence life and character in and for the sake of our Lord and His Christ. One could wish that every minister of our churches within the area covered by the school could have been present and enjoyed, as so many did, this week of epoch making events and real history.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 2, 1938.

Sunday Schools.

Lebanon, Semora, N. C.	\$.90
Dry Run, Seven Fountains Va. .	5.11
Flint Hill, Biscoe, N. C.	.35
Timber Ridge, Gore, Va.	1.51
Bethlehem, Suffolk, Va.	1.73
Barrett's, Sedley, Va.	3.30
Dendron, Va.	5.15
Parks Cross Roads, Ramseur, N. C.	5.00
Holy Neck, Holland, Va.	8.06
Pleasant Ridge, Ramseur, N. C. .	4.64
Mt. Herman, Garner, N. C.	4.00
Pleasant Union, Lillington, N. C.	1.65
Union Grove, Asheboro, N. C. ..	2.17
Total	\$ 43.57

Individuals and Churches.

Oak Level, Youngsville, N. C. ..\$	6.20
Patterson's Grove, Pisgah, N. C.	1.00
Parks Cross Roads, Ramseur, N. C.	15.00
Total	\$ 22.20
Total for week	\$ 65.77
Previously acknowledged ...	15,048.76
Total since Sept. 1, 1937 ...	\$ 15,114.53

We are grateful for every dime sent in for Missions, and if there are churches that have not yet sent in the offering we trust they will do so at an early date.

Sincerely,

J. O. ATKINSON,
Mission Secretary.

MISSIONARY CRADLE ROLL RALLY.

The Missionary Cradle Roll Rally of the Rosemont Christian Church was held on Wednesday afternoon, June 29, 1938, at three o'clock, in the assembly room. Quite a number of the members of the Cradle Roll, together with their parents, were present.

An interesting program was rendered by the children, after which delicious refreshments were served. The missionary offering of the Rally was \$14.30.

Mrs. A. S. Morrison is the Missionary Cradle Roll Superintendent. The program for the occasion was in charge of Mrs. A. P. Coffield. Refreshments were furnished by Mrs. H. L. Bondurant, in honor of her first grandchild, Anne Walton Bondurant.

CHARLOTTE MORGAN.

QUARTERLY REPORT.

The following is the Quarterly Report of the North Carolina Congregational-Christian Conference, from March 31, 1938 to June 30, 1938:

Women's Societies.

Biscoe	\$ 2.50
Burlington	217.46
Church of Wide Fellowship	8.49
Circular Congregational ..	10.00
Durham Cong.-Christian ..	34.70
Elon Cong.-Christian	84.75
Erskine Memorial	30.00
Flint Hill	2.00
Fuller's Chapel	10.50
Greensboro First Christian ..	70.50
Hebron Christian	6.00
Henderson	22.38
Hine's Chapel	6.80
Ingram, Va.	8.40
Liberty Vance	27.50
Liberty, Va. (Natalie) ..	7.00
Lynchburg, Va.	13.00
New Lebanon	10.75
Park's Cross Roads	5.00
Pleasant Hill	7.34
Pleasant Ridge (Guilford) ..	6.00
Raleigh	47.50
Reidsville	75.00
Salem Chapel	2.50
Sanford	25.25
Shallow Well	21.00
Turner's Chapel	5.70
Union Ridge	30.00
Union Church (Virgilina) ..	9.00
Winston-Salem	5.00

\$ 812.02

Young People's Societies.

Durham Cong.-Christian ..	\$ 15.64
Elon Cong.-Christian	10.45
Greensboro First Christian ..	11.58
Hebron Christian	6.60
Liberty Vance	7.50

\$ 51.77

Willing Workers.

Durham Cong.-Christian ..	\$ 10.61
Elon Cong.-Christian	1.00
Greensboro First Christian ..	3.79

\$ 15.40

Willing Workers (Juniors).

Durham Cong.-Christian ..	\$ 7.10
Elon Cong.-Christian	.40

\$ 7.50

Cradle Roll.

Durham Cong.-Christian ..	\$ 5.35
Greensboro First Christian ..	1.45

\$ 6.80

District Rally Offerings.

Alamance District	\$ 7.76
Guilford	13.44
Randolph	2.93
Chatham-Lee-Moore	2.15
Durham-Wake	4.50
Vance-Warren	4.25
Halifax	11.43

\$ 46.46

Grand total

\$ 939.95

Disbursements.

May 1 Bank Charges for April ..	\$.14
May 19 Mrs. H. S. Harcastle, Treas., from Durham for Memorial (Mrs. Avent)	10.00
Miss Pattie Lee Coghill, exp. N. C. Rallies	25.15
June 30 Mrs. H. S. Harcastle, Treas., W. B. C. C. Conv.	904.66
Total disbursements ..	\$ 939.95

Mrs. CHAS. H. STEPHENSON,
Treasurer.

MOPPING UP IN AUSTRIA.

There are striking parallels between the sadistic impulses of the Japanese soldiers following their entry into Nanking last December and the Nazis after the Hitler coup in Austria two months ago. Both found expression in barbaric and inhuman terrorism without precedent in modern times; the Japanese by persecuting Chinese soldiers and civilians; the Nazis by a scourge of Jews and others suspected of opposition to the Hitler dictatorship.

In Austria, the Jews—and there were 200,000 of them—suffered the brunt of physical ill-treatment. They had to endure all of the excessive cruelty imposed upon the German Jews, but within a few weeks' time. Even with a strict press censorship in effect the reports of harassment by storm troopers—in Vienna particularly, where most of the Jews have lived—are enough to bring fear to the hearts of all liberty-loving people.

But there are also political prisoners—those creatures who had the courage to stand up for their convictions at one time or another. While many of them are in prison, others have not fared so well. The *New York Times* reports that even "Former Chancellor Kurt Schuschnigg is still detained at his villa in the Belvedere Palace grounds. It is a common report that he is compelled to listen to all Nazi speeches and propaganda coming from a loud speaker installed above him and out of his reach, and that his necktie, suspenders, and shoelaces have been taken away lest he attempt suicide."

In the first days of the purge prominent Jews suffered most. Baron Louis Rothschild, recent host to the Duke of Windsor, endured hardships along with others of wealth and position. Recent reports, however, indicate that the Nazis want the Baron to assign his foreign properties to them in return for his freedom. In the meantime he is not so ill-treated.

Many wealthy Jews or those with relatives abroad have fled. It is now the poor who are the worst sufferers. They are not permitted to leave the country and are forced to remain where they will be continually persecuted. Most Jews remaining in Vienna will live in a veritable ghetto. In the face of depravation of property, denial of police protection, lack of employment, and even denial of relief, their prospects seem hopeless. Little wonder that there are suicides and that the number of them has become so great, overshadowing stories of persecution. On a single day, week before last, there were 112 Jewish suicides. Probably no one

knows how many bodies have been buried in Jewish cemeteries.

The Nazi governor of Austria, Arthur Seyss-Inquart, terms the number of suicides, "A natural consequence of social adjustment." Prior to the Hitler coup this 45-year-old former advisor to Schusnigg was a successful attorney in Vienna with a large Jewish clientele. He now closes both eyes to the anti-Semitic terrorism.

Unfavorable world reaction to the ill-treatment of the Jews and others in Austria has driven the persecution under cover. But we may be sure that the mopping up process will continue, probably without much moderation for the Jews.

It brings no comfort to realize that the psychological reason for this terror is to provide a release from the tension of the severely organized life of present-day dictatorship and that since Jews have always been persecuted they probably always will. These explanations do not stop the flow of human blood. Persecution of Jews is due both to religion and racial conflicts which tend to be enduring.

A realistic view of anti-Semitism in the United States will not let the Christians here assume a self-righteous attitude or one of complacency. The United States cannot harbor all of the political refugees of Europe. But we can try to grasp the meaning of our own Jewish heritage. Jews are our neighbors. We must seek to understand them and extend to them our sympathy for we need them and their contribution to civilization just as they need us in these days when the foundations of civilization are so constantly threatened.—*Editorial in The Christian Evangelist.*

"I stood once in the test room of a great steel mill. All around me were little partitions and compartments. Steel had been tested to the limit, and marked with figures that showed its breaking point. Some pieces had been twisted until they broke, and the strength of torsion was marked on them. Some had been stretched to the breaking point and their tensile strength indicated. Some had been compressed to the crushing point, and also marked. The master of the steel mill knew just what these pieces of steel would stand under strain. He knew just what they would bear if placed in the great ship, building, or bridge. He knew this because his testing room revealed it."

Wise is the Lord's servant who sees the open door of opportunity and enters while he may.—*J. T. H.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

A NEW LIFE—AT ELON.

"A whole life of sacred memories and usefulness."

The thrill of a lifetime, some would call it, for this last week (June 27-July 2) has imbued our youngest people to *live*—and live true Christian lives. The fellowship of Christian youth, the classes, chapel, and the surroundings of the historic college—in fact, everything was "like to that above."

On Monday afternoon we fell into the full swing of things. Our classes took on somewhat of a "Congress meeting" atmosphere as we discussed problems having a direct bearing upon our lives, world problems, and our contributions to this project of "youth building a new world."

Our chapel and vesper services were no less inspiring. Dr. Robert W. Gammon, of Chicago, chaplain, was more or less our guiding light. The young people are indeed indebted to him for his influential spirit and understanding.

Recreational activities, led by Miss Pattie Lee Coghill, constituted most of the remainder of our program. Baseball, folk games, ping-pong, and songs were dominant features in the afternoon. Between bites and gulps the student body managed to get in their favorite folk songs at the dinner and supper tables. Led by Miss Dorothy Truitt, every conceivable song from "The Star-Spangled Banner" to "Carolina Moon" was vocalized, all adding much to the gaiety and fellowship which constantly prevailed.

Came Saturday, our farewell day, we left with sadness in our hearts; but we realized that our task lay ahead. Elon had trained us, strengthened our hearts and minds for better service in our home churches—truly a sacred memory.

It was Jesus who said, "Go ye into all the world and preach the gospel to every nation."

JULIAN GRANGER.

"The bread of bitterness is the food on which men grow to their fullest stature; the waters of bitterness are the debatable ford through which they reach the shores of wisdom; the ashes boldly grasped and eaten without faltering are the price that must be paid for the golden fruit of knowledge."

TENTATIVE PROGRAM OF THE EASTERN VIRGINIA PILGRIM FELLOWSHIP.

TWELFTH ANNUAL MEETING,
JULY 12, 1938.

BETHLEHEM CHRISTIAN CHURCH.

THEME: "Our Task: What?"

MORNING SESSION.

Registrations.

10:00 Call to Order—President W. B. Williams.

Devotional Period—Conducted by Miss Selma Piland.

Business Session:

Minutes of last meeting.

Roll call of Fellowships.

Appointment of committees.

Presentation of Program Guide.

Miscellaneous Business.

Announcements.

"Hi, Feller!"

Missions—Our Task in Missionary Action.

Worship Service—Conducted by young people of Shelton Church.

12:30 Adjournment for Lunch.

AFTERNOON SESSION.

1:30 Call to Order.

Hymn—Led by Miss Selma Piland.

Prayer.

Rockford Skit.

Business Session:

Report of Committees:

Nominating.

Resolutions.

Announcements.

Address—Rev. R. L. House.

Hymn.

Installation of Officers—Rev. Arnold Slater.

Closing Worship Service—Conducted by Franklin young people.

Adjournment.

REGISTRATION—10c.

BRING YOUR LUNCH.

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater becomes smaller, he who leaves off, gives up; the stationary condition is the beginning of the end.
—Amiel.

You may be as orthodox as the Devil, and as wicked.—John Wesley.

HOW TO CHOOSE GOOD HYMNS.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 17, 1938.

SCRIPTURE: Ps. 92:1; 19:14;
I Cor. 14:15.

Daily Readings—

Monday—Select Scriptural Hymns—Ps. 100.

Tuesday—Select Hymns That Fit the Topic—Gen. 28:10-22.

Wednesday—Select Hymns That Lead to Worship—Eph. 1:3-12.

Thursday—Build Around Great Christian Ideas—Eph. 1:15-23.

Friday—Sing About God's Care for Us—I Peter 5:6-11.

Saturday—Sing of the Cross—Gal. 2:20, 21.

Mrs. Crosby Adams says: "Today there are 600,000 hymns worthy of the name." This is rather astonishing when most societies never use more than 100. Your society should seek to enlarge its list of hymns.

The society should set aside certain times to learn new hymns. You should study the words of a hymn and seek to cultivate a taste for better types of music. Examine your hymn books for the true Christian hymns of worship. Hymns should be selected to fit the occasion and appropriate for the theme of worship. The following questions are for your consideration:

1. Does the hymn have good poetry? Hymns were poems before they were set to music. If the poem has no religious qualities a tune will not improve it.

2. Does the hymn have a good musical score? In hymnody the melody, harmony and rhythm of the music must be considered. The music should harmonize with the words. A good illustration is "Abide With Me."

3. Does the hymn convey accurate ideas about God, Jesus, of the Holy Spirit, of the Cross, of Christian love and the Christian life?

4. What hymn best portrays God to me?

5. How can the society improve its selection of hymns?

Suggested Hymns—

"Praise the Lord, Ye Heavens Adore Him."

"Come, Let Us All Unite to Sing."

"I Need Thee Every Hour."

S. E. M.

"I will be lord over myself."

Sunday School

REV. H. S. HARDCASTLE, D. D.

CALEB: LIFE-TIME DEVOTION.

LESSON II—JULY 10, 1938.

GOLDEN TEXT: *Let us go up at once and possess it; for we are well able to overcome it.*—Numbers 13: 30.

LESSON: Numbers 13: 26-33;
Joshua 14: 6-15.

A man eighty-five years of age was speaking. But his words were the words of a young, adventurous spirit. When one understands the background of those words, the heart beats a little faster and the blood runs a little quicker. Let us reconstruct the scene.

Forty-five years before, this man then a young man of forty years, had been sent with Joshua, his present leader, and ten other men to "spy out" the land of Canaan. They had done a thorough job of it and when they returned there was a majority and a minority report. All of them agreed that it was a "goodly land," a land greatly to be desired because of its fertility and fruitfulness, because of its larger possibilities. All of them agreed, too, that there were difficulties in the way of conquest—there were walled and fenced cities, there were strong and mighty men defending those cities. Ten of them, therefore, recommended that the Israelites had better not attempt to capture the land. But Caleb and Joshua, recognizing fully the facts set forth by the other ten men, insisted that they were fully able to go up and possess the land. It was, of course, a matter of the difference in men, and not in the situation. Some men see only the difficulties; others see in these difficulties the challenge of larger opportunity. As is so often the case, the majority was wrong. Caleb and Joshua were voted down. The Israelites again took up the march, and for these forty-five years now they had been wandering in the desert, and trying to possess the land of promise. (They had evidently been in Canaan at least five years at the time of today's lesson.)

Thus it is today. There are many giants in the land. There are many walled and fenced cities, the strongholds of the forces of evil, and barriers to the coming of the Kingdom of God. And there are many, who in full recognition of the desirability of possessing the goodly land, supinely admit that they are not able to take it. They see only the difficulties, they do not take account of the unseen resources. On the other hand there are

those who see the facts as they are, but who courageously and confidently move on to possess the land. They can because they think they can. And they think they can because they know that the eternal God is their strength and their victory. This principle applies to churches, to organizations, and to individuals.

And now Caleb, a man eighty-five years of age, has come to the fulfillment of his dreams. For forty-five long years he had kept the faith, he had followed the gleam, he had "wholly followed Jehovah his God." He reminds Joshua, his former companion, and now his leader, that Moses had promised him that very portion of the promised land. He claims it for himself and his offspring. With frank and grateful recognition of the gracious way in which the Lord had preserved him and kept him—he was hale and hearty, he could do as much then as he could forty-five years ago—he says "Now therefore give me this hill country." He stands as an inspiration to all those who are not afraid of that which is high, and as a rebuke to all those who seek the easy places in life.

For you see the hill country was the hard country to conquer. There were rocky lands to be cleared, wild animals to be driven out, fierce tribes to be conquered. He and his fellow-tribesmen had to win every foot of the ground from nature and from man. It was as Dean Brown says, "the lure of the difficult."

Caleb's words come as a challenge to many in our modern life who love ease. Modern science has done much for us by way of relieving us from much of the drudgery of the tasks of other days. It has made the forces of nature the servants of man. But it has also created a problem for moral character. It has developed a love of ease, a love of comfort, a disposition to look for the easy places. It has encouraged seeking the way of least resistance. There is a grave danger that modern life is taking something of the ruggedness of character out of many of our modern young men and women. We need a moral equivalent for the discipline which the lives of the pioneers underwent. We need men and women today who are not afraid of that which is high and hard. We need Calebs, who seeing clearly the difficulties, and recognizing the obstacles which must be overcome, nevertheless know that the Eternal God is their refuge and strength, and who go up to possess the land.

"In morals, as in art, talking is nothing; doing is all."

THE WORLD'S GREATEST NEED.

(Continued from page 7.)

was to give himself willingly, eagerly, to purgatorial experiences in order that his spirit might be purified and his soul united with God in a true union. The *Divine Comedy* is a great soul's great confession; confession of failure, confession of repentance, confession of desire for purgation, confession for unutterable need of God and the triumphant quest of God whom it found at last as light, ineffable Light and Life, and with whom it made at last that connection without which the soul of man can know no final satisfaction, no final life.

The world's greatest need, and the greatest need of every individual in the world, is God. Not belief in, and the ability to repeat, some items about God; but the appropriation of God as a companion, and indwelling Spirit, a wisdom that is always at hand, a continual supply of life and energy, a compelling essence of love, the everlasting good, the eternal truth, the inspiration of life and also the law of life.

The world's greatest need, and our individual greatest need, is to live daily in the thought of God and in joyously obedient companionship with God. We cannot at the present time lead the world in general to do that. But we can do it ourselves. We can keep the eyes of our minds and souls ever direct to the Ineffable Light. We can aspire toward that Light. We can invite it to dwell unceasingly in our minds and souls. We can endeavor to hold ourselves continually within the effulgence of its luminous power.

To live truly is to know God, to hold oneself immersed in God continually, to walk always in companionship with God, to receive into oneself the life and mind and spirit of God, to identify oneself with the purposes and the love of God. Then it becomes possible to take whatever life brings, and to do with a new strength.

—From "Advance."

"There is nothing like the first glance we get at duty, before there has been any special pleading of our affections or inclinations. Duty is never uncertain at first. It is only after we have got involved in the mazes and sophistries of wishing that things were otherwise than they are, that it seems indistinct. Considering duty is often only explaining it away. Deliberation is often only dishonesty. God's guidance is plain, when we are true."



MONDAY.

OUR BUSINESS.

"Be ye perfect even as your Father which is in heaven is perfect."—Matt. 5:48.

Our primary business is two-fold: First to "grow in grace, the knowledge of the Lord and the beauty of holiness;" and, second, to spread Scriptural holiness along our pathway. Undoubtedly this is what Jesus meant when He said, "Be ye perfect." A holy man will make a holy life. A holy life will break the bondage of the soul to things and fill it with the fulness of the Spirit. Jesus is insisting that we rise above everything that sets us at enmity with one another.

Prayer—O Master, let us walk with Thee this day. Whisper to us Thy will and Thy courage, and midst the strain of toil and the fret of care, give us the feel of Thy strong arm. *Amen.*

TUESDAY.

BEST FROM THE DEPTHS.

"Deep calleth unto deep at the noise of the water-spouts."—Ps. 42:7.

True religion is primitive but ultimate. What we mean is that true religion is the Spirit of God himself. We are often reminded that He is the same that He was, and ever shall be world without end. Such Spirit has its source from the depths, like the pure springs from the hills. To be made Sons of God is a privilege and a right given to us, but it is a privilege and a right that is as deep as the ages. When Jesus cried with a loud voice, "Father," it was a cry from the depths of the reality of a Sonship to the God of the ages. We share that Sonship with Him, and in that consciousness we reach the depth of religious experience.

Prayer—O God, grant unto us the consciousness of the Sonship with Jesus Christ. *Amen.*

WEDNESDAY.

THE ROAD MAP.

"My God shall supply all your needs."—Phil. 4:19.

When we set out on a journey we procure all the road maps necessary to make our way plain and that we may reach our destination and have our heart's desire with the greatest of ease, comfort and happiness. It is the traveller's perfect delight to know that each successive mile offers glorious scenery and that we can drive on and on endlessly.

This is the Christian's privilege also. He begins his journey with God in the consciousness of sins forgiven. Day by day his soul is satisfied by the transcendent consciousness of a deepening fellowship, friendship, and intimacy with God; and "Sweeter as the days go by," is an endless experience.

Prayer—Our Father, we pray that we may lean more on the faith that has been tested through the ages—God, himself. Deepen our experience every day. In His name we ask it. *Amen.*

THURSDAY.

THE FIRST STEP.

"Trust in the Lord and do good."—Ps. 37:3.

The balance of this text says that if we comply with this condition we shall never go hungry. God's Word has many of such promises. The experience of Christians throughout the ages verify this. God never fails.

Those who continually "Trust in the Lord," delight in the Lord and abide in Him, become "partakers of the divine nature"—(II Peter 1:4). This means that they come into possession of wisdom that solves problems; they possess a courage to face life's issues; a strength to overcome life's difficulties; a steadfastness to reach life's highest.

Prayer—Dear Father, we pray for more trust that there may be with us and with men all the good things of life. *Amen.*

FRIDAY.

PRUNING TIME.

"Wherefore, by their fruits ye shall know them."—Matt. 7:20.

We have a little garden of nine different fruits. In the winter when life is low we prune them severely eliminating the faulty and the superfluous that in fruiting time we may gather the best.

The acid test of life is its fruit—that is, its influence. It is good, or it is evil. It is not what we profess, but what we are. A dear soul said one day, "I'd rather see my preacher walk from his study to his pulpit than to hear any other man in the world preach."

Prayer—O Lord, we realize that every day furnishes us room to deny ourselves many things spiritually unfruitful, and an opportunity to turn into the road that brings us nearer to Thee. Help us to walk that way this day. *Amen.*

SATURDAY.

FRAGRANT.

"I live for God as the fragrance of Christ."—II Cor. 2:15.

A Persian fable tells us of a wanderer who found a lump of clay, and this lump of clay sent forth such sweet odor he asked it "Why?" The lump of clay replied:

"Friend, if the secret I disclose, I've been dwelling with the rose."

The finest fact in all the world is the quickening and renewing life of Jesus absorbing the beauty and glory of things.

Prayer—Our Father, we thank Thee for the fragrance and beauty of love and friendship. May our influence be a pleasing incense to Thee and our fellowman. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FAITH OR PESSIMISM.

By REV. JOHN G. TRUITT, D. D.

"Be not faithless, but believing."—John 20:27.

At our General Council at Beloit, Wis., I heard some twenty-five sermons and addresses setting forth the state of the church in the world. The nations were discussed. The decreasing Christendom was one of the foremost notes. Reasons for its retarding advance about the world were given. Men, and mandates; isms and international intrigue, were discussed; and groups and seminars set about the details of the church's harness. And occasionally one would feel near enough the heart of things to wish for an outspoken word about God's great program in Christ Jesus. One desired to hear Jesus given as the remedy, to see Jesus standing at the helm, and to feel his power back of it all, sure somewhere, somehow, sometime to surge forth and feed the hungry souls of men all across the world.

Feeling thankful that I had seen that side of the picture, namely, the problems, and troubles of the church, came to my study conscious that I had a duty to perform in bringing my people a message of certainty, and hope—a message of faith instead of pessimism. I turned to my New Testament, and to the Christ pictured there, and I took the experiences of Thomas as illustrative of what I was feeling in my soul. This morning I desire to share my study with you.

I. Thomas Had Advantages.—He had been especially near to Jesus. It was something indeed to have Jesus go about the lanes and lakesides of all Palestine and eventually come through the multitudes and lay his hand on Thomas and call him to follow him. Why he loved him, and desired him, and sought him out is not for us to know. But that is what he did. He chose Thomas. Thomas was to have him as a dear friend, a traveling companion, as a teacher, as an intimate for all the years ahead, and all the ages to come. He was to see, and know Jesus first-hand, and just as he was. What a glorious advantage that was! How glorious we never can know!

Now you have had advantages. Like Thomas you have been called to follow him. You are among the untold millions who have never been

fortunate enough to know him, and to love him. Your advantages are exceedingly great. God hath done great things for you. The church universal, seen in a measure through the eyes of Beloit, has had advantages in our day. All the first great facts of Jesus, his teaching, his death, and his resurrection; the sending forth of his followers, and the growth of the early church with its gospels and epistles are ours today. Besides that, all its glorious history, its trials and triumphs, its mistakes and its experiences, all ours to profit by. Our church universal is blessed. It has had advantages. Our nation, America, has had great advantages. The founding fathers laid its first foundations in the Christian faith. It started with God, and his Son Jesus Christ. No strange myths, no strange and false gods, just the plain, sweet, simple Christian faith saw the birth of our nation. And its material wealth, its broad plains, towering mountains with abundant deposits of valuable minerals. Its geographical position, and its people. America has been especially loved by God. Why he should have so chosen us we cannot tell, but the fact is he loved us exceedingly much, or he has given us advantages exceeding great. We have a stewardship, indeed! Much shall be required of us!

II. Thomas Attained to a Point of High Consecration.—So have each of you at times been on the mountain heights. So has our modern church universal. We struck a high point a few years ago when we had the Inter-Church Movement. Peace, and progress, and power were going to be the church's portion everywhere. "All one body we," we sang across the world, and we had taught ourselves to seek "the evangelization of the world in this generation." And it was also our nation's lot to come to a high point of consecration a quarter of a century ago. Like Thomas, who on one occasion said to his fellow disciples, "Let us also go with him that we may die with him," our nation was willing to re-cross the seas to save the world for Christian civilization—"to make the world safe for democracy" was another way of saying we were willing to give of our very best in life-blood to retain for all people what we felt we desired for ourselves. Noble! Yes, it was like Thomas saying "let us go that we may die with him."

III. Thomas Comes Eventually Deep Into the Valley of Doubt.—In Making the personal application of this lesson to your own individual lives, as we may in each instance, you will recognize periods of deep doubt. Well, Thomas thought he had plenty reason for doubt. Things were not turning out so ideally. Arriving back in Bethany there was no exciting fight in which one could heroically lay down one's life. There was only the drab tightening of the lines of doom! And besides Jesus was not going to be heroic in any warlike sense himself. Thomas' heart was breaking, his hopes were sinking, his soul was despairing. "Show us the Father," he cried. And Jesus patiently told him to "See me, Thomas, he that hath seen me hath seen the Father."

Right there is where we are! Our church universal is there. In the place of wonder, of fear, of doubt. It thinks it has sufficient reasons. Instead of "a nation being born in a day," in a day a nation walks out on the church. Great Russia is gone from the church roll with her millions of members. Germany, learned and beloved follower of the Christ portrayed by their Luther, now walks the aisle to the exit, so far as the church is concerned, and on, and on, we could carry this saddening analysis until our own hearts sank within us. It is not an inspiring situation to contemplate even in the most Christian of the countries of the earth. But while the countries of the earth are not inspiring the Christ of God is!

Thomas saw him die, and his undoing was complete. "Man's extremity is God's opportunity," and that which God begins he will finish.

IV. Thomas Is Confronted With the Living Christ.—Jesus stands before Thomas and shows him his hands and his side, and tells him to "Be not faithless, but believing." That is it! The world needs to see Jesus! To see the cross-scared Christ. To fall at his feet as Thomas did, and acknowledge him as Lord, and God. Thomas found a new faith. His Christ stood eventually before him and the other disciples and told them that all power had been given unto him. Power to walk through death, and the tomb, and power to transform sinners to saints! Power to save a world! To redeem it, and make the nations thereof the kingdoms of the Lord. Go preach that, and show forth in your own life, Thomas, that this Christ dwelleth in you, and your little band will turn the world upside down.

If the church does not stop looking back at the crumbling conditions of
(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The last ten days have been busy days for our farmer and his group of boys. So many things to do on a farm. The rains for ten days made the grass grow very rapidly and when the ground got dry enough to work it was a battle to kill the grass. I sometimes think if useful vegetation would grow like grass and other obnoxious weeds and choke out the grass and weeds farmers would have a good time. Wheat threshing came in, too. It is always a hard and dirty job. Having so much rain on the wheat after it was cut and shocked made it very dusty. The cloud of dust rising from the threshing machine reminded me of threshing peanuts in Eastern Virginia, only wheat dust is worse. Quite a number of the young people who were attending the Leadership Training School at the college last week visited the orphanage while here. We were glad indeed to have them. They were a fine group of young people. We are always glad to have visitors. They see for themselves what an orphanage looks like.

One young lady said to the writer: "My impression of an orphanage has entirely changed. I thought the children in an orphanage were sad, but these children are happy here." I have so many vistsors who say about the same thing. Our children here are a happy group. There is no reason why they should not be. They have a good home. They are treated with kindness just as children in their own homes are treated. They have wholesome food. They have comfortable clothes. They have the same church and school advantages as other children. Why not be happy. We have been urged to take three beautiful little girls, ages 6, 8 and 10. The father lost his wife recently and was left with seven little children, the oldest 13 years. But our income has been so much less than our expense account we hesitate to take more. Here is an urgent need. Three beautiful little girls who need to come. Shall we say no to them?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 7, 1938.

Amount brought forward	\$7,585.96
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Wake Chapel	\$ 7.31
N. C. & Va. Conference:	
Mt. Zion	\$ 2.55

Greensboro, First:		Dry Run, Mar., Apr., May,	
May	11.25	and June	4.82
June	10.51		\$ 10.12
	\$ 24.31	Ala. Conference:	
Western N. C. Conference:		New Hope	\$ 1.06
Grace's Chapel, 2nd Qt. ..		Special Offerings.	
Park's Cross Roads, 2nd		Interest on Helmer loan ..	\$75.00
Qt.	5.00	Men's Bible Class, Rose-	
Big Oak	2.12	mont Cong.-Christian	
Union Grove, 2nd Qt. ...	3.00	Sunday school, support	
	\$ 15.27	of Robert Currin	12.50
Eastern Va. Conference:		Mr. and Mrs. Harrold	
Old Zion	\$10.00	Barney	5.00
Oak Grove	2.44	Fidelity Bank	12.50
Dendron, 2nd Qt.	6.00		\$ 105.00
Mt. Carmel	6.14	Total for week	\$ 194.95
First, Richmond	7.30	Grand total	\$7,780.91
	\$ 31.88		
Valley Va. Central Conference:		Eat at your own table as you would	
Palmyra: April	\$.96	eat at the table of the king.—Con-	
May	1.24	fucius.	
June	.86		
Winchester	2.24		

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all
they which have cast into the trea-
sury:
44 For all they did cast in of their
abundance; but she of her want did
cast in all that she had, even all her
living.

A. D. 33.
i1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28.
14.

x8 And pray ye that your flight be
not in the winter.
19 For in those days shall be afflic-
tion, such as was not from the be-
ginning of the creation which God
created unto this time, neither shall
be.

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J. G. TRUITT, D. D.Sermon
H. E. ROUNTREEAltar
Mrs. F. C. LESTER.....Young People

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In Memoriam

PRUDEN.
We, the members of Bethlehem Congregational-Christian Church, Nansemond County, Va., wish to pay tribute to the memory of Brother Mills E. Pruden, who passed away on December 9, 1937.

- He was a faithful deacon and loved his church. Therefore, be it resolved:
1. That we pause to refresh our memories that death will come to all of us and submit to the will of our heavenly Father, who doeth all things well.
 2. That we extend our sympathy to the family.
 3. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be placed on our record.

Mrs. T. U. SAVAGE,
Mrs. J. W. FOLK,
A. C. HINGERTY,
Committee.

PIERCE.
Whereas, almighty God in His wise providence has called from our midst to the life beyond Brother W. J. Pierce, who was a faithful and beloved member of Bethlehem Church, in whose going our church has lost one of its oldest and most beloved members, therefore, be it resolved:

1. That we bow in humble submission to God's will.

2. That we hold in remembrance his faithfulness as a friend to all.
 3. That we extend our sympathy to the family.
 4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun," and a copy be spread on our record.
- Mrs. T. U. SAVAGE,
Mrs. J. W. FOLK,
A. C. HINGERTY,
Committee.

HANBURY.
Our South Norfolk (Va.) Church suffered a great loss on the morning of June 7, 1938, when Mrs. Annie Mary Hanbury, the wife of A. B. Hanbury, and the mother-in-law of our Rev. O. D. Poythress, the faithful pastor of the church passed to her heavenly home. Mrs. Hanbury had been ill for quite a while, and, while her going had been expected for some time, yet when she did go, her many friends felt the shock and were grief-stricken. However, Mrs. Hanbury had lived such a beautiful Christian life and was so devoted to her Lord that the sorrow of her going was sweetened by the blessed assurance that she had entered her heavenly home, where she was free from all pain and was happy with her Lord.

In addition to her husband, Mrs. Hanbury is survived by five daughters: Miss Gladys Hanbury, Miss Alma Hanbury, Mrs. W. B. Daniel, and Mrs. O. D. Poythress, of South Norfolk; Mrs. H. L. Jones, Johnstown, Pa.; and one son, Vernon B. Hanbury, of Norfolk County, Va.

The funeral services were conducted at the Graham Funeral Home, South Norfolk, Va., on Thursday afternoon, June 9, 1938, at four o'clock, by this writer, assisted by the Rev. J. S. Maxey, of the Methodist Church. During the services Mrs. A. B. Jarvis and Mrs. L. W. Vaughan, of the Christian Temple, sang, "I Will Not Forget Thee" and "Abide With Me."

There was a very large attendance and the flowers were in great abundance, showing the very high esteem in which Mrs. Hanbury was held.

May the Lord bless all those who mourn her loss, and best of all, may her friends never cease to be grateful for the beautiful and helpful life she lived, and may we all look to that happy day when we may see her and enjoy her fellowship again in that brighter and better world above.

J. F. MORGAN.

BURLINGTON DAILY VACATION BIBLE SCHOOL.

(Continued from page 3.)
for handwork the boys repaired and painted several small articles of church furniture and made a cabinet for the robes of the Junior Choir.
An exciting and close game of Bible baseball was played, in which the girls won after eleven innings. The score was as follows:
Innings . 1 2 3 4 5 6 7 8 9 10 11
Girls . . . 0 0 1 0 0 0 0 3 0 2—6
Boys, . . . 0 0 1 0 0 0 0 0 3 0 1—5

Before playing the game eight daily periods were spent in Bible drill and thirty questions were the basis for the play, all upon the Bible history used for the drills. Miss Tora Rudd served as superintendent and was assisted by a taff of ten.

IMPORTANT NOTICE.
It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:
J. O. ATKINSON,
Elon College, N. C.

FAMILY ALTAR.
(Continued from page 12.)

SUNDAY.
THE FALLING SKY.
"See that ye be not troubled."—Matt. 24:6.

We are told of a story of a boy who watched the storm in the mountains. He saw the clouds come in low and obscure his vision of the longer view. And then in his innocent heart, he cried, "The sky is falling down."

"No," says our writer, "the sky is as secure as ever. Is only passing clouds falling. Soon they will be gone and the sky will still be there, cleansed and more clear because of the storm." How about your trust in God?

Prayer—Our Father, suffer no impending cloud to shake our faith. Forgive us of our doubts. In the name of Jesus, rule our lives. Amen.

SUN'S PULPIT.
(Continued from page 13.)

our present civilization instead of forward at the ageless Christ of eternal love, and mercy, and goodness, it will be turned, like Lot's wife, to a pillar of salt. We must not look back but forward for the feet of the Christ still press on into the homes and hearts of the humble spirited the world over. He will be as triumphant for us as he was for Thomas, only let us trust him, and not doubt him: "Be not faithless, but believing."

It is not enough simply to divide rightly the word of God; we must handle it aright after the proper division is made, and make every sincere effort to follow that which is applicable to us.

Checking Up On Ourselves

When evening comes, go off into a quiet place and review your day.

Have you been kind and thoughtful, or mean and thoughtless?

Have you kept an even temper, or have you lost your temper when things have gone wrong?

Have you been pleasant or grouchy?

Have you inspired those whom you have met, or have you depressed and discouraged them?

Have you done something creative and worthwhile, or have you wasted the day with petty things?

Have you increased the happiness-moments in the lives of others, or have you thought only of self?

Have you enlarged your mental horizon, expanded your personality—have you grown larger, or shrunk smaller?

What we do day by day determines what we become. Hour by hour we build our lives for better or for worse. A daily inventory will help to keep us on the right track, headed toward our highest ideals.

—Exchange in "Methodist-Protestant Recorder."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — *Things, Charity*

VOLUME XC.

RICHMOND, VA., THURSDAY, JULY 14, 1938.

NUMBER 28.

HERBERT W. GATES RETIRES



REV. HERBERT W. GATES, D.D.

Under the age limit set up by the Board of Home Missions, Herbert W. Gates, of Boston, retires as General Secretary of the Division of Christian Education after this meeting of the General Council. Since 1925, Dr. Gates has directed the agencies of the Congregational and Christian Churches, which have sought to stimulate the local churches to do more effective work in the field of religious education.

Herbert W. Gates is very much a son of the middle west. He was born in Geneva, Ill., in 1869, but grew up on the north side of Chicago. His two older brothers, one of whom was for many years president of Robert College, in Constantinople, graduated from Beloit College, but Herbert W. showed his independence by going to Amherst College. He later did graduate work at Leipzig, Halle, and the University of Chicago. From 1896 to 1904 he was librarian and instructor in religious pedagogy in Chicago Theological Seminary. This was followed by four years as director of religious work in the Central Department of the Chicago Y. M. C. A. and two years as General Secretary of the Northwestern University Y. M. C. A.

Turning his face eastward, Herbert W. Gates was superintendent of the Brick Church Institute from 1910 to 1920. He then went to Boston as secretary of the Missionary Education Department of the Congregational Education Society. Five years later he was chosen for the position from which he is now retiring.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. J. E. Rawls, of Lakeview Hospital, Suffolk, Va., was the speaker last Sunday morning at First Christian Church, Norfolk, Va., in the absence of the pastor, Rev. F. C. Lester.

A faithful reader of THE CHRISTIAN SUN looked at his label last week, found he was behind in his subscription, and sent in \$5.00 which pays him considerably in advance. This brought good cheer to the office force who hope that others will do likewise.

Amelia Christian Church will entertain the Eastern North Carolina Sunday School and Christian Endeavor Convention on Tuesday, July 12th; and the Eastern Virginia Sunday School Convention is scheduled to meet at the Waverly Christian Church on the 19th of July.

The Southern Convention is again fortunate in having some Student Summer Service this year. Miss Elberta and Roberta Murray, of Greensboro, N. C., are conducting vacation church schools in Virginia and North Carolina, Miss Evelyn Ayseue, of North Carolina and Clarine Andes, of Harrisonburg, Va., are working with Rev. W. J. Andes in the Valley of Virginia, and Rev. and Mrs. Ward Fellows, who have recently completed their studies in Union Theological Seminary, are assisting Rev. Roy Coulter in the Valley.

A report of the Franklinton (Negro) Summer School of Leadership Training which closed on last Saturday indicates a very successful week. About fifty people were registered for the entire time and approximately two hundred attended some time during the school. Plans were laid for an institute during the month of January. A definite effort was also made to secure equipment for the buildings. Individuals and churches pledged to furnish fifteen rooms and other pledges were made which will help make the Franklinton buildings more useful.

TRAGEDY OCCURS.

The host of friends of Dr. Elisha A. King, pastor of the Community Congregational Church, Miami Beach, will deeply regret to learn of the tragic automobile accident in which Mrs. King and her sister, Miss Jennie Leach, both lost their lives. Dr. King

was severely injured but is recovering at the hospital in Miami Beach. Dr. King, his wife, and sister-in-law had started for their summer vacation in Massachusetts when the accident occurred near Melbourne, Fla., on Tuesday morning, July 5th. Dr. King reported that he in some way lost control of the car and went into the soft shoulder of the road, striking a fence and turning over more than once.

Dr. King has a large acquaintance throughout the country and is especially known and beloved in our Congregational-Christian fellowship in the Southwest. His name is familiar to readers both of *Advance* and THE CHRISTIAN SUN. He was the first regular pastor of the Miami Beach Church and has built it up to an institution of great leadership in the city of Miami. Mrs. King had been superintendent of the Sunday school for years and had been a wonderful co-worker with him in the work. Miss Leach, Mrs. King's sister, had lived with them for years and had been Dr. King's secretary, and also the financial secretary for the church, and had been a wonderful helper in the work of the church, and in all other activities involved in so important a church ministry and service. All those who knew Mrs. King and Miss Leach realize how great a loss is occasioned by their tragic deaths. All of us share deeply in the sorrow and in sympathy for Dr. King.

EDWIN C. GILLETTE.

ELON COLLEGE SUMMER SCHOOL.

Since the summer of 1933 the faculty of Elon College has conducted a summer school. It was the feeling of the administration that it was a great loss to the community and to all concerned to have this excellent plant stand idle one-fourth of the year and that during the summer when the cost of operation is at a minimum. No heat is required, and hours requiring lights are at a minimum.

Many teaching in the public schools desire to do work to improve themselves for their jobs. Many of the college students are unable to find profitable jobs during the summer months. The enrollment for the first summer was between 50 and 60. The school ran for only six weeks. The attendance has increased steadily. The enrollment for the first six weeks this summer was 118. Dr. J. D. Mesick, Dean of the College, is dean of the Summer School. A number of Elon College faculty members teach on the summer school faculty. We usually have some members of our summer school faculty who are not members of the regular college faculty.

Expenses for the summer school are: tuition, \$3.50 per semester hour; board and room for six weeks, \$36.00; laboratory fee in science, \$5.00. The second six weeks summer school at Elon begins today, Saturday, July 9th. Registrations will be permitted as late as Monday evening.

As the college improves financially and otherwise, it is entirely possible that the college may go on the quarter system run for forty-eight weeks during the year. This will enable students who desire to complete 120 semester hours required for graduation within three years instead of four. Such a program, however, would increase the college budget materially but would also increase income for the budget. We appreciate greatly cooperation on the part of the public in making Elon Summer School possible.

L. E. SMITH.

SUNDAY SCHOOL DISTRICTS.

At the recent Sunday School Convention of the North Carolina and Virginia Conference it was voted to group Sunday schools of the Conference into districts for the purpose of closer contact and more frequent meetings where the problems of the schools may be studied and more efficient work effected.

Each district is to be organized with its own officers and quarterly meetings held supposedly on the fifth Sunday afternoons. If a district prefers some other Sunday than the fifth, it is at liberty to select the time most desirable. The schools comprising what is known as the Alamance District have been so organized for more than a year, and very favorable reports are heard from this group of the advantages and inspiration derived from these meetings.

The Convention appointed a committee with Dr. W. M. Jay as chairman, to arrange the schools into groups and give further aid in setting up an organization in each district. This committee met with the President of the Convention, Rev. Millard Stevens, during the Elon Summer School and grouped the Sunday schools into four districts. The first district, to be known as the Alamance District, is to remain as at present organized with the following schools included: Elon, Shallow Ford, Bethlehem, Berea, Burlington, Union Ridge, Concord, Bethel, Mt. Zion, Haw River, Carolina, Hopedale, Mebane, and the two churches at Graham.

The second district, to be known as the Guilford District, will include the following schools: Greensboro First,

Palm Street, Monticello, Apples Chapel, Hines Chapel, Pleasant Grove, Belew Creek, Salem Chapel, and Winston-Salem.

The third district is to be known as the Rockingham District and will include the following schools: Reidsville, New Lebanon, Mt. Bethel, Howard's Chapel, Kellam Grove, and Happy Home.

The fourth district is to be known as the Halifax District and will include the following schools: Pleasant Grove, Ingram, Danville, Liberty, Union, Hebron, and Lebanon.

It is suggested that the few schools situated too far from these designated groups for close cooperation may either ally themselves with the nearest of these groups or form a plan of cooperation among themselves.

The first meeting of the new districts is scheduled for the fifth Sunday afternoon at 2:30. Such changes as to time and place of meeting may be made as best suits the convenience of the district schools. The schools of the Guilford District will meet at the First Greensboro Church, Rockingham District at Kellam Grove, Halifax at Ingram. This first meeting of the new district schools will largely be concerned with the purpose and plans of the meeting, organization, and constitution. The possibility of holding Leadership Training Schools in each district this fall will be considered also.

Schools that are members of another conference but close enough to join in this cooperative work are accorded a welcome to join with the district schools nearest to them as is the case already being applied in the Alamance District where schools of both the Eastern and Western conferences are affiliated with this work.

The hearty cooperation of the pastors, superintendents, and leaders of each district is earnestly solicited in order that this first meeting on Sunday, July 31st, may be a worthy success. For further information write Rev. W. M. Stevens, Burlington, N. C., Route 2, or W. M. Jay, Committee Chairman, 707 Gales Avenue, Winston-Salem, N. C.

W. M. JAY.

IMPORTANT NOTICE.

All ministers, delegates and visitors to the Sunday School Convention of the Eastern Virginia Conference will please take note of the time and place, Waverly, Va., Tuesday, July 19th. We are looking for a large group to participate in the program which has been prepared.

REV. J. E. McCauley,
President.

DWIGHT J. BRADLEY.

Dwight J. Bradley, who has been nominated Director of the Council for Social Action in succession to Hubert Herring, is a religious mystic who believes in the social gospel. He has been chosen for this position because of his devotional spirit and his practical experience as pastor of five very different churches.

Dwight Bradley was born in Yankton, South Dakota, in 1889. He grew up in Grinnell, Iowa, where his father, Dan Freeman Bradley, was president of Grinnell College, and in Cleveland, Ohio, where his father was pastor of Pilgrim Church for 32 years. He studied at Oberlin, Rollins, Western Reserve, and the Pacific School of Religion.

His first pastorate was in the Highland Congregational Church of Cleve-



DWIGHT J. BRADLEY.

land, where he majored in social activities rather than religion. After two years he went to El Paso, Texas, where he served from 1917 to 1930. His church represented a liberal protest against the prevailing orthodoxy of the southwest.

From 1920 to 1930 Dwight Bradley was pastor of the Congregational Church of Webster Groves, Mo., a prosperous suburb of St. Louis. Here it was that he discovered his capacities as a religious leader. According to one of the laymen of the church, he "changed his coat theologically three times in ten years" but he completely won his people by his personal sincerity and charm. Under his influence several business men were inspired to give themselves to lives of human service.

In 1930 Dwight Bradley was called to the First Church of Newton, Mass., which for 270 years had been a power in the life of one of Boston's most select suburbs. After laboring among the elite for four years, Dwight Brad-

ley accepted a call to the Union Church of Boston, whose ministry to a student following in the heart of the city is made possible by missionary funds. While in Boston he has taught worship and social ethics in the Andover Newton Theological School.

As a writer Dwight Bradley has majored in the devotional field. He published *The Recovery of Religion* in 1929, *Creative Worship* in 1930, and prepared the *Fellowship of Prayer* for 1932.

PROGRAM OF THE SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CON- VENTION OF THE WESTERN NORTH CAROLINA CONFERENCE.

PLEASANT RIDGE CHURCH,
RAMSEUR, N. C.

JULY 28, 1938.

CONVENING AT 10:00 A. M.

THEME: "Making the Community
Christian."

MORNING SESSION.

Called to Order—President E. Carl Brady.

Hymns.

Devotional—Rev. J. F. Apple, Pastor,
First Church.

Address of Welcome—S. Pell.

Response—Thomas Lowe.

Enrollment of Ministers and Delegates.

Appointment of Special Committees.

President's Annual Address—"His-
torical Development."

What Can the Superintendent Do?—
E. A. Cox and W. C. Martin.

What Can the Teacher Do?—H. J.
Cochrane and J. H. Harden.

Adjournment for lunch.

AFTERNOON SESSION—1:30 P. M.

Called to Order.

Hymns.

Devotional—Rev. D. M. Spence.

Address—Mrs. F. C. Lester.

Departmental Reports:

Elementary—Miss Lola Farlow.

Young People—Henry J. Overman.

Adult—Rev. John Q. Pugh.

Teacher Training—Roland Farrell.

Christian Endeavor—Rev. M. A.
Pollard.

Missions—Mrs. R. E. Caviness.

Orphanage—Geo. T. Gunter.

(Demonstration by Orphanage
Children.)

College—Miss Maple Lawrence.

Address—Rev. F. C. Lester.

Business Session—Reading of Min-
utes.

Adjournment.

EVENING SESSION—7:45 P. M.

Called to Order by the President.

Hymns.

Program by the Pleasant Hill Chris-
tian Endeavor Society.

Final Adjournment.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE SALT OF THE EARTH.

No, she cannot go to church, for she is old, and blind, and her hip is broken. She has been lying in bed for six months, and says she is wasting away. She will be eighty years old September 24th, if she lives to see that day. But to me she is among that number which may be called the salt of the earth. I like to hear her talk. She is so good. I like to feel the rest and quiet of sitting in her room, as she talks on and on of other years. It is like having a friend read a favorite novel to you. All I have to do is to listen, and make a monosyllabic utterance ever and anon.

For her son's sake she tells me she kept up a bold front as they came through the front gate of that old home eighteen years ago. "I loved that old home where Noah had waited on me for thirty-two years after I had grown totally blind. I lost my eyesight there, and so, of course, I knew every turn and corner in that house upstairs and down. My son was only three when I could no longer see him. And Noah was forty-three. He was such a good husband, loved me tenderly and looked after me like a mother would a child. He used to carry me to church and look after me all the time while there. And we did love the old church so dearly. He has been gone now eighteen years, and ever since his going, although my son has been so good to me, I have wanted to go on to join him. Each autumn I would hope when the flowers came again, which I could no longer see, I would be with him in that heavenly Home. And then when springtime would come I hoped that by fall I would be out there under the cedars. These eighteen years of waiting have been long, and now I have to lie here on this bed of affliction. But I am not grumbling, for God has been good to me, in giving me such a dear son who has seen that I have had everything I want, but I should so like to go on."

To me her kind are numbered among those who are called the salt of the earth. She is a powerful influence upon her son, and his wife, whom she honors and loves for her kindness and attention to her. She has been a blessing to them. And she has been a blessing to many others. Her example in patient, simple, child-like faith, and trust in almighty God, simply puts anything else to shame! She cannot see the silent tears that well up in my eyes as she tells me how well she knows my voice when I enter her door as her pastor, and tells me how she loves me. "If they find me dead one morning they can know that I died loving you, and my son

and his wife." Her love is reflected in my messages to a great congregation.

Four years ago when I asked her to join our church, she told me that she could not get there. "I am not able. What account would I be. I am old and blind, and no account. I used to love the church so much, and still do, but the church of which I was a member has been moved to town and the place where it once stood is covered with weeds." Then let me receive you into our church, we should be so glad to have you, I told her, and I can arrange it without your being present. Her lips trembled as she told me how much she would appreciate being a member in good standing of a real, live, wide-awake church. She joined and she has made her contribution, and does, and in a far better way than she realizes. Her kind bless the world, although they simply wait and trust. They are the salt of the earth!

John G. Truitt.

ENTHUSIASM.

People become enthusiastic for the things in which they are interested. Enthusiasm often times needs to be carefully directed. Too frequently we allow ourselves to be swept off our feet and carried farther than we ever dreamed in our saner and more deliberate moments. In political campaigns perfectly good citizens allow themselves to do unguarded and ridiculous things. In athletic contests the stands often forget themselves and in their enthusiasm for their team make utterances which afterwards compel them to blush.

As the rains fall, the mountain stream becomes enthusiastic. In its careless rush to the lowlands it frequently sweeps beyond its bounds causing death and destruction. However, as human beings we accomplish far less than the Creator purposed us to accomplish unless we become enthusiastic about our jobs. Enthusiasm simply means inspiration. Inspiration means that we have become inspired, and as we are inspired we accomplish the almost unthinkable.

We need to become enthusiastic about this church of ours, about its past, for the fruitage of our church in days gone by will inspire anyone who wishes to make his life tell today. We need to become enthusiastic about our church as we find it. We have made our mistakes; we have our shortcomings. Our sins of yesterday become deadly weights about our spirits as we would set our hands to the task that is ours. However, the task is so great, so necessary, so vital to the life of our church and to our own spiritual selves as to challenge the best that is in us and should cause us to become "enthused" with the glorious expectancy of achievements in the things of the spirit. We need to become enthusiastic about the future—the future of our church. In our conference, Convention, and Council meetings we speak and pass resolutions as if our eyes were in the backs of our heads. We are constantly looking backward instead of forward. We appear to be pessimistic instead of optimistic. We sound the note of discouragement rather than the call of enthusiasm. We print "The Redemptive Church" as the theme pointing the way to power and progress and then talk about a warring world, a decaying civilization, a forgotten Christ, and a divided church. God save us from the backward look, free us from the chains

that bind us to the past, give us a widening vision, and make us to know that God is able! May we as a church rise up out of our indifference, crucify our pessimism, and lift up our eyes unto the hills from whence cometh our strength. What we need today is enthusiasm. We need to be inspired of God that the Spirit himself who giveth life may lead us into the conflict and give us victory.

L. E. Smith.

A CHANGED WORLD THROUGH CHANGED MEN.

The story is told of a certain father who desired a free evening for reading a new book, and who, to protect himself from the almost incessant questioning of his small son, brought home with him a large jig-saw puzzle of the World for his son to put together. Giving it to his son with instructions to go into the other room and put it together, the father settled himself down for what he thought would be a long evening of good reading. Imagine his surprise and his disappointment when in a seemingly incredibly short time his son proudly called him into the next room to see the completed world map. Surely enough there it was spread out on the floor. Amazed that the map could have been finished so quickly the father asked the boy how he had done it. The boy replied, "On the back of the puzzle was the picture of a man. I figured that if I got the man right I could get the world right."

Now this boy spoke far better than he knew. All unknowingly he had started a basic principle which all too many people are overlooking today. If we get the man right, we can then get the world right. Another way of putting it would be to say that the only way to change the world is through changed men.

To be sure this does not mean that there is no place for what is called the social gospel—there is no such thing as the "social gospel" literally speaking. The Church must preach, and Christians must practice the application of the ideals and spirit of Jesus to every phase of human life, to life in all its social relations. No man liveth to himself and no man can be saved to himself. One of the surest signs that a man has had an experience of Christ is the fact that he begins, and continues, to have an interest in others. Let no Christian despise the great movements within and without the Church today which are trying to promote programs that are concerned with the application of the gospel of Christ to the realms in which God's children live and work and play. Let no Christian try to cast out any man whose passion for social justice may find expression in unorthodox ways. The major emphasis in the preaching and teaching of Jesus was on the Kingdom of God and whatever else that term may mean it means a society in which God rules and shall rule, a new social order in which the ideals and the spirit of Jesus find practical application.

But the Kingdom of God began with changed individuals, even though it did not end there. Christ planned to change the world through changed persons. The only hope for a new world was through new men. Basically Jesus was not concerned primarily with reformation but with transformation.

It is interesting to note how this principle found expression in the life of the Church. It was true in the case of the Twelve and the Apostles. The reason why Paul exhorted his readers not to be conformed to this world but to be transformed was because he knew that only changed men could change the world. And Paul spoke out of a vital personal experience. The reason why John Wesley did so much to change the whole life of England was because John Wesley had first of all been changed. The same reason applies to the work of that prince of Congregational evangelists, Dwight L. Moody. It is written in history so that he who runs may read that changed men are the key to a changed world.

If you and I want to help to make the world right, we must first be right ourselves. And whatever else this may call for it calls for the recovery of faithful habits of communion with God. Bishop Moore, a man of wide vision and large heart, a man deeply interested in every social movement related to the Kingdom of God, puts this first as one of the solutions to the world's problems. It may seem like trying to put out a burning building with a sprinkling can, but it is more basic than we realize. For as we, with unveiled face, seeing as in a mirror the glory of God as revealed in the face of Jesus Christ, we shall be changed from glory into glory, even as by the spirit of God himself. And being changed ourselves we shall become centers of the transforming processes of the Kingdom of God.

H. S. Hardcastle.

THE GRACE OF ACCEPTING RESPONSIBILITY.

Responsibility is not a popular word. People do not seek after it and compel it to abide with them. There are thousands of words in common use which have greater appeal to the majority of us than responsibility. And yet it is a most vital word to human progress. It refers to our state of being responsible, of being accountable for the faithful discharge of a task or duty; and that is not so pleasing. And yet without this attitude in at least a part of us the human race would drift like a herd of shepherdless sheep. There are tasks which somebody **must** perform or else our civilization will break down. The responsibilities in the home, the state and the church, call for loyal people to take up some burden as their very own and carry it through life. If there is to be a home, then it means someone will provide for it; if there is to be a church, then someone must assume the tasks required to keep it stable and to make it grow. Do you have the grace to serve the Lord in whatever capacity He shall call you?

—"Methodist Protestant Herald."

A man's first care should be to avoid the reproaches of his own heart; his next, to escape the censures of the world. That every man should regulate his actions by his own conscious, without any regard to the opinions of the rest of the world, is one of the first precepts of moral prudence. A good conscience is to the soul, what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions which can possibly befall us.—Addison.

CONTRIBUTIONS

SUFFOLK LETTER.

Illness has delayed the writing of an appreciation of the life of the late Deacon Thomas A. Jones, who passed away at his Bennetts Creek home, January 15, 1938, at the age of 81 years. Until his second marriage to Mrs. Dollner Lee Gray, he made his home in Norfolk, where he resided for a number of years. During that period of his life, he became a member of the Memorial Temple, in Norfolk, and was for a number of years secretary of that church, and took an active part in the building of the church. His first wife was Miss Mary Lee Savage, a daughter of the late Col. Alex Savage, who during his life time greatly encouraged the promotion of the Christian Church in Norfolk.

After moving to Bennetts Creek, he renewed his interest in Berea Christian Church, was elected deacon, and he and the pastor became very intimate friends. He was a liberal contributor to the church, and attended regularly until his health failed, several years ago.

This affliction greatly distressed him and made him extremely nervous. He was a man of commanding appearance, and appeared to be robust and strong until stricken by disease.

In his active days he was a prosperous business man. He was friendly, and greatly enjoyed the social fellowship of his friends.

He was genial, hospitable, and entertaining. Ministers found a cordial welcome in his home. The late Dr. C. J. Jones, who was pastor of Memorial Temple in its early days, was one of the favorite friends of the deceased. Dr. Jones made a great impression upon his life.

He often referred to the spiritual power of his former pastor around the fireside in the home. Heart to heart talks and sympathetic prayers touched his heart and influenced his life. Many times he said to this writer, "Will you pray with us before you leave?" A brief prayer, a hearty handclasp, ended the visits which were a mutual joy to him and his pastor.

He has passed on. We shall see him again in the Father's House. And when we meet again there will be an invitation: "Come over to see me." Yes, visiting will be one of the continuing joys of heaven.

There will be no hurry and no sad separations. No prayers for recovery,

but praise for a glorious salvation. Wonderful anticipation! Unspeakable realization! "To live is Christ—to die is gain."

I. W. JOHNSON.

1938-39 AT ELON COLLEGE.

Nine hundred thirty-seven and thirty-eight was a very satisfactory college year at Elon. The administration and faculty feel that it is the best year that we have had within the past six years. Our enrollment was larger, the real work of the college was more satisfactory, and finances were better. We are facing 1938-39 optimistically. Advanced registration at this writing is considerably larger than at this date a year ago. We have a large number of inquiries, and our prospective list is larger than usual.

The campus force is working hard getting our present buildings in condition and in different ways planning to accommodate a larger number. The administration is considering reconditioning and rearranging the old Club House for a rooming house for boys. This would accommodate about twenty young men.

Mr. Colclough, our Field Secretary, has done and is doing very excellent work for the college. The Registrar's office is kept busy. The Business Office would like to be more employed receiving remittances on past due accounts as well as advanced fees from students for 1938-39.

We will have more students from Congregational-Christian Church homes than last year. This is a very hopeful and welcomed sign. The college belongs to the Congregational-Christian Church. It is our college and we are hoping to have a larger patronage from our own church. We are always glad to have students, regardless of church affiliation, but we do feel that our own people should be glad to patronize their school.

The college will be glad for any information concerning young men and young women who plan to go to college. If we can be of any help or inspiration, we shall be delighted. Catalogues, bulletins, and application blanks will be sent on request. The fall term opens September 5th.

L. E. SMITH.

"A willingness to hear "all things that have been commanded" of the Lord is the best preparation one can make in trying to learn the truth."

PERTINENT SOUTHERN CONVENTION RECOMMENDATIONS, MOTIONS, AND RESOLUTIONS.

The minutes of the last sessions of the Convention are now ready for the printing and should be in the possession of our ministers and officials within a few weeks. In going over the copy for the minutes, your secretary jotted down these matters as of particular interest and moment.

Evangelism—That we challenge every church to add at least one net additional member per every 50 members or major fraction thereof annually to its membership.

Promotional—That the recommendations submitted in this report be made effective as soon as may be. (It is our understanding that Rev. F. C. Lester has accepted the office of Promotional Secretary.)

Publications—That we secure 3,000 subscriptions within the Convention for THE CHRISTIAN SUN, apportioned to the several conferences as follows: Eastern Virginia, 1,050; North Carolina and Virginia, 1,050; Eastern North Carolina, 350; Western North Carolina, 325; Valley of Virginia, 225.

It is further recommended that these be apportioned among the several churches by the conferences. (Attention of the Chairman of Conference Committee on Publications is called to this recommendation.)

President L. E. Smith, Superintendent Johnston, and Secretary Atkinson are elected Trustees of the Ministerial Loan Fund and are authorized to settle with the ones indebted to the Fund on the basis of 66 2-3 per cent of the principal amount, waiving all interest, the settlement to be made in each case within ninety days. Otherwise, the whole amount, including interest, is due. (It is presumed that the ninety-day period of grace would commence with the presentation of the proposal to those indebted to the Fund by the Trustees, the proposal to be released by the Trustees to all on a given date.)

President Smith, Secretary Atkinson, and pastor Lightbourne are named a committee of three to complete the revision of *The Government and Principles of the Christian Church*. The same to be submitted to the Executive Committee of the Convention for approval and publication at the Convention's expense.

Change of Plan of Representation—This was made a matter of referendum to the several conferences for their consideration. (Proposal-Officers of the Convention, every ordained minister of the Convention, and one delegate from each local church to

compose the Convention.) (As at present organized the Convention is composed of ministers and laymen elected from the several conferences.)

Finances—The present plan was reaffirmed. During the biennium we are requested to study the desirability of establishing an equalization fund in the Convention's budget and also a CHRISTIAN SUN fund should it become apparent that the present plans for financing THE CHRISTIAN SUN should prove inadequate.

Debt of Honor Campaign—It was recommended that the Board of Superannuation should inaugurate a campaign of education in behalf of the Debt of Honor and receive for it an offering from our churches.

J. H. LIGHTBOURNE,
Secretary.

A RELIGION THAT LASTS.

That is a glorious statement by one of the prophets that they wait upon the Lord shall walk and not faint. He promises also that they shall be able to do more spectacular things: Mount up on wings as eagles; run and not be weary. But the thing that comes closest to most of us and fits our requirements is the good word of encouragement, "They that wait upon the Lord shall walk and not faint." Your big problem and mine is not some unusual experience or some extraordinary occasion. Our problem is to learn how to be true and loyal, honest and square and courageous in the ordinary, everyday experiences of ordinary, everyday living. Our big job is to learn how to walk and not faint.

Because after all life is a walking process. It is going steadily somewhere on our own power through the difficulties and the problems, the trials and monotonies of ordinary, everyday living. Fill the ordinary days with that which is fine and beautiful, and you have made your life sublime.

That is true in the home. Homes have their red-letter days, their days of extraordinary experiences. Your home begins with the honeymoon. Then there is the time when you have saved enough to make the first payment on the house and you move in. That is a red-letter day. And there is that remarkable day when the first baby is born, and the home becomes sacred with that new trust. But most of the days in the home-life are just ordinary days. Three meals a day, a house to be swept, beds to be made, baby with the colic, children with the measles, the first of the month and the bills come in and you have to figure how to meet them, trying to make money enough to keep the home

together, trying to face day by day its petty problems, learning how to keep sweet when irritations are all about you, trying to let the harsh word die unuttered on the impetuous tongue, not forgetting the little acts of thoughtfulness, and kindness and unselfishness, learning to live together in sympathy and understanding and mutual helpfulness. I don't have to tell you. You know the problems of home-life. And if the spirit of the Lord Jesus Christ will enable you to make a success of your home in the ordinary, everyday things, then you have a successful home. If you have a family altar, if you show love and kindness and the spirit of Christ today and Monday and Tuesday and Wednesday, and the rest of this week, and then begin again next week and do the same thing over again, you have found the secret of a happy, worth-while home. The beautiful home is not the home of some extraordinary experience. The beautiful home is the home where men and women have learned to walk and not faint.

The same thing is true in the business world. Occasionally there is something unusual in our business life. We get a new job, and for a little while the new broom sweeps clean. It may be we get a raise in salary, or something else out of the ordinary happens. But that is the unusual day. For most of us life consists in getting up tomorrow morning and going back and doing the same thing over again. Tired of it, feeling pretty well worn out, and yet going back each day to be courteous and honest and loyal and steady and faithful and dependable, and to do our honest best in our honest day of honest work. To do that one day after the other, Monday and Tuesday and Wednesday and Thursday, and then the next week, that is the test of manhood and womanhood, of character and strength, of courage and worth. That is where we need the encouraging word of the prophet that they wait upon the Lord shall renew their strength, that in the ordinary experiences of everyday life they shall walk and not faint.

There are occasional red-letter days in our church life. We have our Easter Day when it looks as if everybody wants to come to church. We have our revival services when some evangelist brings us his helpful messages and our hearts are stirred. But the real test of religion is not Easter Day. The real test of your loyalty to your church is not the revival service. The real test is that you take hold of the tasks of your church and, often unpraised and sometimes almost for-

gotten, you go on day after day, month after month, year after year, doing faithfully your job for Christ because you have learned from him to find the strength which will enable you to walk and not faint. That is the kind of Christianity that matters, the kind that is worth while, the religion that every day steadily and unflinchingly carries on for Christ.

You recall the transfiguration scene. Moses and Elijah came to talk with Jesus as he prayed on the mount. And Peter, James, and John, those three disciples who had gone up to the mountain with Jesus, were thrilled with that matchless hour when it seemed as if heaven were breaking about them. And Simon Peter said, "Master, this is the place to stay. This is the place where it is good to be. Master, don't ever let us go down from here. We will build three booths on the mountain-side, one for thee and one for Moses and one for Elijah. And we will stay on this mountain." But Jesus said, "No, that is not religion at its best. Religion at its best is going down the mountain-side and helping the needy man yonder in the valley and setting our feet on the path that leads to Calvary's Cross. That is religion at its best." So Jesus led these men down from that mount of transfiguration and taught them how with their hands and heads and hearts to minister and serve and give and die. Because religion at its best is to walk and not faint.

The real test of religion is everyday life. In your home to be a Christian, living a Christian life by the power of Christ until those who come in contact with you in your home see the beauty of Jesus in you. In your social life and your business life showing the transforming power of Jesus Christ until those who see you take knowledge of you that you have been with Jesus and have learned of him. In your church life taking hold of its tasks and not being weary in well-doing, but being sure that in due season you will reap if you do not faint.

May God give each of us his strength that we may, without faltering and without failing, steadily walk the path he sets before us, day by day doing the things which he gives us to do because of the power which comes to us from him. They that wait upon the Lord shall walk and not faint.—*Dr. Ryland Knight, in "The Christian Index."*

"There is no better defense of one's position being correct than to show it is according to 'all scripture inspired of God.'"

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE CHURCH AND THE LAYMEN.

We are living in a day of interrogation. It is the common practice now to put a question mark after well nigh everything and everybody. The best evidence of this is "the questionnaire." If you do not get more than two, or three, of these each week you are fortunate. They cover everything from your belief about "the stars in their courses" to the nature of deep sea fish, and what is your attitude toward the National Government and your opinion about cotton and tobacco acreage et cetera. So much by way of introduction. In the mail today we find three questionnaires all relating to the same topic, namely, the Church and the Laymen. Without sending separate answers to the three we are disposed to select a few of the questions put to us and then give our answer to any who may chance to read this column of THE CHRISTIAN SUN.

Q. 1. "How can we get a national program launched which will command the interest and respect of thinking men?"

Our reply: Don't try to get a "national program launched" to interest the laymen in the church. On the other hand launch a program in the local church that will command the loyalty and devotion of the church membership, through that membership revealing that the church is more than a social club, or a benevolent society, and also revealing the fact that the chief business of the church is not the execution of a program, but the exaltation of the Christ, who is Himself the Founder and Builder of the church.

Q. 2. "How should a program for laymen be set up in order to obtain men's participation?"

Our reply: The church is and should be a power house, a real dynamo, from whose periods of worship and devotion, if properly observed, laymen *will* go out to do things in the name and for the sake of their Lord to make theirs a better community and this a better world in which to live.

Q. 3. "How can we get men to relate themselves more vitally to the work of the church rather than simply by Sunday morning attendance?"

Our reply: The word of God says, "Forsake not the assembling of ourselves together." And again the word

says, "Where two, or three, are gathered together in my name there am I in the midst." The Sunday morning attendance at church is not an end in itself, but a mighty good beginning and a very necessary one if we are, through the days of the week following, to do the works of righteousness in the name of our Lord.

Q. 4. "What is the purpose or objective of the church?"

Our reply: The purpose and objective of the church is to so exalt and reveal the life of Christ, and His death on the Cross, as to make men willing to go out and live the life of sacrificial service that He Himself lived and for which He gave Himself.

Q. 5. "What is a layman's place in the church?"

Our reply: The church like the family is an institution established, not by man, for the convenience of man, but by Almighty God for the salvation, the welfare and the happiness of man. In uniting with the church a man becomes a member of a large family for mutual helpfulness and service. No member of a household gets real joy through such membership unless he helps to bear and share the burdens and the privileges of that household. By adoption into the household of God through our Elder Brother, the Son of God, we become members of that family just as the members of the body are essential parts of the whole body. The layman can no more say to the church and his brethren in the church that he has no need of them, any more than the eye can say to the ear, "I have no need of thee." We are members one of another, our Creator being our common Father, thus revealing the brotherhood of man and the fatherhood of God.

There are many other questions of similar type, some of them being repetition of these given.

We can never forget that when Peter said to Christ, "Thou art the Christ, the Son of the living God." Then the Christ replied, "Flesh and blood hath not revealed this unto thee, but my Father in heaven, and upon this rock (this revelation) I will build my church and the gates of hell shall not prevail against it." It is thus a Person and not a program that the church holds up to all the world as the Way, the Truth and the Life.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 9, 1938.

Sunday Schools.

Wentworth, Raleigh, N. C.	\$ 1.07
Ether, N. C.	1.77
Palm Street, Greensboro, N. C. .	7.18
Youngsville, N. C.	14.00
First, Norfolk, Va.	2.00
Haw River, N. C.	12.52
Newport, Shenandoah, Va.	3.01
Holland, Va.	5.52
Winchester, Va.	3.93

Total\$ 51.00

Individuals and Churches.

Dendron, Va.	\$ 6.00
Leakesville, Luray, Va.	15.00
Ramseur, N. C.	3.80
Pleasant Grove, News Ferry, Va.	20.00
Concord, Timberville, Va.	2.00
Salem Chapel, N. C.	11.50
Oakland, Chuckatuck, Va.	3.00
New Center, Seagrove, N. C. ...	2.50
Fuller's Chapel, Henderson, N. C.	13.13

Total\$ 76.93

Specials.

Bertie Johnson Class, Liberty Spring S. S., Whaleyville, Va.	\$ 3.00
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Total for week\$ 130.93

Previously acknowledged ... 15,114.53

Total since Sept. 1, 1937 ...\$ 15,245.46

We are profoundly grateful to every one who helps in our missionary task and privilege.

J. O. ATKINSON,
Secretary.

"VICTORIA OF THE HILLS."

Some CHRISTIAN SUN readers may recall that I wrote some weeks ago that since Victoria of the Hills (Miss Victoria Edwards, Fancy Gap, Carroll County, Va.) had sung her life and the love of her hills into our hearts, through her messages to THE CHRISTIAN SUN, I felt it would be most fitting that we place a modest monument, or marker at her grave. A good friend who had been moved by her writings dropped in to see me recently and said he approved the suggestion, and would give \$5.00 to such a fund. One Sunday school superintendent wrote that his Sunday school would like to make a contribution if it was decided to erect the marker. Some others have spoken favorably of the idea. Because of these facts I wrote a friend at Mt. Airy, N. C., (nearest market for an appropriate monument) and find that for the purpose named the dealer will make an exceedingly reasonable price. I find that we can secure for the sum of \$30.00 a marker in Mt. Airy, made of granite, hammered smooth and with such lettering as may be desired, job completed at the grave; the marker to have a base 8 inches deep; 29

inches wide with the stone itself to be 33 inches in height.

For the sum of \$50.00 we are offered, job complete, a beautiful monument with a 10 inch base; 3 feet wide; extending full width 2 feet above the base. I trust we can raise the \$50.00 and put up a marker that will endure and reflect something of the esteem in which this good and noble soul was held. The stone offered us at this sum would possibly cost twice as much, or more if it had to be shipped away from Mt. Airy where very best of granite is obtained. If there are other CHRISTIAN SUN readers who feel interested I shall be glad to receive suggestions, or a donation, or a pledge. If donations are sent me and we do not secure amount sufficient the money shall be returned to the sender.

Respectfully,

J. O. ATKINSON.

A WORD OF INCITEMENT.

Last week's issue of THE CHRISTIAN SUN contained an article by Dr. James H. Lighthourne, Executive Secretary of the Christian Missionary Association of the North Carolina and Virginia Conference, in which the quotas of the several churches were given in order that the one hundred or more memberships may be secured during the year. These quotas are suggested as a minimum goal for the churches, but it is hoped that many churches will exceed their quota because it is possible that some may not reach it.

The memberships are five dollars for adults and organizations and two and a half dollars for junior memberships. The funds so raised are used for home mission work within the bounds of the conference and the hearty cooperation of the pastors and churches in securing their quotas will greatly aid in strengthening the weaker churches and the development of new fields. Remember that the second Sunday in July or the nearest convenient Sunday is the time to secure these memberships. We hope that every church will go over the top.

W. M. JAY, *President*,
Christian Missionary Association.

"DRY" LOAFERS.

ETHEL HUBLER, *Editor*,
"National Voice."

The little, mild, bald man has settled down in the train to read, and, feeling drowsy after a trying day at the office, fell asleep. On the rack above was a ferocious crab in a bucket, and, reaching the edge of the rack, it fell, alighting on the little

man's shoulder, and grabbed his ear to steady itself. All the passengers waited expectantly for developments, but all they heard was: "Let go, Maria! I tell you I have been at the office all the evening."

It isn't henpecked husbands or crabs that are on my mind. It is loafers. Not office loafers, or taxi loafers, or bootblack loafers. It isn't beach loafers, either, about which I'm thinking, or even drunken loafers. Yet what a tragic moral and economic loss to our cities and towns are these drunken loafers. The subject this little discourse is not "drunken" loafers. It's "dry" loafers.

What is a "dry" loafer? It is an aimless one. A dry who lounges around, and, in plain language, is too lazy to work. One says "I've had my day, let somebody else do it." He abhors all this drunkenness, being a total abstainer himself. But bad as he realizes this suds era is, the "dry" loafer does not care to take any active part in a campaign looking toward better conditions. I actually heard one dry loafer say, in discussing the beer guzzling now going on, "What's the use?" Liquor seems to be here to stay." To this idle, aimless, lazy dry we say that if the liquor were ruining and poisoning the chickens and the dogs and the cats and the pigs of the nation, instead of the boys and girls, it would "not be here to stay." There would be "some use" in doing something about it.

Are you a "dry" loafer? Are you wandering aimlessly around, calling yourself an "active" dry, while not acting, not even to the signing of your name on a dry petition helping get measures on the ballot which will better conditions? Thousands of these petitions in Arizona, Colorado, Nebraska, California, and other states are awaiting your signatures, that is, if you are registered. And that brings up the question as to whether you are qualified to vote or not. If you have not registered, then you have been loafing again. A woman this week wrote me and said, "I see you believe in voting. My citizenship is in heaven." And after "praying God's blessing on me," she added a postscript which read: "I'm spending my time doing the Lord's work, for He's coming pretty soon." A "dry" loafer, and she doesn't know it! It might be well for such to sit down and read a few passages such as this. "Render unto Caesar (the government) the things that are Caesar's, and unto God the things that are God's," and then turn to "Righteousness exalteth a nation, but sin is a reproach to any people." "The booze business cannot be licensed without

sin," says the great Methodist Church. "Occupy till I come." We take this to mean to keep on keeping on fighting sin. Among the gross sins mentioned in the Book is drunkenness, and it was condemned on every hand.

Don't be a "dry" loafer. We are making rapid headway. Drys have won 5,000 elections out of 7,000 since repeal. Get into the dry procession.

LIVING BY SINNING.

It is a serious thing to get a livelihood by sinning. Multitudes of people do. Perhaps the great majority never stop to think what it means, nor what will be the final outcome of it all. The man who is engaged in the wrong thing, whose work and service, life and influence, are hurting humanity rather than helping, and who is getting a living out of it, should consider what he is doing. It isn't God's will; and whatever is contrary to God's will is always wrong, and always brings the wrong results.

If a man's job, work, labor, avocation, and pursuit in life does more harm than good, yet he is getting a living out of it, what can he promise himself when he goes out to meet God? He does the world more harm than good, therefore lives a life that is far beneath his privileges. Every man ought to be sure that his work is doing more good than harm. This is God's plan for every man's life. It is not a matter of getting a living out of one's work, profession, and pursuit of life that should count most with him, but it is whether or not it is right, is necessary, is important, and adds to the peace, joy, happiness, and welfare of mankind physically, mentally, morally, and spiritually. That is what should count with us all.

A man may get rich in dollars by cursing the world, live in a mansion, dress like a prince, ride in a fine automobile, and eat the best of food, but what of the outcome? What will he say when he meets God? This is a serious and solemn fact that men ought to consider honestly and conscientiously.

No man has to live by sinning. It isn't God's plan for his life. God will give every man an honest living who will serve him; and in earning a livelihood that pleases God we are always doing our fellowmen good. We are adding to their welfare either physically, mentally, morally, or spiritually, or perhaps in all of this. It is wonderful to get an honest living, bless humanity, have a clear conscience, and know that we are on our journey heavenward.—Rev. Walter E. Isenhour in *The Pentecostal Herald*.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, 514 South Main Street, Norfolk, Va.

A LEADERSHIP TRAINING SCHOOL.

It was my privilege to be selected again as a delegate to the Leadership Training School at Elon College. Only those who have been so fortunate as to be sent to this school know the joy and inspiration of meeting other young people who are desirous of taking courses in Leadership Training. To be a leader in church work, one must have efficient training, and this can only be secured from men and women who are making it their life work to spread the gospel.

This Conference is probably the biggest asset to our church. It is quite obvious that young people of today, as a whole, are not turning their eyes toward the church. Thus, it is quite evident that we need something to keep young people interested in the church.

To be a leader, one must be a sincere, vital Christian. One must have a thorough understanding of the meaning of Christianity and of the conditions of the present time. The Bible must be studied and rightly interpreted.

Such a school provides the training for various positions in the local church. So many young people in the churches are failing, as they have had no training in leadership, and just now this is one of the things most needed in our churches. At such a school young people are developed spiritually, mentally, physically, and socially—meeting the needs in the lives of our young people as nothing else can do. It gives them something worth while to do, keeping them from temptations which continually surround them. Through these courses, boys and girls are able to conduct their own services in their local churches, and they are eager to return to their own churches and build up their own societies.

The young people are learning about missions and our missionaries; they are taught the origin of the Bible and many other facts which will make them intelligent church workers of tomorrow.

Our Conference at Elon this June was not all play nor was it all work. We had regular hours assigned for study and recreation. In the morning, classes began at eight o'clock and ended at 12:30. There were numerous types of courses to choose from, and there were courses for ministers as well as for young people.

Each morning chapel services were conducted by Dr. Robert Gammon, of Chicago. After lunch, there was a rest period, followed by a recreational period. During this period, students played games such as: tennis, ping-pong, horse-shoes, baseball, and many other games. The evenings were filled too—vespers at 7 o'clock, followed by some evening program. On the last night, Communion Services were held. The boys and girls of today are the men and women of the church of tomorrow, and unless they are properly trained, the church will be a failure.

CHARLES W. PARKER, JR.,
*Supt., Leadership Training,
Eastern Va. Conference.*

THE CONTRIBUTIONS OF CITY AND COUNTRY TO OUR NATIONAL LIFE.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 24, 1938.

SCRIPTURE: Amos 7: 14, 15;
Acts 21: 39; 22: 3.

Daily Readings—

Monday—Food From the Country—
I Cor. 10: 31; I Tim. 4: 4.

Tuesday—Cities and Merchandise—
Ezek. 27: 1-25.

Wednesday—A Man From the Country
—Amos 7: 10-17.

Thursday—Dangers in City Life—Gen.
18: 16-33.

Friday—An Ideal City—Isa. 42: 1-7.

Saturday—Paul, Man of the City—
Acts 26: 1-9.

The following facts may be discussed on this topic:

1. Both city and country have produced outstanding leaders in all lines of human endeavor.

2. Until recently America was considered a rural nation. Our last census showed that more than half the population now are in the cities. The city life has become the dominant factor in American life. If we should add to this the influence of the radio, newspapers, movies, advertisements, most of them reflecting city life, we have a situation which gives city people a balance of power. This power may or may not be dangerous, depending on how such power is used.

3. The country keeps people close to nature and gives them opportunities to think for themselves. It also encourages a wholesome type of family life. On the other hand, the country fails to give contacts for the

exchange of views. Social activities become a bit selfish. The markets and amusements in the city are drawing people away from the country. Because the country church does not provide religious and social programs for the young people, many of them become loafers about the filling stations in the community.

4. The city has greater wealth, and the people enjoy libraries, museums, concerts, and many other agencies not found in the country. The people learn the art of living together. On the other hand this close proximity develops a mob spirit which weakens man's ability to think. Home ties are loosened, and high pressure methods cause one to lose a sense of right and wrong because of certain night clubs and other commercial concerns.

Suggested Hymns—

"O Beautiful for Spacious Skies."

"Fairest Lord Jesus."

"Where Cross the Crowded Ways
of Life."

S. E. M.

CATHOLICS GAIN.

The United States, including Alaska and the Hawaiian Islands, now has an estimated Roman Catholic population of 21,451,460, according to the Official Catholic Directory for 1938. This estimate indicates an increase of 492,326 over 1937 and a gain of 4,035,157 since 1918. The Catholic clergy now numbers 32,668, an increase of 1,019, serving 18,428 churches and missions and 4,219 institutions. One new seminary was opened, bringing the total to 206, with 15,984 seminarians. There are 193 Catholic colleges for men, 676 colleges and academies for girls, and 1,306 diocesan and private high schools. Parochial schools have increased from 7,445 to 8,028. One new orphan asylum has been opened, but the number of orphans in asylums has dropped by 4,957 to 39,545. There are 168 homes for the aged and 684 hospitals, twelve more than were indicated in last year's figures. Converts were reported as totaling 62,696, or 634 more than in 1937. Archdioceses showing Catholic populations in excess of a million are Boston, Chicago and New York. Brooklyn is the only diocese in the million class.—*Exchange.*

"Light troubles are loud-voiced;
deeper ones are dumb."

Sunday School

REV. H. S. HARDCASTLE, D. D.

DEBORAH: EMERGENCY LEADERSHIP.

LESSON III—JULY 17, 1938.

GOLDEN TEXT: *Who knoweth whether thou art come to the kingdom for such a time as this?*—Esther 4:14.

LESSON: Judges 4:1, 5:31.

PRINTED TEXT: Judges 4:1-9, 12-14.

The book of Judges contains the story of a rough and rugged period in the history of Israel. The word "judges" as used in the book refers to leaders who tried more or less successfully to establish order and justice, to unite the disjointed tribes, and to keep intact the pure worship of Jehovah. Among the long list as recorded in Judges, perhaps none shines with more luster than Deborah. Here in the early history of Israel was one of the great leaders, among the first of a long line of women who have done great things for nations and for the cause of righteousness.

Deborah shines all the brighter because of the dark background of her time. Israel had fallen on hard times. Because of moral compromise and religious decay the nation had again come into bondage to a heathen king, Jabin, king of Canaan. With ruthlessness and thoroughness he had set about to make the nation helpless and hopeless. He had disarmed the Israelites—not a shield or spear was left to them, the fields were left desolate, and so undisciplined had the communities become, that "the highways were unoccupied, and the travelers walked through the byways—it was not safe to travel the open roads. Worst of all the spirit of the people seemed to be broken, and they were taking it "lying down" as the expression goes.

But Deborah was made of sterner stuff. She was a woman of sound judgment as was evidenced by the fact that she acted as judge for the people—"the children of Israel came up to her for judgment. But she was more than simply a judge; she was a woman of large faith and high courage. It stirred her to see her people in bondage, and she proposed to do something about it. Accordingly she sent for Barak, evidently a man of some ability, but just as evidently faint-hearted, at least lacking in initiative. She told him that God had spoken to her and told her to speak to him. He was to "get a move on" and give battle to Sisera and his army. And she assured him that vic-

tory was to be on his side if he would obey the divine command.

But Barak was a bit hesitant. He said he would go only on condition that Deborah would go with him. It must have been a little out of the ordinary for a woman thus to go forth with an army to do battle, but this Deborah was not an ordinary woman, by any standard. It was not the first time, nor the last that a man has been aroused and inspired to action and great deeds by the faith and the courage and the sacrifice of a great woman. Indeed someone has said that back of the life of every great man or any man who has done anything worth while, there has been a good and great woman. In any event Barak summoned his army and went forth to meet Sisera.

It seemed like an uneven, and indeed, an impossible struggle. Here was an army of well trained, well equipped men, with nine hundred chariots on one side, and a more or less loosely organized army, it was almost a rabble, without any arms worthy of the name on the other side. It was a picture of the seemingly unequal odds that seem to prevail when the church faces the world. But then as now people did not recognize the unseen and spiritual factors. One with God is a majority, and in this case the moral forces of the universe were on the side of Deborah and Barak—the poet said that the stars in their courses fought against Sisera.

The battle reduced to its simplest terms was as follows: The Canaanites were drawn up on the broad and low-lying plain that was watered by the river Kishon. The Israelites were stationed in small groups on the slopes of Mount Tabor where they could not be seen, and from whence they could sally forth and strike a blow and then get back to safety. Furthermore the forces of nature took a decisive part in the battle. There was a heavy thunderstorm which not only disorganized and disrupted the army of Sisera, but which brought grief to his chariots with their heavy wheels—they got stuck in the mud. They thus became easy prey to the enraged and encouraged Israelites. So evident was the outcome early in the battle that Sisera himself fled from the field of battle and hid in the tent of Heber the Kenite where he fell a victim to the treachery of Heber's wife, Jael. (It was regarded as a breach of hospitality to harm anyone who had broken bread with one, and thus Jael really did violate the ethical code of that day. She was made a heroine, however, because of what she had done in helping to put to utter rout

the enemy. She is not to be judged by the standards of our day.)

Thus the Israelites again threw off the yoke of bondage, and thus again was peace restored to Israel for a period of forty years. The story is told in prose in the fourth chapter of Judges. It is told in poetry in the fifth chapter of Judges. This poem, by the way, is one of the oldest pieces of Hebrew literature, and was used for a long time as a song before it was included in the history of the Hebrew people.

Looking at the story thus briefly sketched several teaching points stand out. They are as follows:

1. Disobedience to God brings its penalty on nations as well as on individuals.
2. One brave heart can kindle courage in the hearts of others.
3. One's resources cannot always be seen counted—there are invisible forces and spiritual factors to be considered.
4. The natural forces of the universe are against the workers of unrighteousness.
5. It is not how much one has but how one uses what he has.
6. God is not always with the side that has the largest army or the greatest numbers.
7. There is no finer force in life than the influence and example of a good woman.
8. God often uses the weak things of the world to confound the mighty. (Sisera the mighty warrior was killed by a woman.)
9. Obedience to the divine command is the secret of success.
10. God always has a man or woman to match the hour.

The Plymouth Historical Society is seeking to raise funds with which to construct a full-size replica of the *Mayflower*, the famous little 180-ton ship which landed the Pilgrims at Plymouth, Mass., one wintry December day in 1620. The ship will be anchored permanently at the spot from which the 102 members of the Pilgrim band took to their small boats to reach the shore of the New England, and each year the new *Mayflower* will be used in a great historical pageant reenacting the memorable event. The ship will be ninety feet long, with a beam of twenty-six feet.—*Selected.*

"Fear of losing position caused some to refuse to confess Christ. (John 12:42, 43.) For the same reason now some fail to "declare the whole counsel of God." They are no more worthy and pleasing to God than those ancient rulers were."



MONDAY.

SPIRIT OF THE FULL LIFE.

"It is more blessed to give than to receive."—Acts 20:35.

The spirit of sharing is the spirit of the full life. This applies in all the outdoings of life, from the smallest thought and attitude to the greatest need. The making of others happy brings to us the greatest happiness. Somebody has said that our world has been "in the getting mood. That is what has made it sick." Unless we can put the giving mood into our life, we are doomed.

Prayer—O Christ, who didst give all and enriched the world most. Give us Thy Spirit in all things—things small and great. *Amen.*

TUESDAY.

STERN BUT TRUE.

"From him shall be taken even that which he hath."—Matt. 13:12.

Occasionally we see some one who is immersed in himself and what he has around him; who, like the rich man said: "I will build greater (barns) ones and say to my soul, 'soul, take thy ease.'" That night his soul was required of him. What earthly good is a man's knowledge, the noble passions of his life, his wealth, and anything he might be, if he is interested only in himself? "A hoarded million is of less service than a single dollar in circulation."

Prayer—Teach us, O Lord, that we may teach. Give us that we may give. Love us that we may love. In Christ's name we ask it. *Amen.*

WEDNESDAY.

A REASONABLE DUTY.

"And he hath put in his heart that he may teach."—Ex. 35:34.

We can remember when trades and professions were learned not at schools but at home, or in the shop, or in the office. In those days the obligation to teach some one what was known, through the school of experience, was

considered as a reasonable return of one's life to society, perpetuation a profession or trade worth while. The excellent was considered in the family line.

It may be well that trades and professions be learned today differently; but learning Christianity does not change. It must be learned and passed on as the trades of old. Habits of goodness are learned at home and in goodly associations.

Prayer—O Father, make us true Christians in passing on His truth. *Amen.*

THURSDAY.

THE TRUE GENTLEMAN.

"The servant of the Lord must be gentle."—II Tim. 2:24.

"Fashioned like unto his glorious body."—Phil. 3:21.

If we are to believe the teachings of Jesus Christ and his life, and the apostles who followed him, we must show forth gentleness to all men—(Titus 3:2). We must have his wisdom that "is pure and gentle"—(Jas. 3:17). We must live by the gentleness of Christ—(II Cor. 10:1). And we can always test this grace by the fruit—(Gal. 5:22). His grace produces his graces. True society is made up of good people whose thoughts and acts are restrained and kindly.

Prayer—O Christ, we want to be our best selves. Inspire it we pray by Thy spirit. In the name of thyself, our great Helper, we ask it. *Amen.*

FRIDAY.

LIFE'S SURE STABILIZER.

"Whoso keepeth his word in him is the love of God."—I Jno. 2:5.

It is a most interesting study to read the Bible on the subject of "His Word," and what this Word does for one. And the glorious things about it is that all of it is true. To know His word and walk in obedience to its teachings simply keeps our feet on the ground, establishes wholesome char-

acter and conduct, and purifies our conversation. How much else?

Prayer—Heavenly Father, our failures to live up to the Christ ideals leave us pitiful. We have not striven to blood. We have allowed worldly things to steal us away. O God, forgive us, and empower us now to live by His Word. *Amen.*

SATURDAY.

DOING ONE'S BEST.

"Silver and gold have I none, but such as I have give I thee."—Acts 3:6.

Peter had no money but he was a giver, for he always gave whatsoever he had when he could be a blessing.

The most of us are reluctant to get rid of our possessions beyond our own circle. Nevertheless, before we can become Christlike we must overcome this reluctance, and be like Peter, ready to share what we have for the good of others. We shall learn, when we shall have done so, that we shall lose nothing, for in the giving we shall be given the most. That is God's Word, and that is God's Truth.

Prayer—Dear Heavenly Father, give us grace to be willing to share our best to the utmost. *Amen.*

SUNDAY.

NEVER TOO OFTEN.

"The eternal God is thy refuge."—Deut. 33:27.

How strong and sweet my Father's care
That 'round about me like the air,
Is with me always, ev'rywhere!
He cares for me.

—J. R. Murray.

We cannot repeat our text too often! If we depend too much upon the material things of this world, we may feel often that there is no refuge—and there isn't, in the world. But in Him there is a strong arm. God cares for what He has created.

Prayer—Dear Father, make us Thine, indeed, this day. We are so feeble and inconstant. Thou art never failing. Help us to trust Thee. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

PERSONALITY THAT PREVAILS.

By REV. JOHN G. TRUITT, D. D.

"Thou hast power with God and with men, and hast prevailed."—Gen. 32:31.

Some personalities seem empty. Some void is within. They are good people, and do good work, but they lack something. The rich young ruler felt it. "What lack I yet?" was his question. Jesus had answered his first question with telling him to keep the commandments. There is strength in doing right. But, although, this young man had been a keeper of the commandments he felt that there was something still lacking.

Jacob felt it. Like the rich young ruler he had plenty of talents, and a great deal of consecration, but there was still something lacking. Twenty years he had been accepting the promises of God, given to Abraham and Isaac. Twenty years ago God had been good to him. For then he was the lonely young man on his first day out from home. We are told in the New Testament that "God loved Jacob," and so when he reached night-fall God saw his loneliness, and opened the doors of heaven and sat on the front steps to keep him company during the night! Jacob trusted God, and believed his promises, although there was that lack in his life. God showed Jacob, in a dream, things he had never revealed before. Jesus referred to the ladder which Jacob saw there. Jacob waked up next morning and saw that he had slept, the lonely lad that he was, on heaven's doorstep. He said, "This is the house of God, this is the gateway to heaven."

The other day I was observing one who had been given responsibilities. That one was a good Christian. They did their work well. But there was something lacking. There was an emptiness. I saw what a wide difference there was in that person's personality of another I knew who was in like position. It was not a matter of difference of aim, or motive, or even effort; but there was an undefeatable difference.

In the Scripture lesson which I read you Jacob came all laden with the gifts which were a result of God's goodness to him, to the brook Jabbok on his way back home. But here was a crisis. For Jacob was afraid Esau would kill him. So just as Napoleon had met his Waterloo, Jacob had met his at Jabbok. And Jacob wrestled

all night with God's angel. The others went on in to camp, but "Jacob was left alone" wrestling with God, so to speak.

From that night Jacob's personality was changed. The angel told him at the break of day, when Jacob would not let him go until he blessed him with an answer, "Thou hast power with God and with men, and hast prevailed." "Thy name shall be called no more Jacob, but Israel: for as a prince thou hast power with God and with men, and hast prevailed." From that day Jacob had a personality that was different, one that prevailed.

Up unto that time Jacob had been one that cut across the corners to get in the line ahead of where he belonged. He was the fellow that steps into the dining room ahead of his place so he can get a good seat. He was the fellow that edges in ahead of his turn to look out for number one. He was the fellow that absorbs all the opportunity to express himself, when only a small portion of the time really belonged to him. He was *Jacob*, "*supplanter*," *stepper-in-ahead*, "*looker-out-for-number-one*." We are told that God loved Jacob, yes, and *Jacob loved Jacob!* Jacob endured God for his many kindnesses to him. He trusted God, for he knew he was trustworthy. He thought the surest way to success was through allegiance with God. I am told by some who profess to be very observant that men join a certain church for business reasons! And that some people ally themselves with God for social prestige. They are persons who look out for number one.

When the mysterious wrestler asked Jacob what was his status, he confessed his weakness. He saw that he must get right down to plain truth as to his own character, and so he said, *Supplanter!* Ah! said the mysterious one, no longer "*Supplanter*," but "*prince of God!*" No longer Jacob, but Israel. A prince of God, prevailing with God, loving God and obeying God because of love, and not for selfishness.

Jacob came upon a prevailing personality by confessing to God his weakness, by coming clean with the whole truth of his nature. He came upon his changed prevailing personality by being alone with God. We do not take time to be alone enough. All night he spent with God in prayer. He paid the price whatever

it was. You need not think that God will require that you spend a night in prayer, for he had, perhaps, rather have you do something else. Hear his voice, and let him tell you what you still lack. Let him tell you what is the besetting sin. Let him show you your emptiness.

From that day Jacob loved God, not Jacob, in the former selfish sense. From that day Jacob was sweet of character, loving, thoughtful, and anxious about others. And whether he stood before his fellow-shepherds in Canaan, or the great king of Egypt, his personality prevailed. There was a mighty depth to it. There was something in that old man's face that did others good! There was power, and character there.

How did he get it? By getting right with God, by being true through and through in his own character, by changing his personality through prayer, by wrestling with the angel until he blessed him, by not being denied, and being willing to pay the price of spiritual blessing.

He could cross Jabbok into his brother Esau's territory just as soon as he reached that change of personality. Perhaps Esau would kill him, but he was ready then to associate with God in heaven. Perhaps Esau would be kind to him. He was ready then to be unselfish and kind to Esau in return. Hitherto if Esau had been kind to him he might have walked off with all Esau had! Now he could be trusted anywhere, anytime, because he was in tune with God. His personality had been backed up into God, and God shown through him. After such a person the "Israel of God" could be called. Such a person could become the father of the tribes that march up across the ages to the city celestial.

The rich young ruler could have had the emptiness of his personality filled when he met Jesus that day, but he was not willing to pay the price. He had rather hold to his selfish desires, and miss the joy of a life that prevails with God and men. He went away sorrowfully for he had great possessions! He had great heart-hunger, great emptiness! Knowing that, why do you and I not seek God first, and love God with all our heart, mind, and strength, and think less about our own selfish ways? And hear in our inner-selves: *Israel, prince of God!*

He who looks into the Book of books and fails to recognize divine authority and feel personal responsibility of respect and obedience has experienced a failure that the strongest words cannot express.

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our financial report carries us above the 8th rung in our financial ladder for this year.

We are always glad to pass one—then strive to reach the next one. In looking over our financial record book we find that at this same time last year we were \$284.81 ahead of our income for this year.

When we can do as well or better than we did the year before we always feel better. But when we find that we are running behind we get kind of discouraged. So many of our Sunday schools have only made two or three offerings during the year that makes us fall behind. When a tree stops growing it begins to die. It has always been my ambition to do greater things from year to year. All of us should want to be better men and women next year than we were this year. We should want to do more good in 1939 than we were able to do in 1938. It should be the wish of every Sunday school to want to be so liberal in the support of its orphanage that it will enable it to do a greater work than it has been able to do in the past.

We have always been handicapped on account of sufficient funds. We could have visited more little children in their affliction and meet their needs had we had sufficient funds.

We have done the very best we could with the funds you have sent us. The Christian Orphanage is your orphanage. You should want to make it one of the best in the state. If every Sunday school will do its part it can be done—not the largest, but one of the best.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 14, 1938.

Amount brought forward \$7,780.91

Sunday School Monthly Offerings.

N. C. & Va. Conference:

Haw River\$ 13.88
Mt. Bethel 1.53
Happy Home 4.00
Burlington 19.10
\$ 38.51

Eastern N. C. Conference:

Henderson\$ 5.97
Oak Level 1.00
\$ 6.97

Western N. C. Conference:

Flint Hill\$.32
Smithwood 1.58
Pleasant Hill 2.78
Hank's Chapel 2.78
Ramseur 5.60
Pleasant Cross 2.00
Needham's Grove 1.02
\$ 16.08

Eastern Va. Conference:
Rosemont, June and July . \$ 26.87
Oakland, Dr. I. W. Johnson's Class 3.00
Spring Hill 2.23
First Church, Norfolk ... 2.00
\$ 34.10

Valley Va. Central Conference:
Mt. Olivet (G)\$ 3.78
Timber Ridge 2.82
\$ 6.60

Special Offerings.

Mrs. Thelma Hines\$ 15.00
Alamance County 45.00
Alamance County 225.00
Mrs. J. H. Massey 15.00
R. H. Barbour 25.00
Mr. May 5.00
J. A. Clarke 4.30
Mrs. Mary E. Lasher 20.00
\$ 354.30

Total for week \$ 456.56

Grand total \$8,237.47

“The church of tomorrow must believe in the kingdom of God on earth. There may be no doubt entertained upon this point. The new generations who are being tutored in human welfare and are majoring in sociology will refuse to worship at any altar where only spiritual futures are dispensed. The scientists have charted the fields of human needs. We know now what ought to be done better than we have known in any other generation. The church is dying which does not believe and work for the triumph of that prayer of Jesus, “Thy will be done on earth as it is in heaven.” This means a crusade to more fully evangelize the whole economic and industrial system.”

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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury; 44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.	A. D. 33. 11 John 3. 17. 12 Matt. 24. 1. 13 Luke 19. 44. 14 Luke 21. 7. 15 Deut. 28. 14.	18 And pray ye that your flight be not in the winter. 19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.
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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

JOYNER - WOOD.

The Christian Church in Ivor, Va., was the scene of a pretty marriage on June 11, 1938, when Miss Elizabeth Joyner, daughter of Deacon Charlie Joyner and Mrs. Elizabeth Underwood Joyner, became the bride of Edward Lee Wood, of Amelia, Va., son of Mr. and Mrs. Bernard Lee Wood, of Hartfield, Va.

The church was decorated with evergreens, ferns, white gladioli, and lighted candles.

The bride, who entered with her father, by whom she was given in marriage, wore a gown of white silk chiffon, made princess style, with finger tip veil of illusion, held in place with orange blossoms. She carried a bouquet of gardenias and lillies-of-the-valley.

Mrs. Frank W. Hudson, Jr., sister of the bride, who was matron of honor, wore pink organza and carried an arm bouquet of mixed flowers. Her hat was a poke bonnet of matching material with her dress.

The groom had as his best man his brother, Mr. Elmer Wood, of Richmond, Va. The ushers were Mr. W. B. Smith, of Ivor, Va., and Mr. Herman Wood, of Hartfield, Va.

The wedding music was played by Miss Nellie Joyner, sister of the bride, who wore

blue organza similar to that of the matron of honor, with hat to match.

Just before the ceremony Miss Mildren Varner sang "All For You," followed by "Ah, Sweet Mystery of Life," sung by Miss Frances Pulley, of Courtland, Va. "The Wedding March" from Lohengrin and Mendelssohn's "Recessional" were used.

The vows were heard by the writer in the presence of a select group of relatives and friends. The ring ceremony of the Congregational-Christian Church was used.

Immediately after the ceremony the couple left for a brief bridal trip, after which they will make their home at Amelia, Va., where Mr. Wood is employed as county agent.

G. C. CRUTCHFIELD.

In Memoriam

PRUDEN.

Mr. Jesse W. Pruden was born November 19, 1861, and died September 1, 1937. He joined Bethlehem Congregational-Christian Church when only a lad, and was faithful. He was an active member until death.

Therefore, be it resolved:

1. That we bow in humble submission to God's will.
2. That we hold in reverence his sacred memory and emulate his love for his church and friends.
3. That we extend our sympathy to his family.
4. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be placed on our record.

Mrs. T. U. SAVAGE,
Mrs. J. W. FOLK,
A. C. HINGERTY,
Committee.

VAUGHAN.

Whereas, God, in His wisdom which "doeth all things well," has seen fit to take from her home, church, and community our much beloved sister, Mrs. Mary El. Vaughan, who was faithful to her church over a period of forty-two years, be it therefore resolved:

1. That we let our will be lost in God's will in dealing with His children.
2. That we express and extend our heartfelt sympathy to the members of her family and loved ones.
3. That we embody the goodness of her life in our lives that her works may live after her.
4. That we send a copy of these resolutions to the bereaved family, one to "The Christian Sun" for publication and a copy be placed on the church record, of which she was a part.

R. H. JOYNER, Sr.,
Mrs. NELL SCOTT,
Mrs. S. M. JOYNER,
Committee.

ROWLAND.

It is with deep sorrow that we, the Official Board of the First Congregational-Christian Church of Greensboro, N. C., record the passing of our much loved friend, former pastor, and pastor emeritus, Dr. Charles Henry Rowland, on the second day of May, 1938.

We hesitate to put into mere words a tribute to one so worthy of the best and deepest eulogy the heart could offer. His church, which he served through all these years with a devoted service, shall never cease to miss him; we shall miss his fearless

action, his wise counsel, and sound judgment, and we shall miss his sympathetic and understanding heart. Although he will no longer be with us in the flesh, his spirit remains with us and will continue to influence our lives, leading us onward and upward. The influence of such a life as his will long outlive his span of years.

Although our hearts, from the youngest to the oldest, mourn Dr. Rowland's passing, we feel and know that his death was one of triumph, for all his life he had been making preparation to enter that house not made with hands, but eternally in the heavens. The other world for him was no less real than the present one, and so, on a "calm day," just the kind of day on which he said he wanted to go Home, he left us and went to receive his reward. The Golden Gates were opened wide to let the Victor in.

At the regular meeting of the Official Board of our church, held June 10, 1938, the following resolutions were unanimously adopted:

Resolved: That in the death of Dr. Rowland this church has sustained a severe and far-reaching loss. We have lost a brother and co-pastor who was always zealous in his work as an ambassador of Christ; always leading us on faithfully, joyfully, vigorously, and hopefully. He was one who rejoiced with us in our happy hours and comforted us in our dark moments and always found something in the present to urge us into the future; one who was honest and upright, whose virtues endeared him, not only to those of his own church but to all his fellow workers in the ministry.

That, with the memory of his dedicated spirit ever before us, we consecrate ourselves anew to the church and the great work which he loved better than life.

That we extend our heartfelt sympathy to his loved ones and express our admiration for the brave and courageous way in which they have borne their great sorrow and loss. May they continue to be comforted by the Christ who never fails us.

That these resolutions be entered upon the minutes of this meeting, filed with our church record, a copy be sent to the family and a copy to "The Christian Sun" and "Advance" for publication.

Respectfully submitted,

Mrs. O. H. PARIS,
S. D. SCOTT,
W. B. TRUITT,
Committee.

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:

J. O. ATKINSON,
Elon College, N. C.

Why You Can't Kill the Churches

Everybody is religious, even though they don't express it in the same way. John Fiske, one of the foremost scientific investigators, said of religion: "None can deny that it is the largest and most ubiquitous fact connected with the existence of mankind." Some religions are better than others, but every man has some kind of religion even though some may deny it.

You can't knock it out of him, although many of us think that we need to pound it into him. Religion isn't manufactured by priests and ministers. It is born in the hearts of men—even savages. But religion, if it is to get anywhere, must be a social force. No man can be truly religious alone; there must be a God. In the past, when men could not find God, they made a god of their own. But there must also be a neighbor.

The reason that there are churches, and the reason that it is next to impossible to kill a church, is because of this social force. Maybe you will insist that it is the religious force of religion that keeps the church alive. All right, call it what you please, but it is the fact that there's God—and somebody else—that makes religion vital.

Religion is life. And life produces what the scientists call "organisms." There is no life without organization. The "inorganic" is the lifeless. It is when "things fall apart" that they die. "Dissolution," they call it. The church is the organized expression of man's religious life and instincts. It is the organization which he has formed to permit him to serve best.—Dr. Charles Stelzle, in "Methodist Protestant-Recorder."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In Charity

VOLUME XC.

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NUMBER 29.

THE NEW SECRETARY OF THE GENERAL COUNCIL.

The choice of Douglas Horton as the new General Secretary of the General Council of Congregational and Christian Churches represents a conscious endeavor to shift the emphasis in the denomination from the mechanics of organization to spiritual leadership.

Under the retiring General Secretary, Charles Emerson Burton, the sporadic missionary endeavors of the past were organized into a coherent program for the future under the direct control of the churches, but without in any way diminishing the freedom and independence of the local congregation. Having combined democracy with efficiency to a large degree, the program for the immediate future is to forget the mechanics of denominational life and go forward in a larger service to the needs of the world.



DR. DOUGLAS HORTON.

Douglas Horton has been chosen as the new leader because he combines in his person many of the finest traditions of the Congregational and Christian Churches. He is a scholar, a gentleman, and a preacher who, according to one of his church members, "makes it easy for people to go to church."

The new general secretary was born in Brooklyn, N. Y., on July 27, 1891, and graduated from Princeton in 1912. He went abroad for a year, studying at New College, Edinburg, Mansfield College at Oxford, and the University of Tübingen in Germany. He then entered Hartford Theological Seminary, receiving the degree of Bachelor of Divinity in 1915.

While at Hartford he met Carol Scudder Williams of Glastonbury, whose mother was born in India of missionary parentage, and whose father is chairman of the board of the J. B. Williams Co. They were married in 1916.

From 1915 to 1925 Douglas Horton served the First Church of Christ in Middletown, Conn., first as assistant minister and then for nine years as minister. From 1925 to 1931 he was pastor of the Leyden Congregational Church of Brookline, Mass., Boston's most famous suburb.

He received the degree of Doctor of Divinity from Lawrence College and Chicago Theological Seminary in 1931. He has written a number of books and has translated Karl Barth's "The Word of God and the Word of Man" from German into English. He is a member of the Prudential Committee of the American Board.

When the Hyde Park Presbyterian church and the Hyde Park Congregational church of Chicago joined their forces to form the United Church of Hyde Park they desired for their pastor one who could both meet the faculty of the nearby University of Chicago on the basis of intellectual equality and preach with compelling power. For this position Douglas Horton was chosen in 1931. As the church over which he presided for the last seven years is both a Congregational and a Presbyterian church, he has held ministerial standing in both bodies. Since 1935 he has lectured in Practical Theology in Chicago Theological Seminary.

Dr. Horton attended the Oxford and Edinburg conferences on church union last summer. In his new position he will have an unusual opportunity to help build a united Protestantism in America.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. F. Ervin Hyde assisted Rev. L. L. Wyrick in a revival meeting at Shallow Ford Christian Church, near Elon College, N. C., last week.

Rev. J. L. Neese, of Reidsville, N. C., held his own meeting at New Lebanon Christian Church two weeks ago. He had a musical assistant from Greensboro.

Congregational and Christian ministers of Norfolk, Va., are this week leading the devotional services over the local station WTAR each morning at nine o'clock.

On the evening of July 10th, Rev. O. D. Poythress closed a very successful revival at Ingram, Va. Rev. B. J. Earp, the pastor, reports that fourteen members were received into the church.

Leon Wesley Stagg, of Norfolk, Va., passed away at his home, 400 W. 34th Street, Monday, July 11th. Funeral services at 3:00 and interment at Oakland Church, Nansemond County. A fuller account will appear later.

Mrs. J. M. Harris, President of the Eastern Virginia Women's Missionary Conference, and Mrs. Joe A. French, both of Norfolk, Va., returned this week from attending the Missionary Education Conference at Northfield, Mass.

Editor and Mrs. F. C. Lester returned to their home in Norfolk, Va., on Thursday of last week after a very happy trip which included attendance at the General Council in Beloit, Wis., and the visiting of friends in Sioux Falls, S. D.; Whitehall, Mich.; Chicago, Ill.; and in North Carolina.

Rev. W. E. Wisseman reports that a successful Vacation School was held in Greensboro, N. C., July 5th to 15th. The enrollment was 79. The young people who attended Elon assisted in the school. Mrs. Wisseman, Miss Margaret Rowland, Miss Frances Foster, Miss Tora Rudd, and Mrs. J. H. Lightbourne are leaving on Saturday, July 23rd, for Lake Winnepesaukee to attend a conference. They will be gone for two weeks.

Rev. J. Howard Smith reports that: "the Vacation School of the Congregational-Christian Church, Lynchburg, Va., was conducted for two weeks beginning June 20th. On Sunday evening, July 3rd, the Commencement for the school took the place of the regular service, and after a splendid program was presented forty-one diplomas were awarded for satisfactory work done. The total enrollment was 72—31 from other churches and 41 from ours. The school was an outstanding success, and the credit belongs to the seven teachers who willingly and faithfully gave of their time and ability."

MISS JULIA MAE OXFORD, DEAN OF WOMEN, ELON COLLEGE.

Miss Oxford will arrive at the college Monday, July 18th, and will devote the last week in July and the month of August to the interest particularly of Elon College girls. She will visit in the homes of those who are already students at Elon, those who plan to enter in September, and prospective students.

Dean Oxford is a most charming woman, enthusiastic about her work, and greatly interested in Elon College. She is well prepared for her work and has several successful years as Dean of Women and teaching to her credit. Her work at Elon the past year was most acceptable.

I trust that the readers of THE CHRISTIAN SUN will extend to Dean Oxford every possible courtesy should it be her privilege to visit in their respective communities. I shall also appreciate any assistance given her in her efforts to locate present students and to interest prospective students in the college.

L. E. SMITH.

BEULAH AND MT. ZION REVIVALS.

Due to a seeming shortage of ministers in the Eastern North Carolina Conference, Brother E. M. Powell, a deacon in the Henderson church has been going out to Beulah Christian church conducting services. During the approximate six months he has been there the Sunday school attendance has increased from about 30 and 40 to 120 and 130, and the preaching attendance has more than doubled itself.

Another thing that has been done in recent weeks is the placing of a new roof on the church building. They also have plans in progress to repair the interior, paint the church inside and out, and enlarge it by the addition of Sunday school rooms. I express my own appreciation to Bro. Powell for the fine work he has done.

The writer went to the Beulah church the first week in July to conduct the revival meeting for Bro. Powell. The meeting closed with 40 professions of faith and 45 additions to the church. Such a spiritual success was due to previous preparation.

The second week in July the writer was with Bro. J. F. Apple in a meeting at Mt. Zion Christian church near Mebane. During the week there were 10 professions and 5 additions to this church. The closing service was Sunday morning, July 17th, and Rev. Victor Murchison brought the closing message and there were 4 more professions of faith and 4 more additions to the church. (The writer could not be there for the closing service on Sunday morning.)

Let each of us in the Christian Church "pray one for the other" so that this summer may result in many professions of faith and many additions to the church.

J. EVERETT NEESE,
Pastor, Henderson Church.

REV. S. A. BENNETT GIVEN DEGREE.

At the recent Commencement of Defiance College, Rev. Simon A. Bennett was given the degree of Doctor of Divinity. In presenting the Rev. Mr. Bennett to President J. W. Claxton, Dean George C. Enders spoke in part as follows:

"It is a gracious and a profitable thing to recognize human worth, for by so doing you increase its value; by so doing you discover latent talents and release potential powers for effective service. Inadequate or belated recognition of personal worth limits its usefulness. Unfortunately in the majority of cases our appreciation of human values is both belated and inadequate. If by some magic means institutions could bring about adequate recognition of the work and the worth of their distinguished friends, by so doing they would be making to human welfare a contribution of priceless value.

"And now, Mr. President, I have the honor of presenting to you the Rev. Simon Addison Bennett, of Munice, Ind. For a man of his comparatively brief years Mr. Bennett has had wide experience in the field of academic education as well as in the field of the Christian Ministry, in the classroom as well as in the pulpit. His record for scholarship is outstanding. He is a graduate of Union Christian College, Illinois University, and the University of Chicago. He holds the degrees of Bachelor of Arts, Master of Arts, and Bachelor of Divinity. In point of time his active service has been about equally divided

between the classroom and the pulpit. As an instructor he was Professor of Religious Education in the Union Christian College of Indiana, Elon College of North Carolina, and Southern Union College of Alabama. As a minister he has had charge of several important churches and for the past five years he has been the efficient superintendent of the Congregational and Christian Churches of the State of Indiana.

"Upon recommendation of the faculty and by vote of the Board of Trustees, I present to you, Mr. President, Simon Addison Bennett, teacher, preacher, administrator as worthy to receive the degree of Doctor of Divinity."

UPPER ALAMANCE FELLOWSHIP OF CHURCHES.

The Upper Alamance Fellowship of Churches will meet Sunday, July 31st with the church which is at Mebane, N. C. Two services will be held; one at 3:30 P. M. and one at 6 P. M., with a basket supper on the church grounds during the intermission. If present plans materialize the six o'clock service will be a Young People's Rally for the churches of the Fellowship. The program is being planned with this in view and it is anticipated that an Upper Alamance Pilgrim Caravan can be organized to promote the Pilgrim Fellowship among the sixteen churches of the group.

The first service, three o'clock, will include the business session and an address on and discussion of a subject pertinent to a live issue of the North Carolina and Virginia Conference. There will be special musical numbers at both services.

A call is made for representation from all of the member churches. They are: Berea, Bethel, Bethlehem, Burlington, Carolina, Concord, Elon Community, Graham-Providence, Graham-Christian, Haw River, Hope-dale, Long's Chapel, Mebane, Mt. Zion, Shallow Ford, and Union. Every pastor is urged to be present, officials of the church are asked to attend, and members of the church are invited to attend. And bring supper-baskets so that both services can be attended.

On the floor of the Southern Convention and again at the sessions of the North Carolina and Virginia Conference, President L. E. Smith of Elon College stated that the only Leadership Educational School conducted within the bounds of the Convention was promoted by the Eastern Virginia Conference. We wish to correct this statement of Elon's presi-

dent by calling attention to the fact that such a school was conducted last February by our Upper Alamance Fellowship in association with the Evangelical Reformed churches of the same area. Four courses were offered and twenty-three credits were secured by Sunday school teachers and officers of our Fellowship churches. Doctors Bowden and French of the Elon Faculty served as instructors and rendered excellent service. It is planned to hold another school this November and it is hoped that the school can be held at Elon College.

J. H. LIGHTBOURNE.

VOSS TO LEAVE UNITED CHURCH OF RALEIGH.

[Note: The following article appeared in "The News and Observer" of June 9, 1938. In a personal letter, Rev. Mr. Voss states that his resignation really takes effect at the date stated. Editor.]

The Rev. Carl Hermann Voss, for nearly three years minister of the United Church here, last night tendered his resignation to the business board of the church. An indefinite leave of absence, effective October 1st, was granted by the board.

The young minister intends to enter Yale University in the fall to study philosophy and history under a scholarship recently granted him by the Yale School of Divinity. His present plans are to devote two years to study in Yale, and later, perhaps, further study abroad.

Prof. L. D. Cook, chairman of the business board, received the resignation at a regular meeting and an agreement was reached under which the Rev. Mr. Voss will take an indefinite leave of absence. Although the leave takes effect October 1st, the minister will probably leave here late in August.

In his three years at the United Church, Mr. Voss has gained a reputation as one of the outstanding liberal clergymen in the South. Besides his work in the church, he has been active among student groups in the South, has been called on to address trade unions, youth and church conferences and has been a regular contributor of book reviews to *The News and Observer*, as well as having conducted a weekly radio broadcast of editing the news during the winter of 1936-37. For the past two winters, his Sunday sermons have also been broadcast for periods of three months.

A native of Pittsburg, and a graduate of the University of Pittsburg, Mr. Voss studied under a fellowship at the International People's College, at Elsinore, Denmark, and later at the University of Geneva, Switzerland. Upon his return to America, he en-

tered Chicago Theological Seminary, later transferring to Union Theological Seminary in New York City, where he was president of the student body and later pastor of the Church of Good Tidings in Brooklyn.

He came to Raleigh as minister of the United Church, composed of Congregationalists, Christians, and Friends, in the fall of 1935 and soon had become known as a liberal minister with exceptional force of delivery. He has participated in many progressive movements in the State and South, recently having been host minister to a conference of the Fellowship of Southern Churchmen.

Frank and outspoken in his challenges of the existing economic and social order to provide Christian equality and justice, the young minister recently has taken the lead in demanding collective action against Fascist invasions, in requesting the lifting of the Spanish embargo and in condemning such occurrences as the South Chicago killings of striking Republic Steel workers.

Last Sunday he delivered a sermon entitled "Christianity Confronts Capitalism" in which he endeavored to show where a society motivated by profits could not fulfill the demands of a Christian idealogy.

No successor to Mr. Voss was discussed by the church board last night, it was understood.

A GOOD REVIVAL.

A real revival came to a close at Belew Creek, N. C., July 10th, with twelve conversions and thirteen accessions to the church, which makes a total of seventeen added to the church roll this year. The revival was outstanding in more than one way. Rev. G. C. Crutchfield was at his best and did some real gospel preaching. In spite of wheat threshing and other work on the farm the interest and congregations continued to grow. Probably the most outstanding feature of the meeting was the interest manifested upon the part of our young people when eleven of them took their stand for Christ and His Church. The community spirit has been revived. Therefore we are expecting great things in this community in the name of our great "Leader" who makes no mistakes and knows no failure.

Last, but not least, our Sunday school enrollment and interest has doubled under the leadership of our efficient superintendent, Mr. James M. Self, and with the hearty cooperation of all the officials and pupils.

G. H. VEAZEY,
Pastor.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THANK YOU.

Several weeks ago this editor laid down his pen and went on a long journey. Responsibilities of editorship, and other responsibilities carried through the years, were left behind. Work had lost its charm. The call of far-away places was irresistible. Rest and renewal were needed. Marriage and vacation demanded time.

Now that he is home again he finds that other hands efficiently carried on the work, and that the Church paper came from the press at regular intervals. The girls in the office, the printer in Richmond, and friends here and there made possible a good paper, for which the editor is exceedingly grateful. Always there is someone else to do the things that are needed, so one need never swell with undue pride and come to the belief that he can not be spared. Thanks to all those who went on with the work while the editor was away.

OUR PROMOTIONAL SECRETARY.

The Southern Convention, meeting at Portsmouth, Va., last April, elected the editor of this paper to be promotional secretary for the Convention. It has been no easy matter for him to decide to assume the responsibilities of this new position. There is a work that needs to be done. Religious educational leadership is important in our churches and needs a person to carry it on. Our young people are eager, anxious and ready to work. They need counsel, friendship and guidance. This is a job worthy of anyone who wishes to make his life count in the years to come.

Pastors sometimes feel that they are isolated and struggle with tasks too heavy for them to bear. Calls come from many sources with the request for financial help. Some ministers become perplexed with these multitudinous problems of local church and denominational support. As a pastor this writer has felt the need of counsel and friendship.

The institutions of our Church, which is really the cooperative work of our churches, should have a chance at the affections and contributions of the churches. It sometimes happens that there are so many calls for money that local churches lose the joy of contributing. If some plan can be discovered by which the church members can feel that they are cooperating in great denominational and interdenominational enterprises which tend to make the world more Christian, then there will come a new sense of joy on the part of the churches in the support of our Church institutions and enterprises.

The job outlined here is only a part of the work commissioned to the promotional secretary. A large

committee, representative of all boards and institutions and all of the conferences within the Convention, will say what is to be undertaken, but they will doubtless include the things above mentioned. There is attached to the job, also, the editing and managing of "The Christian Sun." At a glance anyone familiar with church work can see that this is a big job. If anyone is to succeed at such a task it will be necessary to have the cooperation of all the leaders of the Church and of the churches. This writer has no notion that he is capable of doing all of the things that need to be done. On the contrary he is keenly conscious of his inability to accomplish it.

But because the Convention has voted, and the boards have requested it, he has decided to undertake the new and untried task and to put into it the best of his abilities for the next biennium. Just as soon as the supporting boards are ready to finance it, the directing committee has said what is to be done, and the local church of which the editor is pastor has a new minister, the new work will be undertaken. Elon College, N. C., will be the headquarters for the promotional secretary, the Board of Christian Education, and "The Christian Sun." For some weeks to come these offices will still be in Norfolk, Va. With faith in the Church and trust in God the work will be undertaken. The worker will need, and he believes will receive, the finest kind of cooperation and the most sincere prayers of the people throughout the Convention. Under the blessings of God and the guidance of his friends he hopes for a moderate degree of success.

THE GENERAL COUNCIL.

The General Council of Congregational and Christian Churches, meeting in Beloit, Wis., set for itself the task of stimulating the churches and making effective the Christian message in this modern world. Leaders of our great Church, north and south, east and west, came to the Council with prepared messages to stimulate the thought, arouse the conscience and inspire the hearts of those who were present.

On the platform were judges and governors, ministers and missionaries, men and women who have had wide experience and have learned much of the way of life. It was an inspiration just to sit among the thousand or more delegates and visitors who filled to its capacity the great Congregational Church of that city and look at the parade of national and international leaders who crossed the stage. But it was even more inspiring to hear them speak of God's people around the world. All human problems were presented for consideration, and always there was the plea that these problems be faced in the spirit of Jesus, the Nazarene. Those who sat in the councils of the Church at Beloit, Wis., have turned again home with a new vision of a new earth under the leadership of the spirit of eternal God. They will not be content until the Church becomes effective in a non-Christian world and the message of Jesus has gone to the hearts of men everywhere. It was a great council in Beloit, and it will be greater by far as it is lived out in the four corners of the earth during the next two years until the Church shall meet again in California to check up on its progress and to chart more carefully the way it shall go.

F. C. L.

Disciples, Baptism and Union

By EDWARD SCRIBNER AMES.

[Since the Christian Church and the Disciples of Christ Church are so closely related in origin, doctrine, and organization, this article by the pastor of the University Church, in Chicago, since 1900, will be of interest to many CHRISTIAN SUN readers. Editor.]

Every Disciple minister gives serious consideration to this subject of baptism. He knows that the word means immersion and that the early church practiced immersion. But he often wonders why these two facts are not more convincing and persuasive for the rest of the religious world. Why has not the earnest and eloquent advocacy of immersion for more than a hundred years influenced other religious bodies to change their ways? Why is it that the Disciples themselves do not preach baptism as much as formerly? Some believe that the questions are passing out of the center of interest and have already become marginal and obsolescent.

One indication of an important change among Disciples of Christ is the growing practice of open membership. This is the designation most commonly given to the reception of unimmersed Christians into the fellowship of Disciple churches. It is impossible to get reliable statistics as to the number of churches which have adopted this practice in some manner. Peter Ainslie used to say that there were one hundred or one hundred and fifty. The number has grown since his time. Disciples throughout the country show that the practice is spreading.

The problem presents itself in most local churches sooner or later when a man and his wife wish to join the church together although one or the other has not been immersed. Or it happens that individuals are attracted by the plea for union on a non-creedal basis, yet do not feel it their duty to be immersed.

It cannot be doubted that many who accept immersion do so in order to join the local church and not because of any deep religious convictions about baptism. This is a radical departure from the earlier day when it was considered necessary that converts should understand the ordinance and submit to it with appreciation of its importance. Baptism by immersion is not passing away on account of active opposition to it so much as because religious people are outgrowing the conceptions of Christianity which once made it seem a vital matter.

The situation is no less tragic for the Disciples, because the main body of their teaching is in the direction of an earnest and reasonable religious practice, while the requirement of immersion tends to create a legalistic and sectarian spirit. They have been ardent advocates of union but their insistence on the exclusive use of immersion has been divisive and is becoming more divisive as other bodies are rapidly moving toward a desire for union with a freer attitude about baptism. The contradiction in recognizing the Christian character of persons in other denominations but refusing to receive them into local church membership is obvious. Disciples were faced by this difficulty in the early days of church federation, yet the deeper concern for union led them into federations and councils with their religious neighbors, although Disciples felt troubled by this compromise with their traditional conscience.

After all, the crucial question is whether unimmersed Christians are really **Christians**. If they are,

then they should be welcomed to membership. If they are not, then how can they be treated as fellow Christians in every other way and yet excluded from local church membership? If it is said that their failure to be immersed shows that they are imperfect Christians, then Disciples expose themselves to profound embarrassment. Are the Disciples perfect in all the Christian virtues? Are there not some "babes in Christ" among them? If they sometimes receive impious immersed persons, would it be a greater evil to admit some of the pious unimmersed? Is it not the duty of churches to seek and save the **lost**? If they are seeking only the saved they have departed grievously from the Christian idea of the church.

If the form of baptism is so crucially important, one might think it would be of noticeable value for this life as well as for the next, and that its effects would be discernible in the superior character of the immersed. But no one makes this claim. Piety, sincerity, uprightness, graciousness, do not seem perceptibly more conspicuous among the immersed.

The Disciples set out to discard creeds, but they did not make a clean sweep. Creeds are not just theological doctrines, but they are doctrines to which conformity is required. Loose pieces of the old creeds floated along with the Disciples, but they were held as private opinions and were not prejudicial to church membership. Individual Disciples held trinitarian ideas but so long as such ideas were not allowed to become conditions of fellowship individuals were permitted to hold them. The great variation of opinions among Disciples is significant of the wide break they made with traditional Protestantism. Their position on baptism has been inconsistent with this principle of liberty of opinion. Thomas Campbell felt it and suggested to his son, Alexander, that immersion be made a matter of "forebearance." Ever since that day there have been many who sympathized with the position of Thomas Campbell. The number of such is growing. They are unwilling to have this dogma erected into the creedal function of enforcing uniformity, especially since it is so much of a barrier to the practice of Christian union in the local church.

The advocates of open membership are often charged with a willful disregard of the teaching of Scripture, but they vigorously resent this charge. On the contrary, they hold that they are more truly following the teachings of Jesus and of the New Testament. These advocates hold that the great commission in which baptism seems to be commanded is not historically demonstrably authentic. The command to baptize "in the name of the Father, the Son, and Holy Ghost" cannot be ascribed to the time of Jesus for there is no evidence of the use of this trinitarian formula until the third century. Moreover, such a ceremonial command is not in keeping with the spirit of the teaching of Jesus. He put stress upon "the weightier matters of the law," and he explicitly said (Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

There is a difference. Saints are not like sinners. They live in the same world, but their lives are not fed from the same table. They should not be judged by the outward appearance, but by the heart within them.

First of all there is a difference in the ideals by which they are guided. And ideals are the great dividing forces of human life. They determine in large measure what one is to be. Future character and conduct are involved in the ideals of today.

How different are the ideals of the saint and the sinner, the child of God and the devotee of selfishness, worldliness and unbelief. One is pure, the other impure; one is holy, the other unholy; one is selfish, the other unselfish; one is spiritual, the other is carnal. This contrast might be carried on to great length, but this will suffice.

And the next consideration is a difference in memories. These relate to the past. A man in middle life passed along the street. He was a son of Christian parents, but his youthful ideals turned to drink and the satisfying of his physical appetites. Now he is out of work. Health is broken. He looks down when he should look up. He is ashamed. "What memories that poor fellow carries with him by day and by night!" He is not wanted by younger people who are wasting their lives in the way he walked in youth. He cannot keep pace with them. He is a castaway. He turns back the pages of memory and tries to live over those sordid experiences of youth. But the pages are black and blotted, and only the empty shell and the ghosts of yesterday haunt him. The sweets are bitter; the joys are sorrows; and he heaves a sigh of helpless despair.

But another man passes by. His eyes are clear and straightforward, his face is aglow with the light of many happy yesterdays. The night comes on, and by the open fireside he turns back the pages of the past and dwells with precious, hallowed memories. Yes, memories of worship, and the fellowship of the saints in the house of God; memories of Christian friends; memories of kind words and good deeds. These and countless others convert that glowing fire into a sacred shrine, and that quiet room into a blessed sanctuary.

Do you know the difference between these memories? When the life has been laid upon the altar of God, and

the day of active service has passed, it is blessed to live with precious memories. When sickness comes, and you are shut in for awhile, sweet memories will lessen the pain and shorten the long days and sleepless hours of the night. Take away wealth and health, if these must go, but leave sweet memories of the happy yesterdays. These are more precious than gold. And the degree of our consecration and the sincerity of our service today, will enter into the memories of tomorrow. There is a difference—it is worth the price.

I. W. JOHNSON.

DRESSING UP.

These are "dress up" days for Elon College. Preparation is being made for the return of the old students and an acceptable welcome to the new students. The campus has to be kept in order, and it is beautiful. Buildings are to be cleaned, repaired, and some of them painted inside and out. It is gratifying how buildings respond to artistic touches. They are just like folks. A bit of soap and water properly applied and a bit of paint in showy places make a lot of difference.

Since commencement West End Hall has been painted outside including the roof. During the past spring hardwood floors were put on the first floor and a Frederick Stoker installed as a part of the heating plant. These improvements make a very attractive building and comfortable quarters for faculty members.

The force is now at work making necessary repairs on dormitories including furniture and giving badly neglected rooms special treatment. The so-called "dark rooms" in West Dormitory are being painted white and made as light and cheery as possible. From advanced registration for girls we will need every available space in both dormitories and then may not be able to accommodate all who want to come.

Plans are being made to enlarge the old Club House and divide it into rooms for boys. Remodeling plans will make room for 20 boys. We hope to make these comfortable living quarters for the boys. The Club House will be heated by steam directly from the heating plant which will insure comfort. The boys rooming in the Club House will have every convenience that is available in the other dormitories with a smaller

group which will make the Club House desirable. Some of these days I hope that some good and generous friend may present the college with a dormitory for young women and a dormitory for young men. We certainly need them. It is necessary to make these improvements for the accommodation of our increased student body and for the preservation of the properties themselves.

Prospects for 1938-39 are most encouraging. Present indications are that our enrollment will exceed that of last year. It is most encouraging to observe that the increase in the student body has been gradual and constant every year for the past five years. This year will certainly carry us to the limit of our accommodations. Perhaps a student body of 500 to 600 is as large as a small college should have.

I am grateful that there seems to be a larger patronage in prospect from the Christian Church than we have had in the past five years. This is certainly encouraging. It is our college, built for our folks, and I hope more and more of the homes of our church will patronize our college.

The fall term opens September 5th. We will appreciate any information concerning prospective students.

L. E. SMITH.

WHAT IS A CHRISTIAN?

Every person, having through the mercies of God received the new birth, (John 3:5-9) and received baptism, (Galatians 3:26-29) has taken upon himself the name *Christian*. Every person thus experienced can definitely remember the time and place, when and where he received the new birth and became the child of God. There he promised to love and obey God if He would lift the burden from his heart. His experience is ever remembered with pride, and if he is faithful to his promise it is remembered with joy.

There are obedient and disobedient Christians. All could be obedient if they would. True are the words, "A little talk with Jesus makes it right, all right." The Christian who is frequently talking to his Master does not get far from his duty.

There is a battle going on between the spirit and the flesh of every Christian (Galatians 5:17, 18). If he is a brave soldier, he is rewarded; if he is a cowardly one, he is rewarded; but there is a great difference between the rewards. The work of the unfaithful is given to the faithful (Matthew 25:28). Every one is given something to do; (I Corinthians 3:5-8) he may work if he will, but if he will not the work will

go on without him. The Lord loses nothing; the loss is the Christian's.

Christians are the light of the world (Matthew 14:16). Each Christian has the privilege of being a part of that light. And his light shines according to the capacity of his faith and love for his Master and his fellow man. If his talents are many or few he should have a priceless value on them, making them give all the light that his Master intended that he should. Thus his mission in life is fulfilled.

Many Christians go on working, working, the world seemingly not understanding why they work, but the Christian understands. Although the road is rough there is unspeakable joy all along the way which rewards them for their work. They are looking to the great hereafter (John 14:1-4). They also have a promise that where sin abounds grace doth much more abound (Romans 5:19-21). With shields of promises they can go on.

The non-praying Christians are too weak to overcome the temptations that come to them; those whose home environment is unpleasant become too much discouraged to work; some wait for a better day; some love their money better than their Lord and are afraid they will have to spend a dollar; some are jealous of others; some shun the small duties looking for greater ones and never do anything; some try to sum up the difficulties of a lifetime, cross the bridges all-in-one, and become so much discouraged that they leave off then and there. These Christians are not conscious of the fact that Satan is aiding these difficulties and is going to keep them in this state just as long as he can. This is his choice work. These Christians have an incomplete knowledge of the Lord's plan and the simplicity of it. They should get busy and through reading and prayer find the better way.

Satan makes his work seem easy. People do not remain idle; if they do not give their time to the Lord, they will fall under the power of Satan and work for him. When the Christian gives his time to Satan he provokes the Lord to jealousy (1 Corinthians 12:21). The Lord chastiseth the son whom he loveth (Hebrews 12:5-11). If they do not return they become as the unfruitful branches that were cast away, were withered, and died (John 15:2-11).—*Mrs. D. M. Hooper, in "Biblical Recorder."*

"In the use of habit-forming drugs—opium, alcohol, nicotine—we should not practice temperance, but abstinence."

DISCIPLES, BAPTISM AND UNION.

(Continued from page 5.)

that love is the fulfilling of the law and the prophets. He condemned outward ceremonial forms like circumcision and various "washings" which have to do with the outside. He was concerned with the inside, with the heart.

Disciples almost completely succeeded from the beginning in basing their church fellowship on this spiritual loyalty to Christ. In the confession which they ask prospective members to make they emphasize its practical and not its theological or formal aspect. When a candidate is asked whether he believes in Jesus Christ, "belief" is meant in a practical sense, in the sense of love and devotion to his spirit and leadership. It does not imply belief in the Virgin Birth, in the bodily resurrection, or in any theory of divinity or deity; much less can it imply that one must believe in Jesus as one who would prescribe immersion in water as a condition of entering into an intimate and saving fellowship with him.

One reason why baptism has taken on an exaggerated importance even for the Disciples is due to the sacramentarian idea developed in the traditional churches. This exaggeration of baptism relates to the old doctrine of the sinfulness of man. The horrible dogma of the fall and of the inherent sinfulness of human nature gave rise to the need for miraculous regeneration. Man was so bad he could not even turn to the benefits of the proffered atonement until "converted" by divine grace. Baptism became associated with this rebirth and regeneration.

Alexander Campbell could not accept baptismal regeneration, but he did hold to the idea that baptism effects a "change of state" after the manner in which the marriage service or the naturalization of a citizen changes the state of those concerned. Because baptism had this important function he made this an additional reason for insisting on the original form of immersion. Of course, such an argument might as easily support the use of *any* marriage service or naturalization ceremony. But the Disciples never believed in the dogma of human depravity. Such dogmas belong to the sixteenth century, and the Disciples came to life in the nineteenth century. They were born in the "age of reason" and they are therefore unique among the larger Protestant bodies.

Disciple history shows how the larger, deeper religion of the spirit triumphs over the religion of the

letter. In the beginning they made the observance of the communion free to all who considered themselves Christians. They have never had cause to regret that. The other ordinance, baptism, was subjected to the letter. It has been the source of suffering and bad feeling, as well as obstruction to union.

That history also shows a triumph of the spirit over the letter in many other respects. In many cases it was a struggle against an absent letter. For example, those who oppose the use of instrumental music insisted that it was not allowable because the New Testament was silent on the subject. This apotheosis of silence is a most interesting phenomenon. But whether the letter was silent or spoken it has given way in many issues to the spirit and to consecrated common sense. The organization of missionary societies was delayed, but not defeated by this silence. Lesson helps in the Sunday school, church socials, Bible seminaries, and degrees of Bachelor of Divinity and even Doctor of Divinity achieved recognition as did the election of women to official boards, regular salaries for ministers, Gothic architecture, surpliced choirs, federation with denominational churches, weekly journals, a pension fund, and other useful innovations.

The Disciples of Christ have always been a pioneering, adventuring, experimenting, adaptive people. They have taken up with social reforms such as prohibition, in spite of Paul's advice about the use of wine "for thy stomach's sake and thine oft infirmities." They are on the side of peace against war. They are concerned about the rights of labor, and are on the side of democracy against all dictatorships. They are for reasonableness in religion, for the autonomy of local congregations, and for wide and full cooperation with all genuinely Christian enterprises.

Therefore, there is justification for the hope that they will eventually allow individual freedom of opinion concerning baptism as they now do with reference to the communion which is the supreme symbol and experience of Christian fellowship.—*In The Christian Evangelist.*

"Everyone carries an atmosphere about him. It may be healthful and invigorating, or it may be unwholesome and depressing. It may make a little spot of the world a sweeter, and a far better place to live in; or it may make it harder for those to live worthily and beautifully who dwell within its circle. We are responsible for this atmosphere."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A YOUTH CRUSADE.

It was indeed a wise man who declared that the progress of the world and of the church is hindered, not by bad men, but by good men who had themselves stopped growing. There is truth in that. There are good men in State and church who long for the good old days and make their plea and preaching for the return of those days and those conditions. Well, those days and conditions will never return. The law of the universe is growth, and the antithesis of that law is stagnation, death. The world moves forward and if we are to interpret it and meet its demands we must move forward, also.

It is useless to "rail out" at the young people of our day, that we older people in childhood and youth did not do thus and so, and hence they should not do thus and so. The youth of our day go places we older people never went, see sights we older ones never saw, hear conversations our ears never heard. All of which means every age has its temptations and the temptations of the present have changed from the temptations of former decades. It would seem little short of tragedy, or immortality at the least, for a pastor of a congregation to feel as if preaching a sermon, periodically, from his pulpit was all, or even the major portion of his duties. Like the anxious parent he must, and if he has not stopped growing himself, and thus become a hindrance, he must give due heed, care, and concern to the young people of his church and the community. On this account, one is prepared for this statement from a Methodist church official writing in *The Christian Advocate*, July 14th: "Our church for the next four years is centering its interest in what it terms a 'Youth Crusade.' It has done this because it believes in its youth and because it is anxious to bring the powers that lie in you to the greatest use in Christian service."

A real crusade in every one of our Congregational-Christian churches should be undertaken, led by the pastor and heartily supported by the mature laymen of the church to reach the youth of the community, not merely for church membership, but for service to God and fellowman.

Those who attended the School of Religious Training at Elon College, June 27th to July 2nd, and observed the anxiety and the eagerness of

more than a hundred of our young people from various churches will know how to appreciate and can readily agree with the following from the paper already noted: "We had 293 young people in our Young People's Assembly, and in their class periods, in their discussion groups, in their prayer groups, and in their assembly periods there was a seriousness of purpose that was most encouraging. As one delegate expressed it, 'I cannot be the same again after these days.' " If the church would go forward it must reach, help and save youth.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 16, 1938.

Sunday Schools.

Linville, Va.	\$ 7.56
Mt. Pleasant, Vass, N. C.	.88
Wake Chapel, Fuquay Springs, N. C.	5.66
Sanford, N. C.	2.00
Berea, Norfolk, Va.	3.50
Ramseur, N. C.	7.72
Big Oak, Eagle Springs, N. C. .	1.20
Christian Light, Fuquay Springs, N. C.	.70
Union Ridge, Burlington, N. C.	6.00
Mayland, Broadway, Va.	1.00
Total	\$ 36.22

Individuals and Churches.

Antioch, Harrisonburg, Va. ...	\$ 26.45
Bethel, Harrisonburg, Va.	1.00
Mt. Olivet (G), March, Va. ...	3.30
Ingram, Va.	3.50
Windsor, Va.	44.85
Good Hope, Youngsville, N. C. .	2.60
Bethlehem, Littleton, N. C.	2.50
Christian Light, Fuquay Springs, N. C.	1.30
Total	\$ 85.50

Total for week\$ 121.72
Previously acknowledged ... 15,245.46

Total since Sept. 1, 1937 ...\$ 15,367.18

J. O. ATKINSON,
Mission Secretary.

GREETINGS TO AND FROM PUERTO RICO.

[Mrs. D. P. Barrett, who is home for the summer on furlough with her husband, Rev. D. P. Barrett, from Puerto Rico hands us the following, which no doubt will interest many "Christian Sun" readers. J. O. A.]

On the first night of the Elon Training School, June 27th, the young people voted to send greetings to the Interdenominational Young People's Conference, meeting in Santurce, Puerto Rico, the same week, June 27th to July 2nd.

The letter was mailed, by air, on Tuesday morning, and this is the answer received on Saturday morning, July 2nd; and read in the dining-hall at Elon during our last dinner together:

"Please extend our heartiest greetings to the Young People meeting this week in Elon College. We hope this may be the beginning of a closer relationship with them. We are serving the same Lord and preparing ourselves for more efficient service in His name. God grant that we may not fail in these days of challenge and temptation.

Sincerely in the Master's name,

CESARA COTTO REYES,

Representative, Student Body.

Santurce, Puerto Rico.

THE WAY OF CHARACTER.

Dr. Robert W. Gammon of our Extension Boards conducted the chapel services with the young people in mind, especially, each day of the Training School of Religion at Elon College, June 27th to July 2nd. Dr. Gammon was very happy and forceful in presenting his messages each day and did so in a spirit of reverence and devotion that those who heard him will not forget. Each day the exercises ran somewhat after the following order, with a different topic, of course, but this one is chosen, trusting it will be suggestive to others who conduct public worship, especially when a large number of young people are present. This was the third in the series of the week and was entitled, "The Way of Character":

Call to Worship—

Hymn No. 1—"Holy, Holy, Holy"
(Verses 1 and 3).

Leader: O worship the Lord in the beauty of holiness! Who shall ascend into the hill of the Lord? or who shall stand in his holy place?

Response: He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood.

Hymn No. 469—"I Would Be True."
Scripture—Psalm 1.

From the Poets—

To every man there openeth

A way, and ways, and a way;

And the high soul climbs the high way,

And the low soul gropes the low,

And in between, on the misty flats,
The rest drift to and fro.

But to every man there openeth

A high way, and a low.

And every man decideth

The way his soul shall go.

—John Oxenham.

Hymn No. 195—"Take My Life and Let It Be" (Verses 1, 4, and 5).
Prayer.

Message—

Make of your heart a highway,
Build it straight and true,
Of peace and prayer and purity,
So God can come to you.
—Dr. Robert W. Gammon.

Hymn No. 196—"O Jesus, I Have
Promised."
Benediction.

QUARTERLY REPORT.

The following is the Quarterly Re-
port of the Eastern Virginia Woman's
Missionary Conference:

Women.	
Antioch	\$ 6.25
Berea (Nans.)	18.75
Berea (Nor.)	7.50
Bethlehem	55.00
Christian Temple	103.00
Damascus	25.00
Dendron	14.15
Elm Avenue	8.75
Eure	11.56
First, Norfolk	10.70
First, Portsmouth	11.75
First, Richmond	
Franklin	50.00
Holland	51.00
Holy Neck	37.50
Hopewell	1.55
Liberty Spring	50.00
Mt. Carmel	15.25
Newport News	20.00
Oakland	12.50
Ocean View	6.50
Rosemont	31.00
Suffolk	135.00
Suffolk, W. W. S.	55.30
South Norfolk	25.00
Wakefield	10.00
Waverly	12.50
Windsor	8.40
\$ 793.91	
Young People.	
Antioch	\$ 2.50
Berea (Nans.)	8.40
Bethlehem	13.00
Burton's Grove	7.50
Christian Temple	15.25
Dendron	3.29
Eure	4.00
First, Portsmouth	5.00
Franklin	18.75
Holland	5.00
Holy Neck	10.00
Liberty Spring	15.00
Mt. Carmel	5.70
New Lebanon	5.74
Newport News	2.00
Oakland	8.75
Rosemont	5.00
Spring Hill	5.00
Windsor	3.00
\$ 112.88	
Juniors.	
Berea (Nans.)	\$ 9.50
Bethlehem	9.00
Christian Temple	10.00
Dendron	1.00
Eure	1.00
Franklin	7.50
Holland	8.75
Holy Neck	5.00
Hopewell	.50
Liberty Spring	6.25
Mt. Carmel	4.90
Oakland	1.25
Rosemont	5.00
Suffolk	10.50
Windsor	3.38
\$ 84.53	

Cradle Roll.

Franklin	\$ 5.00
Holland	6.00
Liberty Spring	1.00
Oakland	1.29
Rosemont	18.00
\$ 31.29	

Summary.

Women	\$ 793.91
Young People	112.88
Juniors	84.53
Cradle Roll	31.29

Grand total \$1,022.61

Respectfully submitted,

MRS. J. M. RABY,
Treasurer.

LANCASTER.

It is noted from a Norfolk paper that Mrs. Nannie Matthews Lancaster, relict of the late Joseph Oliver Lancaster, died at the home of her daughter, Mrs. William L. Ball, Ocean View Avenue, Willoughby Beach, Virginia, June 15th. Mrs. Lancaster had just passed her seventy-seventh anniversary and is survived by a son, Charles O. Lancaster, of Suffolk; two daughters, Mrs. Daniel D. Ashburn, Washington, D. C., and Mrs. Ball, of Norfolk; a sister, Mrs. H. C. Farley, of Denver, Colo; one brother, John B. Matthews, of Myrtle. At the time of her decease she was a member of Christian Temple, Norfolk, and when the writer knew her she was a member at Berea Church, Nansemond County, Va., residing with her husband and family at Driver. She was a good woman, and a very devoted and unselfish Christian life she lived while residing at Driver and attending services there and taking her place as a fond mother, a devoted wife and a Christian woman and was held in highest esteem in the community. These lines are written in memory of this good woman, who though she has departed in body, her spirit still lives in the fond memory of her friends and neighbors and in the deep devotion of her son and daughters to whom we extend brotherly sympathy. She was buried in Cedar Hill Cemetery, Suffolk, Va. Rev. F. B. Oglesby, of Richmond, conducted the funeral in the absence of her pastor and former pastor, who were away at the General Council at the time of the funeral. God's blessings upon the memory of this sainted soul and good mother may her loved ones complete the life of Christian service of which she gave them such noble example. The highest tribute of respect we can pay our loved ones is to emulate their virtues and see to it that they have not loved us, and served us, in vain.

J. O. ATKINSON.

THIS IN NORTH CAROLINA, TOO!

Control, control, control of liquor is the cry in North Carolina! Put the bootlegger out of business and work for real temperance, is the assurance given. Beaufort County joined with Durham in this glorious reform. Alas! Durham leads in dispensing the poison and Beaufort leads in an illegal liquor ring. No control anywhere.

Profits rather than control are of chief concern. Prices at liquor stores have advanced and every effort is made to increase the sale of liquor. Human welfare and real control certainly calls for limiting the sale of the poison and to stop getting money from the needy poor, white and black, to reduce taxes and to aid in the widely heralded social betterment. Profits rather than control is the end sought by this present liquor crowd without regard for human misery. Greed, appetite, profits, money are first.

Excerpts from a letter written by a woman who gives her life for the welfare of women and little children is a case in point. Every voter should give heed to this plea of anguish. In ancient times such a cry was, "Woe to him that buildeth a town with blood." Listen to the agony of these words:

"A thin woman climbed the stairs of the large stone church leading to the pastor's study. She quickly dropped into a chair, she gasped for breath and began her story: 'I had to come here; I didn't know what else to do because the children are crying for food, and I have none to give them. For ten years I worked in the mill and made fourteen dollars a week. My husband used to make thirty-five dollars a week and was regularly employed as a house painter, but he took to drink; since then he hasn't held a job. He never provides anything for the family. He used to come home and abuse us, but we haven't seen him in nearly a year. I am sending the two younger children to the orphanage and a friend is going to keep the older girl for me. I am so weak; I can't hold out any longer; I am going to the county home to stay until I can get a bed in the tubercular sanatorium.'"

The pastor gave her money for food. She passed out of the church and crept back to her wretchedness.

And the citizens of that city have by their votes put liquor stores, beer, wine shops and all other intoxicants in easy reach of everybody; they have voted to give any man a chance to make all the money he can on liquors;

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

EASTERN VIRGINIA PILGRIM FELLOWSHIP.

Ninety young people from Eastern Virginia struck the keynote of Christian fellowship at their twelfth annual Pilgrim Fellowship meeting which was held at Bethlehem Christian Church, July 12th. Coming together with a common cause in mind, the group, with the aid of selected speakers, considered *their* task in "Our Task: What?"

After being called to order by the president, W. B. Williams, the assemblage accustomed itself to the Devotional Period atmosphere, the period being conducted by Miss Selma Piland.

Following was the presentation and explanation of new Program Guides and literature. All business was next in line with the usual minutes, appointments of committees and roll call of Fellowships.

Dr. John G. Truitt was the first speaker to discuss the theme "Our Task: What?" He explained that everyone had an opportunity and a task and warned against passing up this opportunity. Our task, he said, was "to love one another and have an understanding heart." In a further explanation he stated that this understanding was meant not just for the people around us but for the black and white, rich and poor, alike.

The delegates to the Rockford Conference began the afternoon session with a pleasing skit in which they related their experiences in the discussion, devotional life, and fun.

The reports from various committees followed. In this period the nominating committee presented its list of nominees for election. The following officers were elected to serve for the coming year:

President, Charles E. Heath, Jr., Hampton; First Vice-President, Allen Piland, Holland; Second Vice-President, Roland Allgood, Norfolk; Secretary, Margaret Hopkins, Newport News; Assistant Secretary, Thurman Jones, Sunbury, N. C.; Treasurer, Emily Harrell, Suffolk; Superintendent of Devotional Life, Elsie Darden, Chuckatuck; Superintendent of Leadership Training, Charles Parker, Jr., Portsmouth; Superintendent of Missions, Frances Everrett, Holland; Superintendent of Social Action, Mrs. Robert Lee House, Portsmouth; Superintendent of Publications and Reporter, Julian Granger, Norfolk; Pastor Counselors: Rev. R.

L. House, Rev. Carl R. Key; and Lay Counselor, W. B. Williams.

These officers were later installed in a special Installation Service led by Rev. Arnold Slater, of Holland.

"Our Task: What?" was again outlined by Rev. Robert L. House. In this inspiring address he said that our task lay in the fields of Worship, Happiness, Action, and Tolerance. These tasks were found by using the letters from the word *what*.

An impressive worship service, led by the Franklin young people closed a fine meeting—like a sequel to Elon which gave everyone a new ambition to *Build a New World* through work in the home churches.

JULIAN GRANGER,
Reporter.



Rockford Delegates from the Southeast.

SOUTHEAST ROCKFORD DELEGATES.

Thirteen young people went from the Southeast to the first meeting of the National Pilgrim Fellowship of Congregational and Christian churches meeting at Rockford, Ill., June 15th to 23rd. Florida was represented by Henry Witte; Georgia by Mozelle Cole; Alabama, Lois Dollar; Kentucky, Mildred Trammell; Tennessee, Vernoy Boatman; Eastern North Carolina, Mary Nell Eaves; North Carolina and Virginia, Dorothy Truitt and Walter Cooper; Valley Virginia, Eugenia Snow; Eastern Virginia, Frances Everette and Edna Fulcher. Sarah Hannah of Haw River, N. C., and Phoebe Fraser, of Atlanta, Ga., were representatives of the negro young people. Miss Pattie Lee Coghill, counsellor, was also there. Other representatives of the Southeast were Lanson Granger of Yale Divinity School and Rev. and Mrs. Aubrey C. Todd, of Chicago Theological Seminary. Rev. and Mrs. Carl Dillie, who were commissioned as missionaries to Africa at Beloit, are also in the picture on this page.

EQUAL OPPORTUNITY FOR ALL.

CHRISTIAN ENDEAVOR TOPIC
FOR JULY 31, 1938.

SCRIPTURE: Psalm 72:1-14.

Daily Readings—

Monday—Born in Slavery—Ex. 2:1-10.

Tuesday—God Has a Place for All—Rom. 10:12.

Wednesday—Equal Before the Law—Rom. 13:1-8.

Thursday—Original Equality—Gen. 1:26.

Friday—Equal in Death—Eccl. 12:7.

Saturday—Use What Opportunities We Have—Matt. 25:14-30.

This topic gives opportunity for a great deal of thought and consideration. Think of our race problems. White people have a tendency to feel themselves somewhat superior to the darker-skin races. In many business transactions and in the selection of employees, preference is given to "full-blooded" Americans.

The society should give consideration to the class or classes of people who are overlooked in the local community. Some one should make such a report to the group. We should ask ourselves why these people are overlooked and what we can do to help remedy the situation?

Here are some reasons why we have inequalities:

1. *Economic pressure.*—There is great suppression of the very poor. They are forced to work for small wages while the more wealthy classes fare "sumptuously" every day. Opportunities for schooling, social contacts, and economic advantages are denied to: (1) Six million people living in "mountaineer conditions" in southern sections; (2) Tenant farmers in western areas; (3) Sharecroppers in Dixie; (4) Isolated citizens in Maine; (5) Miners in Pennsylvania and West Virginia coal towns.

2. *Cultural and Racial Superiority.*—Israel Zongwill states: "The greatest problems of the world are due to the dislike of the unlike!" In some places it is shown against the Jew, in other places for Orientals, for Southerners, for Yankees, for Roman Catholics, for Protestants, and so on. What would Jesus do?

Suggested Hymns—

"Day Is Dying in the West."

"Forward Through the Ages."

"Rise Up, O Men of God."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

GIDEON: FOLLOWING GOD'S PLAN.

LESSON IV—JULY 24, 1938.

GOLDEN TEXT: *Have not I commanded you? Be strong and of good courage.*—Joshua 1:9.

LESSON: Judges 6:1; 8:35.

The book of Judges is set forth in a kind of framework. The people forget God, God allows them to be brought into bondage to another nation, the people repent and turn to God, God raises up a deliverer and sets them free. For a while all goes well and then the people forget God again, and the cycle is repeated again. Back of all of this there is the abiding fact that righteousness exalts a nation, that true religion is the true stability of a nation.

Gideon is another of the "judges" another of the deliverers of Israel. And Israel needed a deliverer. The people were in bondage to the Midianites. They had to hide in caves. Their crops were either destroyed or confiscated by the Midianites, and as the writer says "Israel was greatly impoverished because of the Midianites."

As is so often the case the need constituted a call to a man. Gideon, a quiet, modest, humble man, but withal courageous and alert, got his call from God. Like many another man he was loath to believe that God had really called him. Like many another man he could hardly believe that there was anything that he could do about the situation. But he had an open mind and a responsive heart, he was willing to follow such light as he had, and God could use him, and did use him.

He first of all showed his courage by tearing down the altar to Baal on his father's property and cutting down the grove dedicated to this heathen god. It took courage to do that. And Gideon did more: he erected an altar to God on the very place where formerly the altar to Baal had been. This is sound psychology and true religion. Jesus tells us about the tragedy as well as the danger of an empty life. Life is not safe simply because we give up the bad or root out the evil; life becomes safe only as we espouse the good and cultivate the virtues. We are not to be overcome by evil but to overcome evil by and with good.

Gideon summoned the men of Israel to his banner and planned a campaign against the Midianites. A vast army responded to his call. The Lord frankly told him that there were too

many men. Gideon cut the number to ten thousand. The Lord told him again that there were too many, and suggested a simple but searching test whereby the number was reduced to a mere three hundred. But three hundred alert, courageous, well-trained men can do more in some ways than ten thousand unorganized, unaroused men. Gideon's three hundred stand as a symbol of the value of the faithful few who can be depended upon.

God prepared Gideon's heart for the experience which awaited him. He overheard the Midianites themselves as they talked about a dream which one of their men had had, a dream that had meaning for them, and which attacked their morale in a deadly way. Perhaps God's people would do better if they only realized the fear that lurks in the hearts of the forces of evil.

Gideon's plan of battle was simple but strategic. First of all he divided his men into three groups and approached the enemy from three sides. Furthermore he restored to strategy. He had the men carry trumpets, and also pitchers in which there were burning lamps or torches. Creeping stealthily upon the Midianites he suddenly gave the signal for his men to break the pitchers and to blow on the trumpets. The effect of this sudden din—it was hardly music under the circumstances—and the sudden flares of lights springing up seemingly everywhere struck fear and consternation into the hearts of the Midianites. In their confusion they rushed together which added to their consternation. Soon the entire army was in utter confusion and fled, some this way and some that. They soon fell a prey to the aroused and dynamic Israelites, and those who were not killed and captured fled in wild disorder. Thus did Gideon drive out the enemies of God's people.

Embedded or embodied in this story—and it makes interesting reading just as it is written in the Bible there are a number of practical truths. Making all allowance for the somewhat strange way of putting some things, there are truths here that our modern world needs, and which we will do well to practice. Here are a few of them taken more or less in order from the three chapters which are included in today's lesson:

1. When nations disobey the basic principles of righteousness, they fall on hard times.

2. True worship is the surest guaranty of national integrity and well being.

3. God often uses humble men to work out his purposes.

4. When a man follows the light he has he always sees more light.

5. It is not enough to forsake evil; one must be positively good.

6. Loyalty to God may cut across family ties.

7. God gives tokens of his purpose to those whom he calls.

8. God's cause depends more upon quality than upon quantity.

9. God is not always on the side of the largest army.

10. There are unseen but real resources on the side of those who fight God's battles.

11. Strategy often wins victories which mere strength could not win.

12. The hour of victory has its problems as well as the hour of battle.

13. Faith is one of life's most effective assets.

14. Those of us who live after Christ have more light and hence more responsibility than those who lived before Him.

EASTERN NORTH CAROLINA CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Conference met July 12th with the church at Amelia, Clayton, N. C. The splendid program, prepared by the executive committee, was executed in a very fine, spiritual fellowship throughout the day. The following ministers of the conference were present: R. T. Grissom, S. E. Madren, J. L. Foster, C. Rexford Raymond, E. M. Carter, J. E. Neese and J. E. Franks. Dr. L. E. Smith, president of Elon College, Dr. S. C. Harrell, president of the Southern Convention, and Supt. Charles D. Johnston of the Orphanage were there and contributed very much to the interest of the session.

I shall not go into detail concerning the various items of the program, possibly the secretary will do that, but I will say that one could hear it whispered throughout the day: "Why do not more of our Sunday schools send representatives to the convention?" It is a very busy time, it is true, but a day spent in that way might profit more than can be imagined. They might contribute a great deal to the benefit of someone else. You know, one is profited more by what he gives than by what he receives.

E. M. CARTER.

"If you love God, you will love his church well enough to make a special effort to attend every Sunday any way."



MONDAY.

"YEA, YEA, AND NAY, NAY."

"Let your communication be yea, yea; and nay, nay: . . . More cometh of evil."—Matt. 5:37.

"I know where it is, but I do not know how to tell you to get there." This was the candid reply of a boy who was asked the direction to a certain place. We love the candor of children. It is often the quintessence of innocence. We adults often try to say more than we know; claim more that we are; pretending something that isn't; evading something that should be faced. Let us be more like children.

Prayer—O Father, give us honesty and deliver us from pretense and mean thinking. *Amen*.

TUESDAY.

OUR BEST SELVES.

"Study to show thyself approved of God, a workman that needeth to be ashamed."—II Tim. 2:15.

The words of the text was Paul's admonition to a young preacher; nevertheless it expresses common honesty of us all. Prevailing and lasting good is that which comes out of a clear conscience applied in all of our actions. If every Christian would let his better self speak, let the sacrifice be what it will, it would transform our country in a decade, politically, socially and religiously, and there would be far less of politics and politicians and more of statesmen everywhere.

Prayer—Heavenly Father, help us to make every act of ours an altar whereon we lay ourselves and find Thy guidance to glory. *Amen*.

WEDNESDAY.

EXTRANEIOUS LIVING.

"(Choose) rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."—Heb. 11:25.

The words of our text were written shortly after the time of Christ. In

respect to pleasure humanity apparently is not much different today. It is probably worse because there are more pleasures to be sought, and they are more easily obtained. Humanity is on a rampage for pleasure. But Christian character is demonstrated in duty. Christianity should make us all better in what we are. Pleasures should be just that portion of our lives that recreate and make us do our tasks superlatively well.

Prayer—Lord, teach us the sacredness of our duties. Teach us how to reflect honor upon Thy name in the discharge of those duties. *Amen*.

THURSDAY.

LUMINOUS BODIES.

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

We are bodies and we are very much conscious of our physical selves. We yield easily to the demands of self. But we are more than bodies. We are souls. This is a more difficult realization. Nevertheless it is the life of the Spirit that governs and gives value to all circumstances and environment. This value passes into the life and on into the souls of others. That is our mission.

Prayer—Heavenly Father, make us living souls and kindred spirits through Jesus Christ our Saviour. *Amen*.

FRIDAY.

CREATURE AND CREATOR.

"Thou hast made him but a little lower than God."—Ps. 8:1-9.

Harnessing the forces of nature, the waters of the mountain streams, transform the desert into fertile valleys. Hundreds of other things that man is doing, is a part of "Putting all things under his feet." The world's greatest achievements are the dominion of man turning the realm of nature into the realm of His Spirit. Thus man views creation and Creator, and realizes that he is "Thinking

God's thoughts after him." Thus, we are God's.

Prayer—O God, Thou dost seek us unworthy creatures for Thy dominion. Help us to realize the divine in us and never desecrate that. May we fit in Thy plan and make Thee sovereign of our souls and all life. *Amen*.

SATURDAY.

REVISED CONCEPTION.

"He that hath a bountiful eye shall be blessed; for he giveth of his bread for the poor."—Prov. 22:9.

One of the clear facts about Christians of the apostolic age is that they gave liberally to those who were in need. When we see the dribble of pennies and small coins in the collection plate and realize that much of it comes from those who have much, we need to go to the early Christian for inspiration and revise our conception of giving. Why be stingy with God? The best we have belongs to Him.

Prayer—O God save us from starvation of soul and make us cheerful and grateful givers of whatever we have. *Amen*.

SUNDAY.

"PLASTERED."

"What I have, that give I thee."—Acts 3:6.

At the temple gate called "Beautiful" an apostolic example of sharing one's best shines forth, and a soul, hitherto trodden down, was raised up and made to shine. A salesman of a fertilizer once demonstrated his product by covering a space of ground of the hill in a way to spell "This has been plastered." As the crop grew this could be plainly observed in rich growth. Everybody has something he can do, and which he can share to make conditions better. You may have no money. Neither did Peter. He gave something infinitely better.

Prayer—Lord, Thou hast endowed us. Make us generous in what we can do to make things and our fellowman better. *Amen*.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A ROYAL COMMAND.

By REV. JOHN G. TRUITT, D. D.

"And Pharaoh's daughter said unto her, Take this child away and nurse it for me, and I will pay thee thy wages."—Ex. 2:9.

Here we see two women face to face. Here they stand in the open doors of international, and interracial history. One of them has an empire behind her, the other is a poor slave. Both of them are women. Both of them understand the cry of a baby. One of them is the mother, and the other has the mother instinct. They love the same child. Both of them are strong, and both have excellent traits of character. One wonders what thoughts passed through their minds at that moving moment.

One perhaps is saying this Hebrew slave will delight in nursing, and caring for this little Hebrew boy. Perhaps she was thinking how strange it was for her to be asking help of a Hebrew woman in rearing a Hebrew son for herself. She perhaps did not realize that this Hebrew woman as a mother of any child, much less the child she held in her arms. Perhaps she said to herself, No doubt this poor slave woman would like to be the real mother of this little boy.

On the other hand the Hebrew woman was probably thinking that the daughter of Pharaoh does not know I am this child's mother, and see how she loves it, I dare say she wishes she could have been its real mother as I am! As I look at this picture I ask myself the question: Who is envied by whom? If I were an artist and painting this picture I should thus entitle it: Who is envied by whom? It may be that the mother of the little Moses envied the princess her wealth and station for the sake of her child. And on the other hand it may be that the daughter of Pharaoh is envying the mother of so beautiful a baby! Perhaps she yearned to say:

Sweet life that has blossomed
And grown from my heart,
Sweet child of God's wisdom . . .
Just ready to start.
With love as enduring
As living is long,
Your mother enfolds you
In arms that are strong.

My baby . . . so precious,
So warm on my breast,
You've brought me the knowledge
How richly I'm blessed.

Your fingers that touch me
Are soft as a dove . . .
Each kiss that I give you
Is part of my love.

At night when you're sleeping,
So peaceful and still . . .
Each breath of your breathing
Gives mother a thrill.
At dawn when you awaken
To find mother near,
An angel from Heaven . . .
Dear Heart . . . you appear.

God bless you and keep you . . .
Whatever winds blow . . .
You're worth a king's ransom,
I'm loving you so.
Though years make you older,
You always will be . . .
Sweet Child of God's Wisdom . . .
My Baby . . . to me.

Yes, that is what the poor princess is perhaps saying, or wishing she really could say. And the sure enough mother, the poor slave Hebrew woman, was perhaps, thinking such sentiments as she fashioned the little ark for it the night before, and as she lay it on the bosom of the Nile she said:

God bless you and keep you . . .
Whatever winds blow . . .
You're worth a king's ransom,
I'm loving you so.

Then a royal command is given: "Take this child and nurse it for me." No one was ever set to a more glorious task than rearing one's very own child! Prepare this child for life was the command. The princess could give it shelter, but what is shelter compared to life itself, that was what the mother could give. I am reminded here of the Scripture verse which says: "Behold King Solomon with the crown wherewith his mother crowned him." Here are two mothers—the Egyptian princess, and the Hebrew slave. Here are two crowns. He shall be prepared to wear the diadems of Egypt, and his humble mother will do her best to prepare him to wear the crown of manhood, and true nobility. And later, when he has himself come to be a grown man, he shall himself choose between vast Egyptian borders, and poor Hebrew brothers! And in that hour God will hear a mother's prayer:

God bless you and keep you . . .
Whatever winds blow . . .
You're worth a king's ransom,
I'm loving you so.

Henry Van Dyke was a preacher as well as a poet. In one of his sermons he says: "We must receive children

as a sacred trust. Whence do we think the child comes to us? What do we desire it to be in relation to ourselves, and to the world, and to God? A mere doll to be dressed for the gratification of our vanity? A mere pet animal to be fed and fondled for our amusement? A mere competitor in the race of life, to struggle for a little while after its pleasures, honors, and riches, and then pass away forever? Or do we regard it as a being of unbounded susceptibilities, which God has committed to us to train for His glory?"

The rearing of a child is a sacred trust. It is one of the most royal of all commands. To it young mothers should give their utmost. It is the mother who will crown her children, whatever that crown may be. "Behold the king wearing the crown wherewith his mother hath crowned him!" In that connection here is one of the sweetest prayers of a mother I have read in a long time:

It seems but such a little while
Since he was playing at my knee,
And when I spoke to him, my eyes
Would downward turn his face to see.
And now in just a few short years,
(O, God, how short the years can be!)
My eyes must upward turn, for then
He will be looking down on me.

Dear God, if in the years gone by
I have been in some measure fit
To merit childhood's upturned gaze,
And only quail a little bit,
Please help me in the coming years
A nobler woman yet to be—
That when his eyes must downward turn,
His soul will still look up to me.

Let this pulpit cry out to the young mothers of our day and age to so live that the souls of their sons and daughters shall ever look up to them! We are counting on the mothers of the children and youth of this generation crowning their sons and daughters of tomorrow with crowns of true greatness and goodness. You only will know how to make the necessary sacrifices, you only will have the courage, you only will so live before you sons and daughters as to make them proud of you to the very ends of their own noble lives. You only can inspire them to know what true greatness is, and to recognize the worth of your contributions to it.

And the royal proviso said: "And I will pay thee thy wages." The royal command provides a royal reward. What reward is greater than for a mother to know that her prayers are answered, her toils are rewarded, and her sacrifices justified? She has given her best, and there is where you and I can come in, by helping her receive her right and proper joy. When we forget, or when we are

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We were very happy to have quite a number of visitors last Sunday afternoon from our Greensboro church. We are always glad to have people visit the orphanage and see first-hand, what we have here and what is being done for the fatherless and motherless children in your institution—the home, you as a denomination, have established for the care of the unfortunate in the midst of our Convention. Did you ever visit a home where father and mother had been snatched from a group of little children and they had no home to go to and no friend who could take them and care for them? The writer has. If you have no sympathy for the fatherless and the dependent child you should visit a scene of this kind sometime for your own good. If it does not touch your heart and melt your eyes to tears you are hard hearted indeed.

The cry of the little helpless child lying on the bank of the Nile River in a basket even touched the heart of an Egyptian Princess. Its cry touched her heart so deeply she adopted it as her own. This child became the leader of a great nation.

Jesus loved the little children so tenderly that he took them in his arms and blessed them. If you would take the time to visit your orphanage and come in touch with these little children here I believe you would become more interested. Two of the largest gifts we have received to help us in this work come from friends who came and saw for themselves and came in personal contact with our children. They saw the need and the possibilities of the making of fine citizens of the boys and girls here. They were happy to help give them a chance.

The cry of the child touched the Egyptian Princess. Seeing the children here touched the hearts of these men of means and they got an abiding joy out of the giving.

The cry of the orphan still comes to us pleading for a home, food and clothes. When the offering is taken in your church can you in your imagination hear the cry of a little helpless child. The same cry even touched the heart of an Egyptian Princess. Will it touch yours?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 21, 1938.	
Amount brought forward	\$8,237.47
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Piney Plains	\$ 5.00
Fuller's Chapel, 2nd Qt. . .	4.50
Bethel (Wake)	3.59
Sanford	2.00
Auburn	3.34
New Elam	10.06
Wentworth	7.86
Plymouth	2.44
Shallow Well, 2nd Qt. ...	7.50
N. C. & Va. Conference:	
Bethlehem	3.33
Ingram	7.00
Union Ridge, June & July	7.50

Western N. C. Conference:	
Ramseur	\$ 8.31
Hamlet	2.27
Pleasant Ridge	3.90
Mt. Pleasant	.87
Eastern Va. Conference:	
Berea, Nansemond	\$ 5.00
Liberty Spring	7.00
Windsor, 2nd Qt.	13.67
Cypress Chapel	4.97
Berea, Norfolk, Dec., 1937	7.00

Valley Va. Central Conference.	
Linville	7.35
Ala. Conference:	
Pisgah	.74
Ga. & Ala. Conference:	
Vanceville	1.00
Special Offerings.	
W. P. Perry, support of	
Billy Perry	\$ 10.00
Mrs. Phillips, support of	
children	15.00
Mr. Lambert, support of	
Honeycutt children ...	12.50
Mrs. Dalton, support of	
child	12.50
Alamance County, support	
of White children	60.00
Endowments.	
L. S. Holt	150.00
Total for week	\$ 386.20
Grand total	\$8,623.67

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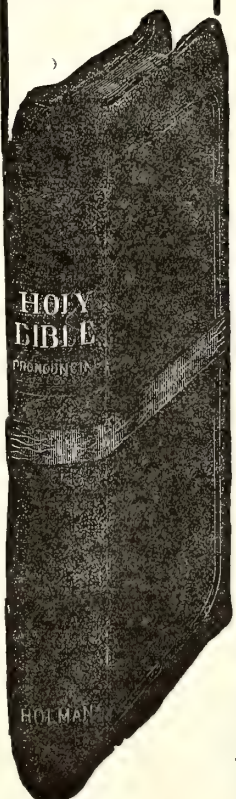
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Norfolk, Va.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

ALLEN.

On June 16th, Mrs. Mollie Cooke Allen passed away and left a great gap in her large family circle. She had been ill for more than a half year prior to her death. During her eighty years of life she had been abundantly blessed with happiness and fulfillment. Good health had always been hers.

Mrs. Allen was born on September 29, 1858, in Franklin County, N. C. When very young she joined Pope's Chapel Christian Church and then later she transferred her membership to the church at Franklinton, N. C., when it was founded. Even when that church became extinct, she still felt herself to be a member of that church. In her years of residence in Raleigh she took a very active part in the activities of the United Church of Raleigh and considered herself an active communicant of the United Church.

On December 2, 1880, she married Alonzo L. Allen, whose home was in Wake County. Mrs. Allen's parents were Albert B. Cooke and Susan Dent Cooke. Her children were Milton F. Allen, of Raleigh; Mrs. W. R. Hunt, of Raleigh; Mrs. T. P. Barrett, of Franklinton; Mrs. H. A. Hunt, of Littleton;

Mrs. R. T. Jones, of Raleigh; Miss Susie D. Allen, of Raleigh; and Mr. Worth B. Allen, of Raleigh. One child William Joseph Allen, died in infancy. There are today nine grandsons, two granddaughters, one great-granddaughter, and one great-grandson. The Allens lived in Wake County for several years after their marriage then they moved to Franklin County where they lived first in Youngsville and then in Franklinton. In 1923 they moved to Raleigh.

The funeral was held in the United Church of Raleigh, on Friday, June 17, with the writer in charge of the service. The Rev. C. L. Dowell, of Wake Forest assisted in the service and at the interment the Rev. J. T. Biddle, of Franklinton assisted. Those who knew and loved Mrs. Allen as did her family and friends will miss her keenly. They will be assured, however, that she still lives, for in the heart of the kinsmen and acquaintances her image will never die.

CARL HERMANN VOSS,
Minister, United Church of
Raleigh, North Carolina.

KITCHENS.

Mrs. Emma C. Kitchens (nee Dunn) was born August 30, 1862, and died June 15, 1938.

She was married to W. C. Kitchens February 15, 1877. To this union were born twelve children. One child died in infancy; the rest all grew to manhood and womanhood. One daughter, Mrs. Burl Head, died some two years ago. The ten living children were all present at their mother's funeral. She leaves thirty-eight grandchildren and seventeen great-grandchildren, and a host of other relatives and friends to mourn her going.

Mrs. Kitchens had been a member of the Christian Church for sixty years and a resident of Lanett, Ala., for forty years. Truly a great and noble soul has passed to reward. God comfort those who mourn and may they be prepared to meet her in the sweet by and by.

Funeral services were in charge of Rev. J. D. Coulter, with Revs. L. L. Stanley and G. D. Hunt assisting.

KING.

On April 15, 1938, God in His infinite wisdom saw fit to call from our midst one of our beloved members, Mrs. Mary Emma King.

We, the members of the Ladies Benevolent and Social Union of the Suffolk Christian Church wish to pay tribute to one whose going has saddened our hearts, but we bow in humble submission to the will of our Heavenly Father, who doeth all things well.

Her life was a benediction to all with whom she came in contact and her inspiration will ever be with those of us who knew her well.

In her passing we have lost a noble Christian character and may we honor her life not only with our lips, but also:

- 1. By living in true service to the cause she loved and served.
- 2. By extending our deepest heartfelt sympathy to her devoted sister and loved ones.
- 3. By sending a copy of these resolutions to the family, a copy to "The Christian Sun" and by keeping a copy to be recorded in our minutes.

Mr. WM. A. DAUGHTREY,
Mrs. J. E. RAWLES,
Mrs. M. O. SPENCE.

THIS IN NORTH CAROLINA, TOO!

(Continued from page 9.)

have voted to put liquor in the path of every child that goes about the city.

A wild beast isn't tamed by petting it, neither is liquor controlled by making it legal.—*North Carolina Christian Advocate, July 14th.*

SUN'S PULPIT.

(Continued from page 13.)

little, or low, or mean, we help to rob our precious mothers of the reward that is their due, and bring gray hairs to their heads. William Dean Howells says, "A man never sees all that his mother has been to him till it is too late to let her know that he sees it. But God out of His eternal bounty will reward every mother far all the loving care she puts into her children. "I will pay thee thy wages." Amen.

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:

J. O. ATKINSON,
Elon College, N. C.

"The tests of life are to make, not break us. Trouble may demolish a man's business and also build up his character. The blow at the outward man may be the greatest blessing to the inner man. If God, then, puts or permits anything hard in our lives, be sure that the real peril, the real trouble, is what we shall lose if we finish or rebel."

"There is in the swiftest wheel that revolves upon its axis a place in the very center, where there is no movement at all; and so in the busiest life there may be a place where we dwell alone with God, in eternal stillness. There is only one way to know God. 'Be still, and know.' 'God is in his holy temple; let all the earth keep silence before him.'"

FINDING GOD IN SUMMER

WORSHIPPING GOD OUT-OF-DOORS . . . BUT DO THEY?

Sweet hour of prayer! sweet hour of prayer!
That calls me from a world of care
And bids me at my Father's throne
Makes all my wants and wishes known;
In seasons of distress and grief,
My soul has often found relief,
And oft escaped the tempter's snare
By thy return, sweet hour of prayer.

"I have made a resolution," said the Doctor, "that I will attend church services every Sunday this summer."

"But the summer, Doctor," replied his friend, "is the time for play. It is the time for fresh air, good roads, mountains, picnics and golf."

"Yes," replied the physician. "I agree with all that. But the summer is the time when a person needs some spiritual recreation as well as physical recreation. I have figured this whole thing out. Let me give you the situation as I see it."

"All right, Doc; go ahead."

"I quite agree," continued the doctor, "that we could worship God in the fields and woods. But my observation is that the people who cry for it most, don't do it. Once in a while we find some devout soul who really does draw divine inspiration from the great out-of-doors. Possibly he should not be shut up in a church. But most of my friends gain everything else but worship from their experience in the open."

"The average man needs a more closely defined worship. He needs the liturgy, the music, the admonition of the minister, the quietness of arranged prayer periods before he really begins to see God. Turning him loose in the open to find God is like turning primary children loose in a historical museum, expecting that they will learn all about the forces which have shapen the world. I believe in the ministry of air and recreation, but the average person rarely uses such periods to find God."

"Then I am going to worship in the church in the summer time because the church needs me. I have found that many of us take the Christian ideals of service too seriously. We assume the attitude of regal individuality and say to the church: 'Here I am; serve me in some way.'

"When the winter season is on, we decide that the church will have some great services, so we go. But when the summer season comes, crowds diminish and the program is not carried as vigorously as before. 'Why should I be interested?' people ask. 'What has the church to offer now?'

"My attendance last Easter did not mean so much to the church. Believe me, it will help in July and August; so you are going to find me in the church. I know that my minister would never press this claim himself. He is too tolerant and broadminded. But a lot of people ought to rethink their obligation to him. It must hurt to put hours, and perhaps, days of work on a good sermon and then find that the congregation is elsewhere on Sunday morning."

"One young minister told me that the indifference of progressing Christians toward their obligations of church attendance was the bitterest disillusionment he has had in his experience. Well, he will have a different experience coming this summer. He is going to find me in my pew every Sunday, barring actual life and death calls. It is going to help him and it is going to help me."—Exchange.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

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THE LOCAL CHURCH

By REV. WARREN H. DENISON.

In our fellowship the local church is the very heart of our organization. Many people have never stopped to think what is done for the local church that it may come to its best. Sometimes we hear people say that it is the local church vs. the general church. Sometimes it is said that the local church is given scant consideration, etc. A little glance at the facts will show that everything is planned to help the local church become a more efficient unit so that it may render its largest service and live its strongest life.

The local Association (or conference) is for the sake of the local church. A church needs fellowship, suggestions, and comparison of ideas. A church needs sympathy and brotherly interest from both strong and weak churches of its own fellowship. Inspiration, encouragement, helpfulness, information, and suggestion are the items that the Association contributes to its local churches. The Association, as such, has no objectives in itself. It does not exist for itself. It lives for the sake of the local church.

The same thing is true of the State Conference (or Convention), the General Council and the Federal Council of Churches. All our general church organizations exist not for themselves but for the local church primarily.

In the same way, the Boards are realistic outgrowths of the needs of the local church. Mission, education, and other boards do not exist for themselves. The churches want information and methods gathered from the corners of the earth to help them do their task in the world. These boards bring them the best there is.

In the same way, literature of various kinds at cost and less than cost is prepared to help the local church: papers, pamphlets of many kinds to meet the wants of churches and their groups. The church paper, missionary magazines, and church school literature are not for themselves. They are printed primarily for the local church.

The same is true of our colleges and seminaries. Do Elon, Defiance, Piedmont, etc., exist for themselves? No!

What a field of aids, helps in organization, literature, training and personnel there is for our local churches that they may come to their best and do their part in making the world more Christlike.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Pastor B. J. Earp says that welcomed visitors in our mission churches in the hills of Virginia on July 17th were Mr. and Mrs. J. E. Murray and two children of Greensboro, N. C.; Mr. and Mrs. Samuel Stout, George Landreth and Mr. and Mrs. H. B. Anderson, of Winston-Salem, N. C.

Rev. J. H. Warren, of Ocean View, Va., is now serving New Lebanon and Mt. Zion churches. He reports good congregations at both places recently. He is also preaching in East Ocean View where there seems to be a need for a new church. He says that eighteen grown people reconsecrated themselves at a recent service.

Our church in Winston-Salem, N. C., Dr. W. M. Jay, pastor, reports a fine vacation Bible school under the leadership of Misses Roberta and Elberta Murray. Forty-nine were enrolled in the school, and there was an average attendance of thirty-four. The pastor and people were well pleased with the work of the Murray's and want them to come again next year.

Rev. B. J. Earp, our pastor in the mountains of Virginia, held a meeting at Ivy Hill two weeks ago with three conversions and three additions to the church. Last week he was at Elk Spur, and this week he is at Rocky Ford. He reports three very successful vacation schools at these churches during the past two weeks under the leadership of the Misses Murray. They also directed the singing and rendered several duets at some of the revivals.

"I regret that things have gone so badly with me of late that I will be compelled to let THE CHRISTIAN SUN be discontinued after having been a subscriber for around fifty years." So writes a subscriber who says further that he has suffered a stroke of paralysis and is unable to work longer. It may be that some reader will want to continue this subscription. If so, THE CHRISTIAN SUN will be glad to receive a contribution and see that the paper is continued.

Rev. T. E. White, for many years a very active and effective pastor, passed away from his home at Sanford, N. C., Tuesday night, July 19th. The funeral was conducted from the

Sanford Christian Church by the pastor, Rev. F. Ervin Hyde, assisted by other ministers, Thursday P. M. Brother White was for several years a very much beloved and effective missionary in Puerto Rico. Later returning to the States he held several important pastorates and for some years taught Spanish in Elon College. He leaves a wife and two daughters of immediate family, to whom our sympathy is extended. A good man has gone from us and one whose memory will be cherished in the years to come.

EASTERN VIRGINIA SUNDAY SCHOOL CONVENTION.

Some two hundred and fifty people attended the Eastern Virginia Sunday School Convention held at Waverly, Virginia, on Tuesday, July 19th. The program was carried through about as printed in this paper some time ago. Most of the preachers in the conference appeared on the program, but only a few other people brought messages. The attendance, the enthusiasm, the quality of the addresses and the good fellowship, indicated that this was one of the best of recent conventions held in the Eastern Virginia Conference.

Reports indicated that about half of the schools reporting had increased in membership during the past year, and although several schools had lost in enrollment, there was a slight gain within the convention.

Dues sent to the convention were approximately the same as last year, perhaps slightly above. The convention voted to contribute \$25.00 to the State Council of Religious Education and \$500.00 to the Board of Christian Education of the Southern Convention.

Members felt that the minutes should be printed and kept in permanent form, and voted to ask the Board of Christian Education to have the minutes printed in "The Christian Annual."

The name of the convention as changed by leaving off Christian Endeavor, which organizations now report to the Pilgrim Fellowship, which has its own officers and sponsors all types of young people's work.

The convention voted to enroll all attendants at its annual sessions, whether they are elected delegates or not and to seek an increased enrollment in Sunday schools as well as in the convention itself.

Next summer the Eastern Virginia Sunday school workers will meet with the Rosemont Church, which is

the only air-conditioned church of ours in Eastern Virginia.

A committee on curriculum had worked for some months in trying to find suitable materials for the various age groups. A mimeographed booklet was presented which carried suggested scriptures, hymns and prayers for all age groups through the Senior department. Copies of this booklet may be secured by writing to the Board of Christian Education, Norfolk, Va.

The Waverly Church entertained in its usual hospitable manner. The educational building was very serviceable for serving of lunch and for the departmental group meetings.

Officers of the convention for the coming year are as follows: President, Rev. H. S. Hardcastle; First Vice-President, E. L. Daughtrey; Second Vice-President, Rev. J. H. Dollar; Recording Secretary, W. H. Baker; Executive Secretary, Rev. Carl R. Key; Treasurer, J. W. Folk. Departmental Superintendents are: Christian Education, Rev. Joe A. French; Missions, Miss Irene Cotton; Literature, Rev. R. Lee House; Cradle Roll, Mrs. F. M. Nelson; Beginners, Miss Sue Overman; Primary, Mrs. W. H. Johnson; Junior, Mrs. Minnie C. England; Intermediate, Mrs. R. L. House; Senior, Miss Edna Fuleher; Young People, Miss Frances Everette; Adults, Rev. Arnold Slater; Home Department, Mrs. C. C. Rawles.

VALLEY CONFERENCE TO MEET.

The Ninetieth Virginia Valley Central Congregational-Christian Conference will meet at Antioch Church, three miles northwest of Harrisonburg, Va., on August 10th and 11th. This is the Centennial Anniversary of the Conference. It began as one Conference and then divided. After the division it reunited and that is the reason for this session to be the Ninetieth. From the first, this would be the One Hundredth session. One hundred years ago the Conference began at Antioch, the old church standing near the site of the present church.

Ministers who have served this Conference in the past are invited to return for this session and be presented to the Conference. It is hoped that many of them will be back.

The program will appear in the next issue of THE CHRISTIAN SUN. All churches of the local Conference are asked to have their delegates present at the opening session at 10 A. M. on August 10th.

W. J. ANDES,
Secretary of Conference.

CHRISTIANITY, A RELIGION OF SURPRISE.

Christianity is a religion of surprise. One cannot read the New Testament without hearing this note as it is sounded again and again. "They are amazed." "They were exceedingly amazed." "They marveled." "They were astonished." "They were astonished out of measure." "They were astonished with a great astonishment." "What thing is this?" "How can these things be?" "Who, then, can be saved?" "What manner of man is this?" "Never man spake like this man." "We never saw it on this fashion."

There are those who contend that Christ brought no new truth into the world, that all his lofty teachings can be found either in the Old Testament or in the sacred books of other religions. There is much truth in this, but not the whole truth. If so, how are we to explain this note of surprise? Even old truths are seen in new light when he explained them. "Behold, I make all things new" is a statement that went unchallenged when he walked among men, his disciples never knew what to expect. Their Master did so strangely. Their days were never dull. I think they may have said each morning one to the other: "Well, what do you suppose will happen today?" Only adventurous souls would have followed him!

There is only one explanation of this surprise and that is that the people were really surprised. Something new had happened. Something strange was taking place. If a man has never heard of a radio and you turn one on in his room he will be surprised. God had never been revealed as he was in Christ, and you have surprise! Amazement! Astonishment!

The great surprise of Christianity is not to be found in Christ's teachings but in Christ himself. This surprise is not to be explained in what Jesus said, but in who he was that said it; not in his life, but the Spirit revealed in his life. Ours is not a religion of a book, but of a person. Christ is the surprise of history. It seems that he might be matched by some person out of the billions who have lived during the time of recorded history. But history stands "amazed" and readily says: "We never saw it on this fashion." Literature says: "Never man spake like this man." Sidney Lanier in *The Crystal* catalogues the great man of the ages and in each he finds something to forgive—some "flaw," some "lapse," some "defect"—but coming

to Christ he finds "a perfect life in perfect labor writ." And he asks, Jesus, good Paragon, Thou Chrystal Christ? Oh, what amiss may I forgive in Thee,

History is amazed to find an unequalled One, a paragon of virtue and poise. He is the glad surprise of every heart that will let him enetr. Dear reader, what think ye of Christ? As for myself, I have learned to say with Thomas, "My Lord and my God."—*Dr. Calvary Hedgerow in the "Pentecostal Herald."*

WHY DO THEY DO THAT?

To them she was a very old lady, but a kindness lingered in her eyes as she looked upon them in loving greeting that drew a number of little children about her. They sat with her in the "big church service." They found it easier to be good when they sat by her side. She loved them with a kindness, and an unselfishness, by which they could not explain but which they knew. She had no children of her own for she was a maiden lady, and she could love little children with a gentleness that made them feel perfectly at home in her presence.

One Sunday the little ones who sat by her side asked her why do they serve bread and wine like that on Sundays here! Why do they? And she quietly told them she would tell them at the end of the service. They patiently waited. And when the service was over she told them. Miss Ella Beale had beautiful eyes, and an engaging way of talking, anyhow, but she must have been at her best that Sunday noon as she held those little folks spell-bound about her as she told them of the meaning of the Lord's Supper. I would have given lots to have been within ear-shot. For she knew its meaning, and she knew little disciples! She had been a teacher for a long time, and her kind of teachers are born teachers. And when she spoke of her Lord she spoke out of loving understanding, and a deep and undisturbed devotion. The Communion will hold a dearer place in the hearts of those little children because it was explained to them by one who had lived a long life in the spirit of the devotion the Supper suggests.

Why do they do that? She could always make some allowance out of a heart of understanding and love for anything that was amiss, if it was simply thoughtlessness on the part of the transgressor, and she could see behind many efforts the nobility that inspired them, and was usually able to answer the question: Why do they do that? Because she had a good heart, a discerning mind, and a ready,

willing and helpful hand. She was an inspiration to an inspiring home, and she was a blessing to a great church, and to an appreciative community. She read the lines, and behind the lines; and not of books only, but behind the lines of those she loved and served. As near as anyone I know she could answer the question of the little children concerning the Lord's Supper, and it seemed to me that she was very wise when it came to looking on human nature, and answering the question: Why do they do that? *And one always felt better when one had her answer!*

JOHN G. TRUITT.

REV. THOMAS E. WHITE PASSES.

"The Rev. Thomas Edward White, succumbed Tuesday night at the Lee County Memorial Hospital. He had been in declining health for several months.

"The funeral services will be held Thursday afternoon at 4 o'clock from the Sanford Congregational-Christian Church, of which the deceased was pastor for a number of years. The Rev. F. Ervin Hyde, pastor of the church, and the Rev. J. W. Patton of Elon College will officiate. Burial will be in the Buffalo Cemetery and the services at the grave will be conducted by Sanford Masonic Lodge, assisted by the Marrietta Lodge of Ramseur.

"Mr. White was born near Pittsboro, N. C., March 4, 1874, the son of William Henry and Sarah Council White. He attended Chatham schools and Pocket Academy. He taught school in Chatham County and later entered Elon College. He graduated in 1901, and was licensed for the ministry in the Christian Church. He also studied at the University of North Carolina.

"From 1924 to 1932, Mr. White served as professor of Spanish and German at Elon College. He also taught in the Lee County schools for several years. He was president of the North Carolina Conference and of the Western North Carolina Conference for several years. He was a member of the Philologian Literary Society of Elon College and Pi Gamma Nu honorary social science fraternity. He was also a Mason and a member of the Junior Order.

"Surviving are his wife, and two daughters, Misses Mary Addie and Nellie White of Sanford; one sister, Mrs. J. R. Thomas of Moncure; one brother, Grover E. White of Siler City, and a sister-in-law, Mrs. R. L. White of Chapel Hill. A son, William Staley White, died in 1921."—*The Sanford Herald* of July 20th.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

PREACHING IN REVIVALS.

This writer is not an expert on preaching in revivals. Others do it much more effectively. He is interested in the type of sermons used by preachers who conduct revivals. A comment from a good member of a small church in another denomination recently set his mind thinking. She said:

"Every preacher who has held a revival in our church during the last twenty years took the first three or four days of the meeting to tell us members just how sorry, trifling and wicked we were. By the time he had finished with the church people it would seem that those on the outside would never want to join up with such a worthless and wicked crowd."

This comment from one who sits in the pew regularly may have value for those who stand in the pulpit and endeavor to win to the church those who are not yet members. If some evangelist-pastor were to open up a series of services with a fullsome praise of those faithful people who regularly attend the services of the church both summer and winter and who sacrificially give for the support of the Kingdom of God, it might happen that before Wednesday there would be a shout in Zion, and those on the outside would rush to see what was happening.

Another thing that seems a little strange to some who listen, is the continued emphasis of the evangelist-preacher concerning the hardened sinner when practically all of the people in his congregation are either loyal church members or young people and children who have not yet learned the ways of a wicked world. One wonders if the Master who took children up in his arms and blessed them wasn't wiser than those of us who lambast the wicked with the hope that children will unite with the church. These ideas are not intended as criticism; they are offered as mere suggestions to those who are more skillful in their field than the writer of this article.

A SUGGESTION FROM THE METHODISTS.

We are told on good authority that the Methodists of North Carolina are using a slogan this year, "Send your preacher to conference this fall with a better report." The quotation may be inaccurate, but the idea is excellent and equally as good for Congregational and Christian churches as it is for our friends, the Methodists.

Another conference year will close in about two months for most of our Southern churches. It is now

time to check up on the roll. It may be that new members will need to be added before the report is turned in to conference. We are eager for our churches to report progress. The only way to do so is for them to make progress. In order to make progress it is necessary to plan definitely and then work for success.

August and September may not be the best months for financial income, but if the missionary work of our Church is to go successfully it will be necessary for Conference Apportionments to be met. During these months ahead of us it is important for leaders to be sure what is happening and to see that the church members know the situation in their own church and feel the call that comes for kingdom enterprises.

It surely would be a fine thing if every church in the Southern Convention would this fall report an increase in membership and all apportionments paid in full. This is not an impossible dream. There are plenty of unchurched people in the community with which to increase the membership, and it is not likely that any church is asked for as much money as it can reasonably pay. Readers of "The Christian Sun," pastors, church officials and Sunday school workers may well take seriously to heart the matter of the success of the kingdom of God as it is represented by the local church. An effort to meet the standards as set by the conference will bring rich rewards to all who work at this task.

Why not adopt as your own slogan: "My pastor and delegates must go to conference with a better report from my church"?

SUNDAY SCHOOL CONVENTIONS.

This week our last Sunday school convention meets. In the five conferences of the Southern Convention representatives from the Sunday school have met together, made reports of their year's work, discussed their problems, passed resolutions, and turned again home. Fine fellowship has been enjoyed. New ideas have been presented. Inspiration has been received. Progress has been made possible.

But will there be progress? This depends upon the work done in the local schools. Inspiration may fall out into thin air. Discussions have value only as they lead to constructive action. Resolutions are good only when they are put into practice. If the inspiration received develops greater power of personality, then there is hope for our Sunday schools. If the resolutions were written into the hearts of delegates and not merely on paper then the year ahead will make possible better reports than our Sunday schools have yet made. It is the business of delegates to conventions, conferences and such gatherings to take back and share with the other members of their organization that which they themselves received. Religious education is a fundamental need of every new generation and is urgent for our own time. The word of God must be known to be lived, and the modern world needs the kind of life that we call Christian. Our Sunday school conventions are intended to contribute to the development of the kingdom of God and they will do so in proportion to the increased efficiency of those who attended the sessions of the Convention.

F. C. L.

The Contribution of the Pupil in Making Our Church Schools Christian

By REV. H. S. HARDCASTLE.

[NOTE: This article is the gist of an address which was delivered at the session of the Eastern Virginia Sunday School Convention held at Waverly, on Tuesday, July 19th. The topic was assigned to the writer and was not of his own choosing. The article appears in THE CHRISTIAN SUN at the request of the Convention.—H. S. H.]

What can the pupil do toward making our Church School Christian, or perhaps it would be better to say, more Christian? The question is pertinent. For it needs to be kept in mind that no matter how faithful and efficient the officers and teachers of the Church School may be, and no matter how comprehensive the program, and how "Bible-centered the curriculum may be, the Church School cannot be as Christian as it ought to be unless the pupil makes his contribution to it. All too many pupils of the Church School, as well as members of the Church itself think too much of what they can get from the Church School and the Church, and all too little of what they can give to these organizations. They need to realize that it is a matter of giving as well as of getting. Let us consider briefly, therefore, what we can do toward making our Church School more Christian.

In the first place, we can help by attending the services of the school. That sounds trite and comprehensive, but it is fundamental. The Church School cannot do its work of training people for the Christian life by "absent treatment." The best equipped buildings, the most efficient teachers, the best planned program, and the most approved methods of administration are of no avail unless the pupils are present to take advantage of these means of grace and growth. The first prerequisite, therefore, is that the pupil attend regularly the sessions of the Church School. But in all too many cases this basic matter is overlooked or ignored, or at best neglected. And in many cases parents themselves are to blame. Many a father or mother who would apparently make any sacrifice so that the children might have the advantage of education or culture, do not seem to really care whether the children attend the Church School or not. They often do not attend these services themselves, and the do not require their children to attend. And in most cases their excuses are so lame that they are laughable. We need to face this matter seriously. We must recognize our duty in the matter. It is impossible to make the Church School as interesting as the Saturday night movie, or to make it as appealing to popular taste as many commercialized amusements. Attendance at Church School, in the long run, must rest upon reducing the thing to habit, and, at least in the beginning, making it a matter of duty. Duty can and will become privilege. In any event the pupil can help to make his Church School more Christian by attending it.

The pupil must do more than simply go to Church School. If he is to help to make it Christian, he must go in the Christian spirit. He must go in the spirit of reverence and praise. If he carried in his heart the spirit of devotion, if every pupil did this as he comes to the Church School, what a difference it would make in

the atmosphere of the service! He should come also in the spirit of friendliness. There are some Church Schools in which strangers are not welcome, at least they are not welcomed in any warm and satisfying way. Young people especially often overlook an opportunity to receive strangers and visitors in such a sincere and friendly way that these people will want to become regular members of the school.

And the pupil should come in the spirit of teachableness. Everybody can learn something from others, even from those who do not know as much as he does. The pupil who attends Church School in the spirit that says there is nothing for him to learn is not doing much for the school. And he is not getting ahead very fast in the Kingdom either, for the teachable spirit is the basic quality for membership in the Kingdom. And to be sure the pupil ought to come in the spirit of prayerfulness. If the mind is made alert, and the heart is made responsive by prayer before one attends a service whether in Church School or Church, one makes a distinct contribution to the atmosphere of the service as well as to his own life. In short let the pupil come in the spirit of reverence and praise, of friendliness, of teachableness, and of prayerfulness.

Again, the pupil must participate in, and support the program of the Church School if he is to make a helpful contribution toward making it more Christian. If he is on the program he can make thorough preparation and do his part as unto the Lord. If he is not on the program he can enter heartily into the service. He can take part in the singing—if he cannot sing at all he can at least follow the words as others sing—he can give attention to the program in its entirety; he can bow his head, close his eyes, and enter reverently into the period of prayer; he can behave with dignity and thus help to create a helpful atmosphere. And, of course, he can support the program of the Church School in its wider aspects. For instance by his gifts he can support both the local work and the missionary outreach of the school. Money is an acid test. The pupil who spends twenty-five cents a week for movies, or a dollar a week for tobacco, and then gives three cents or five cents to the Church School is not doing a great deal toward making the Church School more Christian. Or again he can enlist others in the school, and win others to Christ. Insurance men tell us that practically all their business comes from personal contacts and solicitation. We must apply this same principle to the work of the Church School. When the members of the school take the matter seriously and set out to interest other individuals, to enlist them as members of the school, and to win them to Christ, things are going to happen in and to the Church School. And practically everybody can do this work, from the least (Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

Mr. Robert T. West of the Waverly Christian Church, holds a unique record as a church secretary. He united with Spring Hill Christian Church on August 13, 1871. He was elected secretary of that church on February 7, 1880. He received a letter of transfer to unite with the Waverly Christian Church on November 8, 1895, but continued as secretary of Spring Hill, until he was elected secretary of the Waverly Church in December, 1895. This is a continuous record of 58 years and 5 months at this date.

This long record has been justified by his faithful and efficient service. Any one who has had much experience can testify that this kind of secretarial work is not always inspiring and inviting. Business meetings are often dull and uninteresting. But the secretary is expected to be alert and accurate in every minute detail of keeping the records correct and up-to-date.

Brother West of Waverly Church is to be commended and congratulated for this unusual record. When he completes his 60th year in this office, he should be given a great banquet. He should write a comprehensive history of the Waverly Church to be published and put on file with the other records of the church.

Fifty or sixty years ago, the secretary of every local church in the Eastern Virginia Conference was required to submit the Church record to the Annual Conference; to be carefully examined by a special committee and a detailed report was made as to whether the various records were properly kept.

It is the duty of every church to record and preserve its history for the information of future generations. The Waverly Church has set a good example by securing a secretary who not only renders efficient service, but sticks to his job.

Too many people are temporary tenants and transient pilgrims. They are here today, but they will be gone tomorrow. They are ready to give up what they have for something different. The person who sticks to his place and tries to be faithful in his service deserves more than passing commendation. These people make inspiring history and the world is enriched by their lives. Any place in the church is honorable and any

field of service in the Kingdom of God should be a challenge to give our best.

I. W. JOHNSON.

THE SUNDAY SCHOOL.

The church as a whole seems to be losing its sense of value of the Sunday school. There are those today who question the real value of the Sunday school as it is now conducted. There are others who question the advisability of the adult department of the Sunday school. There are some who question the value of organized men's and women's classes as related to the worship service of the church. As a result of these trends and questionings, Sunday schools from the standpoint of enrollment and results are declining.

There are exceptions to this statement. A number of Sunday schools in our church are still growing and are accomplishing a great deal. On the whole, however, this department of our church's work is declining. In the writer's judgment, this fact should occasion great concern on the part of officials and leaders of the local church as well as denomination officials.

The Sunday school with its program of worship, instruction, and enlistment has been a mighty force in organizing and building up churches. Many times individuals are attracted to the Sunday school before they are to the church. Through the Sunday school they find their way into the church. In days past the Sunday school has provided enthusiasm, inspiration, and material for the growth and the development of the church. It has been the "strong arm" of the church throughout the years. As a denomination we cannot afford to permit interest in the Sunday to die. Rather, we should double our efforts to stem the tide and increase the interest in this particular department of our church's life. We could well afford to start a new crusade in the Southern Convention for the Sunday school. "Every member of the church and every friend of the church an active member of the Sunday school, and every attendant at Sunday school a worshipper at the church service" would be a good slogan for our local churches.

During the summer we should have conferences with the Sunday school and church officials of the local

church and plan an organized effort to rejuvenate the Sunday school with the earnest purpose of reviving the whole life of the church. We have very few Sunday schools that cannot be materially increased during the months of September and October if the pastors, Sunday school and church officials are willing to pay the price by giving a few moments of time to form a new organization, work out new plans, and then spend a little effort in putting these plans into effect and these organizations to work. We are standing idle all the day long while opportunities for service to the church and to the Master go to waste. Is it not possible that someone will be called upon to answer for the neglect of fields that are already white unto harvest? I would like to see a meeting of the pastors and church and Sunday school officials to consider these vital questions and the advisability of starting a new effort to build into the church's life the old idea of the Sunday school with a new program and a new emphasis. What is the answer to this appeal? What say you, Brethren of the ministry and officials of the church and Sunday school? Will we arouse ourselves to stem the tide of indifference and go forward with an aggressive program that in us and through us the kingdom in its fullness may come?

L. E. SMITH.

MY KING OF BEAUTY—A TREE.

He was five when he was given a seed to plant and protect. Enthusiasm took a great hold. He planted and protected the seed, and impatiently he waited for the results. One day he was surprised when he saw two little green leaves. The little leaves shone in his eyes as though they were stars from heaven. God had waved his hand over the ground where the seed was planted, and a tree was born.

Years passed by, and one day as he pointed to the tall, beautiful tree in front of the homestead he said, "There it stands, my *King of Beauty*, it stands as though it is reaching its arms to pray. There it stands, adding color and rhythm as it sways with the wind. When the wind whistles through its colorful branches, the tree makes sounds as though it is trying to sing a song—trying to sing a song to Mother Nature. Down into the earth its roots go, and there it feeds. Who protects this beautiful plant? God, protector of us all. It cleans my soul to think how God protects the tree and to think how he supplies us with "The Beauty of the Earth."

RAY DAY.

WE STUDIED THE RURAL CHURCH. NOW WHAT SHALL WE DO ABOUT IT?

By THOMAS ALFRED TRIPP.

Thousands of our church people throughout the land, especially members of the women's societies, gathered in groups during the past year to study rural life and the church. The occasion was the home mission study emphasis on this subject. What did they learn? What are they going to do about it?

What Did We Learn?—

We learned that rural life in this country began when America began, when the first settlers started hewing farms, homes, schools and churches out of the forests. We learned how rural life as a "movement" became conscious of itself when President Theodore Roosevelt appointed the Country Life Commission in 1908, and when the churches took up the issue with the appointment of secretaries of town and country church work in such persons as Warren H. Wilson of the Presbyterians, Malcolm Dana of the Congregationalists, Abram Sparks of the Christians and others equally worthy of the various communions.

We learned of many good things in American rural life, of great soil and other natural resources, of hundreds of splendid country communities, of thousands of excellent farm and village homes, of inspiring results in many towns and country churches, of sacrificial missionary giving, of unselfish pastoral service on small salaries in out-of-the-way places, and how *agriculture is a way of life* when things are as they should be.

We learned of rural needs, of piteous share-croppers, homeless migrant agricultural laborers, underprivileged rural racial groups, isolated mountain peoples, scattered populations in the grazing areas, "dust bowl" refugees, and other disadvantaged rural groups, to some of whom *agriculture is a way of death*—slow death!

We learned of rural "slums" in degenerated half-abandoned small mining, fishing and industrial towns, of rural folk depletion in the "cut-over" land across the northernmost edge of the United States, and in the hill-country everywhere, where migration to the city and the frontier has drained off most of the leadership for decades, and of the lack of adequate medical care, libraries, sanitation and other good things of life for millions of loyal hard-working American citizens.

We learned about the church in town and country where exist half

the people and three-fourths of the churches. We discovered the amazing fact that, while there are too many churches in some places, there are thousands of rural families who are not within the reach of a church of any kind, and that some "thirteen million children and young people of school age" have no adequate religious instruction, many of whom have "never heard the name of Christ excepting in blasphemy."

We heard how the "holy rollers" sects are springing up among rural folks who, because of long continued low income, isolation, lack of education or other reasons, are on a cultural level which makes it impossible or difficult for them to appreciate and share in the life and religious view of the older Protestant churches.

Rural Problems Which Remain.—

Next year urban life and the city parish will engage the attention of the churches. Such a study is very important. Rural leaders and town and country churches will share earnestly in the study of their city neighbors. This is as it should be, for it is not the "rural" or "urban" but the "whole" Christian Church in which all are interested.

But now that we have studied the rural church for a year, what shall we do about it? Shall we say, "That is that," and turn from the subject with a sigh of relief that it is over? Much of the value of the study will be lost unless there is a serious attempt to solve the problems of rural life which remain. Here are a few issues which invite the attention of the whole church:

Disadvantaged Rural Groups—including share-croppers, migrants, Negroes, Mexicans, mountaineers, workers in small rural mines and the like, are still a blot on America's national honor in spite of all our studies.

Tenantry and Land Tenure are serious problems. Too many farmers own no farm and absentee landlordism is on the increase. In fact, some 42 per cent of the farm operators in the United States are tenants and over 52 per cent of the equity in the agricultural land belong to others than the men who till the soil, not to speak of the hundreds of thousands of migrants and farm hands. Such conditions as these affect and concern the church.

The "unreached" and the "unreachables" in rural life constitute the greatest issue before the older Protestant churches. Millions of country people are unreached, especially in many western states where less than one-third of the population is in any church or synagogue. The "un-

reachables," those who are turning to the "variant sects" or to no religion at all because they live "across the tracks" or have otherwise lost contact with "Protestant culture," offer a still more serious problem.

The growing influence of the Government Farm Security program challenges the church's leadership in rural life and calls for the utmost effort at cooperation with the extension service and other agricultural agencies.

Finally, notwithstanding all our studies and efforts, the average *rural church lags* behind the city church in pastors' salaries, buildings, equipment, leadership and other resources.

What Shall We Do About It?—

The following nine-point program on behalf of rural life is suggested as the constant future task of city as well as town and country churches:

1. Continue the study of the rural church by (a) reading, let us say, one book on rural life each year, (b) studying the material issued from time to time by the Town and Country Department of the Board of Home Missions, and (c) devoting at least one session annually in women's and other groups to the subject. In the study of the city church during the coming year rural-urban relations should certainly be included.

2. Increase home missionary giving to aid the church in rural areas, especially those parishes in isolated and sparsely settled regions and those which are in sections subjected from time to time to droughts, floods, boll weevil, grasshoppers and other disasters.

3. Seek to build a program of lay participation for the whole church, not forgetting plans adapted to the small rural parish.

4. Work toward a program of comity in which all denominations shall cooperate to further eliminate competition and make available a Christian ministry within the reach of every American.

5. Work to find ways of cooperation with the Government agricultural program and other rural agencies in order that the spiritual leadership of the churches shall be effective in country life.

6. Teach rural youth in order that they may have a Christian philosophy to support them whether they remain in the country or migrate to the city.

7. Capitalize upon the current adult education movement to strengthen Christian education for rural grown-ups.

(Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

A PERSONAL LETTER NOT WRITTEN FOR PRINT.

This writer has learned that sometimes a very small incident in experience lifts a flood-gate through which pent up stream of memories rush. After all our minds are very much like lakes with inlets and outlets which show activity after a rainfall. As the little streams rush in, the one stream of the outlet goes surging with a torrent that knows little control. So sometimes one little current or chain of circumstances, pouring into the mind gives new life to the whole and memory rushes out in blessed activity and saving power.

Receiving a letter with a modest contribution for the proposed marker monument to "Victoria of the Hills," without ever intending or once thinking, to give our reply to print the thought comes this morning, why not? If our reply was suitable for a Young People's Class in a Sunday school, why not suitable for CHRISTIAN SUN readers, and if desired, for other classes also? At any rate, this personal letter never intended for print: (We omit the name and class of the Sunday school)

It was exceedingly gracious, as well as generous, on the part of the Young People's Class of our _____ Sunday school to donate \$_____ for a monument at the grave and in memory of Miss Victoria Edwards—"Victoria of the Hills." It may interest you to know that when our Mission Board opened a Sunday school and then a church at Elk Creek, Carroll County, Va., Victoria was a young girl, who told our first missionary and religious worker there that the reason why she was indifferent to the Sabbath, or to any other calls of Christianity, was that she knew no better—that she had never had the privilege of church, or Sunday school and knew nothing of the teachings of either to restrain her, or to direct her to the real Way of life. This first missionary worker won Victoria's heart to Sunday school and church and our first preacher was permitted to receive her into the church to which she remained faithful all the days of her life. It may interest your class further to know that she was working her way through high school, keeping house for a family to pay her board when she was stricken down with a disease from which she never recovered, but because of her faithful and unselfish life she endured for

several years. It was her one ambition, as she often expressed it, to get an education and be trained in the way of Christianity and then back to the hills she loved and there help her own people of the hills to an understanding of the better way and better things of life through the help of school, Sunday school and church. I thought this brief bit of history would interest your class. Our Mission Board is having to reach and help these people of the hills and remote sections in groups and one by one.

It may further interest your class further to know that on behalf of our Christian Church and its Mission Board I organized a church where our worker up there had already opened a Sunday school in the one room "lean-to" of a mountain cabin which was the home of a Mr. "R." This man, "R," who had a family of small children, seemed glad to give a room in his cabin once a week for a Sunday school and then occasionally for preaching. Out of that Sunday school and cabin came our Rock Ford Church, which we later built within sight of the "R" home. Now one of those "R" girls, a mere child when the Sunday school and church were organized in her mountain cabin, is a student in college, having worked her way through high school and now keeps house for a family to pay her board and tuition. She hopes to complete her college course and thus be able to render service to her people of the hills and to answer the call for Christian service as that call may come when she is prepared. How interesting indeed to watch and to know as the years pass the growth and the outcome of efforts made and seed sown in the name and for the sake of our Lord. There is one history that has never been written and printed and that's the history of missionary seed sowing, for eternity alone can write that history. This is in keeping with a verse of Scripture written through inspiration by Paul (I Cor. 3:6), "I have planted, Apollos watered; but God gave the increase."

I have written such a long letter that your class is not likely to write me through its secretary any more, but somehow your gracious gift opened up my mind to past and to passing events. May you and each of your class have the courage and the unselfishness to go forward in doing

our bit to help plant and to help nurture in such a way that God may give the increase. This is the work and the spirit of Missions.
Cordially and gratefully,
J. O. ATKINSON.

"VICTORIA OF THE HILLS."

Noting in THE CHRISTIAN SUN of July 14th the suggestion that those who profited by and appreciated her life as revealed, especially through her letters in THE CHRISTIAN SUN, make contributions to establish a modest monument at the grave of Miss Victoria Edwards—"Victoria of the Hills," the following amounts have been received:

Union, Va., Virgilina Sunday School	\$ 5.00
Ladies Missionary Society, Bethlehem Church, Altamahaw, N. C.	10.00
Young People's Class, Bethlehem Sunday School, Altamahaw, N. C.	1.00
A. S. Dunn, Lynchburg, Va. ..	5.00
W. T. Dunn, Lynchburg, Va. .	2.50
Total	\$23.50

Two or three others have pledged to send in shortly. If there are others who care to have a part in this memorial, will they kindly send same to the writer, who will acknowledge with receipts, and will see to it that the money is used for the purposed named and the monument erected.

As stated, Victoria is buried on the side of a high hill she loved so much and sang to us about. The soul of this good woman will live to inspire others yet to come. It was stated that by getting the monument at Mt. Airy, where granite is quarried, we can secure a very suitable one for \$50.00.

Respectfully and gratefully,
J. O. ATKINSON,
Elon College, N. C.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 23, 1938.

Sunday Schools.	
Waverly, Va.	\$ 2.00
Pleasant Hill, Liberty, N. C. ..	4.58
Berea (Nans.), Driver, Va. ...	5.00
Auburn, Raleigh, N. C.	3.81
Happy Home, Ruffin, N. C. ...	4.00
Total	\$ 19.39
Individuals and Churches.	
Pleasant Union, Lillington, N. C.	7.00
Specials.	
E. J. Cheatham, Franklinton, N. C.	19.00
Total for the week	\$ 45.39
Previously acknowledged ...	15,367.18
Total since Sept. 1, 1937 ...	\$ 15,412.57

Money given to Missions is a dedication of one's substance to the wholly

divine and unselfish task of winning souls to our blessed Saviour and Redeemer. In this act of dedication we are permitted to be co-workers together with our Lord in reaching and helping the most needy creatures of this earth—those without Christ and without hope. We are grateful for every dollar thus donated.

J. O. ATKINSON,
Mission Secretary.

REPORT OF WOMAN'S BOARD.

Following is the receipt of funds of the Woman's Board of Missions of the Southern Convention for Quarter ending June 30, 1938:

Valley Va. Central Conference:	
Women's Societies	\$ 95.13
Young Peoples Societies	17.89
Willing Workers' Societies	3.35
Cradle Roll Societies	9.91
	\$ 126.28
N. C. Conference:	
Women's Societies	\$823.19
Young People's Societies	51.77
Willing Workers' Societies	22.90
Cradle Roll Societies	6.80
	904.66
Eastern Va. Conference:	
Women's Societies	\$790.00
Young People's Societies	110.00
Willing Workers' Societies	84.00
Cradle Roll Societies	31.00
	1,015.00
Grand total	\$2,045.94

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

VIRGINIA VALLEY WOMAN'S CONFERENCE.

The Virginia Valley Central Woman's Missionary Conference will meet at Palmyra Church on July 28th, for an all-day session. The theme of the Conference will be "Companionship With the Divine Friend."

MORNING SESSION—10 o'CLOCK.

Worship Service—Miss Helen Showalter.
Welcome—Mrs. Shirley Oliphant.
Response—Mrs. Sam Earman.
Enrollment of Delegates.
Recognition of Visitors.
Miscellaneous Business.
Treasurer's Report—Miss Verdie Showalter.
Reports of Departmental Superintendents.
Address—Mrs. John G. Truitt.
Announcements.
Benediction.
Lunch—12 o'clock.

AFTERNOON SESSION—1:30 o'CLOCK.

Worship Service—Mrs. Rosa Curling.
Pageant—Antioch Society.

Round Table Discussion.
Reports of Committees.
Reading of Minutes.
Installation Service.
Adjournment.

The present officers of the Virginia Valley Woman's Missionary Conference are: Mrs. Karl H. Sale, President; Mrs. A. W. Andes, Vice-President; Mrs. B. F. Frank, Secretary; Miss Verdie Showalter, Treasurer.

THE GUILFORD FELLOWSHIP OF CHURCHES.

The Sunday Schools of the Guilford District embracing First Church, Greensboro, Palm Street, Monticello, Apples Chapel, Hines Chapel, Winston-Salem, Belew Creek, Pleasant Ridge, and Salem Chapel will meet Sunday, July 31st, at 2:30 P. M., at the First Greensboro Church.

This is the organization meeting of this district. Besides the election of officers and providing a constitution other matters of real importance will be presented. If our churches really desire this clever contact instead of isolated effort, we may expect a full representation of all churches at this initial meeting.

It is also hoped that the pastors and churches of the Rockingham and Halifax districts will be successful in their organization meetings this month. Let us take inspiration and example from the Upper Alamance Fellowship of Churches and fall in line.

W. M. JAY.

UPPER ALAMANCE FELLOWSHIP PROGRAM.

The program for the Upper Alamance Fellowship meeting at Mebane, N. C., Sunday, July 31st, follows:

3:30 Service.

Business.

Special music featuring Rev. O. D. Poythress, of South Norfolk, Va.

Address: "The Program of the Local Church"—Rev. Robert Lee House of Portsmouth, Va.

5:00 Basket-supper on the church grounds.

6:00 Service.

Worship Service by the Young People of the Burlington Church under the leadership of Walter Cooper, delegate to National Pilgrim Fellowship, Rockford, Ill.

Address by Miss Pattie Lee Coghill, Young People's and Church School secretary for the Georgia and Florida Conferences.

Again the churches of the Fellowship are urged to be represented, and again the young people of these churches are asked to attend the six o'clock service and make it their service. Come early and bring filled baskets and let us have a fine fellowship-supper between the two services.

J. H. LIGHTBOURNE,
President.

ROCKINGHAM COUNCIL OF RELIGIOUS EDUCATION HOLDS MEETING AT DAYTON, VIRGINIA.

The Rockingham Interdenominational Council of Religious Education met on July 15th in the United Brethren Church of Dayton, Va. This group works in cooperation with the Virginia Council of Religious Education and sponsors the following:

1. Week-day Religious Education.
2. County and District Conventions.
3. Leadership Education Projects (Leadership Training Schools).
4. Cooperative Youth Activities.

The local Council reports encouraging progress, especially in the Week Day Religious Education project, which is its major activity. This was started in 1929 with an enrollment of 717. The enrollment for the year ending June 30, 1937, was 1,600. The enrollment for the year ending June 30, 1938, was 2,475—a gain of 64 per cent. The outlook for growth in Harrisonburg and in Rockingham is most encouraging.

Local schools listed are Bridge-water, Broadway, Dayton, Harrisonburg - Effinger, Harrisonburg - Main Street, Harrisonburg - Waterman, Keezletown, Linville - Edom, McGaheysville, Montezuma, Mt. Clinton, Mt. Crawford, Pleasant Hill, Pleasant Valley, Port Republic, Tenth Legion, Timber Ridge, Singers Glen, Spring Creek. The total shows: number of classes, 83; number enrolled in public school, 2,617; number in Week Day Church School, 2,475; per cent enrolled in latter, 94; number enrolled in Sunday school, 1,908; average per cent attending Sunday school, 67. This costs \$1.60 per pupil, counting contribution to State Council.

Rev. W. J. Andes is one of the ten members on the Educational Committee, where he is reported to be doing a fine piece of work.

LOUISE INGLES HYDE.

"Incomplete evidence leads to failure in establishing facts. Irrelevant evidence is also a failure. Logic demands adequate proof."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

NEW VIRGINIA STATE CHRISTIAN ENDEAVOR OFFICERS.

Officers elected at the 1938 Virginia Christian Endeavor Convention, meeting at Massanetta, are as follows: President, Harold L. Reichardt, 508 Colonial Avenue, Petersburg; Vice-Presidents, John D. Williams, Jr., 49 Alleghany Road, Hampton, and Margaret Paugh, 5313 21st Street, N., Arlington; Secretary, Margaret Samuels, 2423 East Grace Street, Richmond; Mailing Secretary, Lillian Wilkerson, 443 Harrison Street, Petersburg; Treasurer, Kennon E. Collier, 1627 Ferndale Avenue, Petersburg; World's Vice-President, C. E. Warrington, 2516 Vincent Avenue, Norfolk; Endeavorgram Editor, Adeline Curry, 2529 Northumberland Avenue, Richmond; Young People's Superintendent, Alene Cadugan, McCoy; Intermediate Superintendent, Gladys Foutz, 768 West Main Street, Salem; Junior Superintendent, Mrs. E. K. Coffey, 266 Bell Street, Lynchburg; Alumni Superintendent, Mrs. R. C. Wood, 3768 Fort Avenue, Lynchburg; Citizens Superintendent, Rev. George D. West, Lawrence Avenue, Bristol; Evangelism Superintendent, Mills Goodwin, Jr., Chuckatuck; Prayer Meeting Superintendent, Edith Harvey, 211 East 42nd Street, Norfolk; Missionary Superintendent, Tudor Garrett, 1029 Highland Avenue, S. E., Roanoke; Publicity Superintendent, Nellie St. Clair, Edgewood, Salem; Quiet Hour Superintendent, Marie Elmore, Snowville; Tenth Legion Superintendent, Mrs. Curtis Garner, 1500 Rivermont Avenue, Lynchburg; Recreational and Music Superintendent, Sam B. Morris, 1813 Lafayette Boulevard, Norfolk.

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

The Executive Committee of the Eastern North Carolina Pilgrim Fellowship met at Elon College on June 30th to make plans for the annual Pilgrim Fellowship meeting. As a result, for the first time the Eastern North Carolina Pilgrim Fellowship will hold a two-day meeting at the Henderson Congregational-Christian Church on July 30-31.

The theme of the meeting will be "Adventures in Christian Building" and a complete and worthwhile program has been worked out. The sessions will start with registration at two o'clock on Saturday afternoon

and will close with the installation of officers and a communion service on Sunday afternoon. The program includes discussion groups on the following subjects: "Youth's Adventure in Churchmanship," "Youth's Adventure in Leisure Time," "Youth's Adventure in World Friendship," and "Adventures in Boy-Girl Friendships." There will be a banquet at six-thirty on Saturday night.

The delegates who come from a distance will spend the night in Henderson as guests of members of the Henderson Church.

The officers have planned well. They are hoping for a large and enthusiastic delegation from each local church in the Eastern North Carolina Conference. It is a matter of vital importance to the young people's work of each of the churches that they be represented at this meeting. Even if you have no organization of young people in your church, plan to send delegates to this conference—then let them come home and start a working group of young people there. It will be worth while to make an effort to see that your church is represented at this important meeting.

STEWARDSHIP MATERIALS TO LEND.

Any organization or church in the Eastern Virginia Conference may have the following list of stewardship materials for study and worship by addressing your request to the Rev. Carl R. Key, Holland, Va., Chairman of the Stewardship Committee:

Book—"Jesus' Teaching On the Use of Money." Brown, Ina C.

Pamphlet—"The Christian Acquisition and Use of Money."

Book—"The Stewardship Life." Crawford, J. E.

Book—"The Message of Stewardship." Cushman, R. S.

Pamphlet—"Financing Your Church." McCracken, A. V.

Book—"Christian Materialism." McConnell, F. J.

Book—"Is It to Share" (Part I and II). Paulsen, I. G.

Pamphlet—"The Christian Use of Money." Paulsen, I. G.

Book—"Stewardship in the Life of Youth." Williamson and Wallace.

Pamphlet—"Why Give?" Studies in the Practice of Discipleship.

Pamphlet—"What Lack I Yet?" Materials on the Use of Money.

WHAT AM I LIKE?

(CONSECRATION MEETING.)

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 7, 1938.

Read Rom. 7:15-25; Luke 14:28-33.

Daily Readings—

Monday—Is My Body Healthy?—Matt. 15:21-28.

Tuesday—Is My Mind Clean—Phil. 4:6-9.

Wednesday—Am I Reverent in Spirit?—Col. 3:1-10.

Thursday—Am I Sympathetic Toward Others?—Acts 9:36-43.

Friday—Am I Proud? How?—Mark 12:38, 39.

Saturday—Am I really Honest?—Deut. 16:20.

The Psalmist in the first Psalm would compare us either with "the chaff which the wind driveth away" or with "a tree planted by the rivers of water, that bringeth forth its fruit in its season."

If we are to profit by this meeting it is necessary that we discover ourselves. Some would look at their own virtues, pat themselves on the back, and overlook their defects. If we would be true to our discovery of truth we must look at both sides of our lives. Surely all of us have good points to our credit. On the other hand, no doubt, there are things about our lives of which we should not be so proud.

A student exclaimed the other day, "I've made a startling discovery. So many of the world's problems are thrown at our feet that I've been thinking all the problems are national, racial, economic. But I've discovered I'm the problem."

Some things to discuss—

1. What is most interesting about you? Your dress? Your physique? Your intelligence? Your character?

2. Are your loyalties such that you reveal discipleship with Christ?

3. In the time of crisis are you revealing a trust in God?

4. How great a problem are we to ourselves?

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might;
Therefore, to Thee I come.
Just as I am, young, strong, and free
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come.

—Selected.

Suggested Hymns—

"Jesus Calls Us."

"Jesus, I My Cross Have Taken."

"Dear Lord and Father of Mankind." S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SAMSON: STRENGTH AND WEAKNESS.

LESSON V—JULY 31, 1938.

GOLDEN TEXT: *Be strong in the Lord, and in the strength of his might.*—Ephesians 6:10.

LESSON: Judges, Chapters 13-16.

PRINTED TEXT: Judges 14:5, 6; 15:11-14; 16:15-21.

Samson is not an ideal hero, in many respects, but he got into the "Hall of Fame" in the eleventh chapter of Hebrews along with Abraham and Moses and other heroes of the faith. He was a likeable fellow, a great big over-grown school boy with a maximum of physical strength and a minimum of moral stamina. He was a strange combination of strength and weakness. And judged by Christian ideals he falls far short of being a man in the best sense. But we must remember that he was the child of his age, and is to be judged in the light of the times. He lived in a time when "every man did that which was right in his own eyes." Judges 17:6.) The fact remains, however, that Sampson fell far short of being what he should have become with his heredity, his training, his native endowment, and his opportunity.

Samson had some good qualities. He was robust and strong, good natured, with a sense of humor, and a spirit of courage that ought to have been put to better uses. He was sarcastic. He was willing to fight at the drop of a hat, and he lived by his wits as well as by his fists. He was generous to a fault, friendly, and big-hearted. He was not altogether irreligious, indeed he was religious in a real sense. And he was a patriot according to the standards of his day. He owed his religious bent both to his heredity and to his training. His father and mother were God-fearing and Samson was a child of prayer. Furthermore he had been set aside as a Nazarite, one dedicated to God even from birth. He had the spirit of sacrifice which finally prompted him to give his own life in order that he might set his people free, but this sacrificial act was also due to the desire for revenge upon his enemies who had put out his eyes. Samson had his good points. He was strong in another sense than merely being strong in body. But he also had glaring weaknesses which led to his downfall.

Samson Lacked Self-Control.

Read this story of Samson and see how from beginning to end it is the story of an undisciplined young man, following the impulse of the moment, satisfying every vagrant and even vicious whim, casting off all moral restraint, obeying desire rather than duty, playing fast and loose with religious ideals and idealism, looking lightly upon religious covenants, and making pleasure the law of life. Samson was fairly successful at mastering others but alas, he never mastered himself. This is, of course, always a fatal weakness, and this accounts in large measure for his sorry career. Only a disciplined, self-controlled life can be a successful life. No man is fit to rule others until he has first of all learned to rule himself.

Samson Did Unto Others As Others Had Done Unto Him.

Jesus said, "All things whatsoever ye would that men should do to you, do ye even also unto them." Samson said, "Do unto others what others do unto you, only do more of it." When asked why he had done thus and so Samson replied, "As they did unto me, so have I done unto them."—(Judges 15:11.) Samson lived, of course, in the dim twilight of the spirit of the Golden Rule, and we must not judge him in terms of that Rule. But every man makes a fatal mistake who adopts as his rule of life to do unto others what others do unto him, especially doing what those who have wronged him have done. A man cannot pay his way in life by paying folks back in their own coin. A man cannot take his standards of conduct from those who have done him evil. The law of love transcends the law of like.

Samson Did Not Regard His Strength As a Stewardship.

God undoubtedly gives some men physical strength, even if he gives them nothing else. But even this is to be regarded as a trust from God. Our bodies are the temples of the spirit of God and we must not defile them or abuse them or misuse them. Samson violated his body by uncleanness. He prostituted it to low ends. He used it for selfish purposes. And when the moment of high privilege came he was found wanting. By that fatal gradual process which still operates he had lost that which he had not used for high ends.

Samson Did Not Honor His Father and His Mother.

He apparently gave no heed to their training or instruction, and certainly did not have any respect for their

wishes and feelings. They counselled with him concerning his companions but he laughed off their suggestions. Mothers and fathers are not always right, but young people will do well to think twice before they flaunt the advice and the wishes of their parents in the face. Honor thy Father and thy mother that thy days may be long in the land which the Lord thy God giveth thee, and that it may be well with thee.

Samson Took Lightly His Religious Vows.

Set aside from his birth as a Nazarite, he thus became a party to a religious covenant. That covenant involved certain loyalties and a certain manner of life. But Samson allowed his hair to be cut and thus broke his solemn and sacred covenant. It was a costly and disastrous step. It is always a dangerous thing when any man lightly casts off his religious vows and breaks his religious covenant. "Whenever you sacrifice conviction and principle and ideals for anything the world can give you, you are not only sacrificing the higher to the lower, but you are traveling a way that leads eventually, as it did to Samson, to the place of moral and spiritual suicide."

NEARING HOME.

The story is told of an old Omaha chief who had ruled his tribe with wisdom and justice for many years, now blind, and the victim of an incurable disease, and quietly awaiting death.

"Why are you content?" asked an officer. "Pain and old age are not good things." The aged chief was silent a while before answering, according to the Indian habit when a grave question is discussed, and then said:

"The fish that is spawned here in this little creek will go down the Mississippi to the great Gulf, but in the spring it will find its way back—back to its native waters.

"The bird that builds its nest on the tree near my wigwam in the summer, leaves it when winter is coming and travels thousands of miles to the southward; but in the spring it will come back across mountains to that very nest.

"How do such creatures know the way? They have no map, no guide. The Great Spirit puts something in their hearts to draw them back to their homes. And he has not forgotten to put something in each man's heart that draws him, draws him all his life long, up to his Home. I am coming near to mine. Shall I not be glad?"—*Biblical Recorder*.



MONDAY.

THINGS TO BE.

"Be ye all like-minded, sympathetic, loving as brethren, tender-hearted, humble-minded."—I Peter 3:8-12.

The above text is the marginal interpretation of this Scripture. These words represent the spirit of Jesus, and being Christians, we are to have that spirit. To be a Christian in the sight of other people, one must have the understanding of other people, must have their point of view, must know the suffering of other people and sympathize with them. To have sympathy with other people means more than mere compassion, or manners, or social courtesies; it means brotherhood.

Prayer—O Lord, we pray for the gentlemanliness of Jesus. We pray of His deep spirit of sympathy, understanding and love. *Amen.*

TUESDAY.

CHRIST'S GOLD STANDARD.

"Whatsoever ye would that men should do unto you, do ye even so to them, for this is the law and the prophets."—Matt. 7:12.

America abandoned her gold standard and hid away all her gold. God's laws cannot be so easily changed. Our text is God's golden rule. It is a fixed rule. It means "Put yourself in the other person's place. Be as square and considerate with him as you would like him to be with you, were conditions reversed." Through the golden rule we may know Christ.

Prayer—Our Father, we thank Thee for Jesus Christ who is the example and the power of all our life. Help us to fashion our lives after him. *Amen.*

WEDNESDAY.

CHRIST'S EXAMPLE.

"He had compassion on them."—Matt. 14:13, 14.

Jesus stood on the mountain close

to Jerusalem and looked over the city and wept for His people. He sat with the disciples by the fire on the shore of the river and with a far away look he seemed to hear the moan and cry of every child throughout all the ages to come, and said, "Peter, if you love me feed my sheep." The one profound word that expresses His greatness is "Compassion" and that goes for Christians. "Inasmuch as ye did it unto one of the least of these ye did it unto me."

Prayer—God forgive us for being of so little use to other folks. Help us to love humanity more. *Amen.*

THURSDAY.

A WORLD WITHOUT A CRIME.

"Do all in the name of the Lord Jesus."—Col. 3:12-17.

Is it possible? A world without quarrels, without war, without oppression, or exploitation, or injustice; a world with everybody helping everybody? If it is possible for one person, it is possible for all. And it is the explicit program of Christianity. Follow the Scriptures and it will transform human society?

Prayer—O Lord, Thou knowest all about us. We have fallen far short of Thy glory and we are as nothing before Thee. Forgive us of our sins and make us better. We ask it in the name of Jesus. *Amen.*

FRIDAY.

RUGGED RIGHTEOUSNESS.

"A false balance is an abomination to the Lord."—Prov. 11:1.

Seven things are an abomination to the Lord: a proud look, a lying tongue, hands that shed innocent blood, a heart that deviseth wickedness, plotting mischief, a false witness, and he that soweth discord among the brethren—(Read Prov. 6). We read of other abominations: the forward, the froward, the sacrifice of the wicked, unjust weights, fornication and adultery. Plain, elemental, downright honesty is required. It is said that if a man is not honest

through and through he is not a Christian, no matter how much Christianity he practices. "Rugged righteousness" is a new note in every walk of life these days.

Prayer—Our Father, unless we can be right through and through, we know that Thou wilt say "Depart from me ye that work iniquity." For give us our sins and help us to struggle to be right in all things, as Thou dost see the right. In Christ's name we ask it. *Amen.*

SATURDAY.

PLAIN HONESTY.

"Lead a peaceable life in godliness and honesty."—I Tim. 2:2.

He who has made plain honesty a part of the kingdom of God has also said, that to pay your debts is a part of that honesty. "He's a good man, but he won't pay his debts," is often heard; which is to say that "though he is a good man he is not fit to be in the church." He who will not pay his debts and who practices sharp deals, denies the foundation of faith. No amount of devotion to the church and loud prayers can overcome this.

Prayer—O God Almighty, Thou who art truth and righteousness, help us to live each day in a way that we will be able to stand in Thy presence in the judgment and merit the "Well done" benediction. *Amen.*

SUNDAY.

GOD'S PROMISE.

"He that walketh righteously and speaketh uprightly; he that despiseth the gain of oppression, that shaketh his hands from taking a bribe, that stoppeth his ears from hearing of blood, that shutteth from looking upon evil: he shall dwell on high; his place of defense shall be the munitions of rocks; his bread shall be given him; his waters shall be sure."—(Isa. 33:15, 16).

Prayer—O Lord teach us by Thy spirit how to exercise ourselves in a conscience that is void of offense toward Thyself and man always. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FACTORS MAKING AMERICA GREAT.

By REV. G. N. EDWARDS, *Pastor*,
Circular Congregational Church.

The size of the United States had been a most important factor in determining its character. We were given a national home of extraordinary size and richness, but unoccupied and uncultivated—so much raw material for the growth of a nation. We have also been given vast numbers of the people of other nations as the human factors to do the job. It is as if the Master of Nations had said, "Here is your home, now grow up and see what you can make of it and of yourselves." As one great section was occupied another was added until we find ourselves on the Pacific coast and then Alaska was added as a big playground for unborn generations.

What concerns us as we make the anniversaries of our independence is, what kind of a nation are we growing up to be? The speaker named three qualities outstanding as essentials of the American character. One is courage. This has been so repeatedly shown in time of war that the American soldier can always be counted on to give an exceptionally good account of himself. It is also shown both by men and women in the pioneering adventures by which the people have won their home by subduing nature to their uses, and in the exploits of daring men who have ventured into the unknown and forbidden regions at the poles and in the tropics, and in the new conquests of the air. This same courage is shown in the business world as men launch out into new enterprises and in the religious world when men and women too, have given their lives to carry their message into the dark, difficult places of the earth.

Another quality of American life is unity. From the time the "Declaration" laid it down to the present it has been accepted in America that all men are free and independent. It is essentially a classless society. There are great differences between parts of the country, but there is a great democratic spirit which pervades the people. The differences do not go deep enough to make a caste system. How this spirit of unity overcomes our greatest difficulties was seen several Sundays ago in the demonstration on the field of Gettysburg of the final friendliness of the aged participants in the battle that was the climax of

the deepest division that has ever occurred in this country. Twenty-five years ago 54,000 of the veteran forces of the Blue and the Grey met on that same field and now on the 75th anniversary of the battle 1,800 survivors camped once more on the historic field. They came together to dedicate a monument projected twenty-five years ago to be a joint memorial to the brave men on both sides who fell there and also to be a talisman of peace for the coming generations. At the top of the monument burns a flame that is never to go out and on the side of the monument are engraved the words, "Peace eternal in a nation united." Words do not make peace, but they express the guiding principle for which the nation was founded. As the president said in his memorable speech on this occasion: "The issue Lincoln stated here 75 years ago will continue to be the issue before this nation so long as we cling to the purposes for which it was founded—to preserve under the conditions of each generation a people's government for the people's good!"

There is a third quality which makes for the greatness of America and that is its faith. From the time when Benjamin Franklin, when the constitutional convention was getting nowhere, proposed that a prayer be offered each day for guidance in their great task to the present when Roger Babson is saying that the great need of America today is not more business but more religion in life—the people of America, not merely its ministers but its laymen—have enshrined in their hearts a vital faith in God. Said a plain New England farmer when the constitution was in the making: "We don't need any government but the Governor of the Universe and under Him a states general to consult with the rest of the United States for the good of the whole." It is faith in the country and in our fellow-citizens that lies at the bottom of our courage and our unity. It is confidence that we need if we are to make the nation great. To become a nation of money-grabbers we need only greed and celerity. The faith in God that founded and has preserved the nation believes in the principles of righteousness, peace and good will as essential to the life and progress of America in the twentieth century as much as it was in the eighteenth.

MAKING OUR CHURCH SCHOOLS MORE CHRISTIAN.

(Continued from page 5.)

even unto the greatest, or from the greatest even unto the least. Here is an open door of opportunity into which we all can enter to new fields of fruitful service for Christ and the Church School.

Finally, the pupil can help to make the Church School more Christian by living a consistent Christian life. We are epistles known and read of all men. What we do makes so much noise that people do not hear what we say, was how Emerson put it I believe. By our fruits shall we be known. A consistent, Christ-like life will do more than anything else to make our Church Schools Christian. If in our daily contact in the home and in the school and in the office and shop, and on the playground, we manifest the spirit of Christ, we shall be doing some of the best advertising for our Church School possible. And every one of us can, and ought to do that.

The story is told of a rich man in a European province who built a handsome and worshipful chapel on the side of a hill as a memorial to his loved ones. But he did not have lighting fixtures installed. Instead he provided every member of the congregation with a candle which he was to bring lighted to the services of worship. And thus the chapel depended upon the faithfulness of its members for light for the services. It is thus with our Church School. It cannot be as Christian as it ought to be, its lights cannot shine as brightly or as far, unless we attend its services, unless we come in the right spirit, and unless we go out again to live according to its ideals.

"The cynic never grows up, but commits intellectual suicide. He blows out his brains with a lot of foolish ideas. Any one can be cynical who has a few copies of the *American Mercury* and other publications being distributed among the youth. The cynic is on a one-way street and is as helpless as a child going out with a tack hammer to destroy the Rock of Gibraltar."

"Legal advantages are privileges that we are permitted to use in our own defense, if used honestly and rightly; no Christian should use them any other way, of course. More than once Paul's Roman citizenship was used to his personal benefit, which he very properly made a benefit to the church also."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

One of our boys and one of our girls accepted jobs on July 18th.

J. T. Rabey accepted work with the McEwen Knitting Mill in the knitting department. J. T., as we all call him here, has developed into a fine young man of whom the orphanage family and the entire management feel proud. He was always so gentlemanly in his conduct, kind to everyone, and faithful in his work—whatever it was he was assigned to do. J. T. holds a warm place in the hearts of the entire orphanage group.

Ruth Lee Miller accepted work with the May Hosiery Mill. Ruth Lee was with us nine years. She has always been a most excellent girl, faithful in her work, even tempered, sweet of disposition, and loved by everyone.

These two children go out without a mark against them. We wish them the best of success in life. We are really happy that the church, through its orphanage, had the opportunity to minister to these two children when they needed a home and a chance in life.

This is the canning season at the Christian Orphanage. Garden peas and beets came in first, then snap beans. Now peaches are ripe. Several of the orchards in what is known as the "Sand Hills" have really been good to us for a number of years, and have donated peaches for our use. The orchards are about eighty miles from us, and we can make the trip with a truck in a day and can the peaches the following day. If everything is favorable, we can peel, pack, seal and cook from 200 to 225 gallons in one day, but everybody works. After peaches, then tomatoes will have to be canned.

We are a little disappointed that we have not had a half dozen offers to put in the two stokers we need for our two furnaces. We felt sure that someone would get a lot of joy out of doing this for the comfort of our little children here. They give such an even heat all the time. And, too, it saves the cost of one to fire in the winter while all the boys are in school. The boys could fill the hopper in the morning and at night. The stoker would do the rest. The children would always be comfortable. Who wants to have that real joy?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR JULY 28, 1938.	
Amount brought forward	\$8,623.67
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Pleasant Union	\$ 7.00
N. C. & Va. Conference:	
Berea	4.00
Western N. C. Conference:	
Shiloh	\$ 1.00
Ether	1.00
	2.00
Eastern Va. Conference:	
Franklin	\$ 10.00
Holy Neck	6.33
Holland	5.60
Waverly	2.25
	24.18
Valley Va. Central Conference:	
Newport	\$ 2.33
Mayland	1.00
	3.33
Special Offerings.	
Mr. May, support of children	\$ 5.00
Mr. Stout, support of child	18.00
	23.00
Total for week	\$ 63.51
Grand total	\$8,687.18

WE STUDY THE RURAL CHURCH.

(Continued from page 7.)

8. Win the unreached rural peoples for the church by providing for town and country churches adequate leadership and other resources with which they may develop a sound evangelism and a religious extension program for adjacent neglected areas.

9. Rethink the Church and the Christian faith in order that we may have sufficient social sensitivity to drive us to an effective concern for disadvantaged rural peoples and to make us spiritually fit to receive them into our fellowship.

"Deliberate with caution, but act with decision; and yield with graciousness or oppose with firmness."

"One great advantage in going to church is it will make you feel at home when (if) you get to heaven."

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Norfolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Marriages

WILLARD - WILLIAMS.

On July 10, 1938, at eight o'clock in the morning, at the home of her parents, Mr. and Mrs. R. B. Williams, High Point, N. C., Miss Winnie G. Williams was given in marriage by her father to Howard Willard of High Point.

The ceremony was performed by the writer, the pastor of the bride, the ring ceremony being used.

The bride wore for her nuptials a dress of copenhagen blue with white accessories and a shoulder corsage of pink roses and lilies-of-the-valley.

A number of relatives and friends were present. Mr. and Mrs. R. B. Williams entertained the wedding party and friends with breakfast following the ceremony.

Mr. and Mrs. Willard will make their home in High Point. Their many friends wish for them long life and happiness.

D. M. SPENCE.

Each thing lives according to its kind—the heart, by love; the intellect, by truth; the higher nature of man, by intimate communion with God.—*Chapin.*

THE CHRISTIAN SUN

In Memoriam

DUKE.

"There is no friend like a true friend
Who has shared our morning days.
No greeting like her welcome;
No homage like her praise.
Fame is the scentless sunflower,
With a gaudy crown of gold;
But friendly is the breathing rose,
With sweets in every fold."

On December 11, 1937, just at the beginning of a new and beautiful day, the spirit of our beloved Annie Lee (Mrs. Pressley Duke) took its flight to be forever in the heavenly home prepared for her. When health would permit she was active in her church and its activities, so we, her co-workers, wish to place on record this tribute of admiration for her beautiful character, which has been so helpful to those who knew her.

Therefore, be it resolved:
First—That though we feel keenly the loss of her sweet presence in our midst, we are grateful she lived among us as a true friend and fellow worker; making her home and community a better and more beautiful place.

Second—That we revere the memory of our member, whose bright smile and tender manner in her every walk of life, were a noble benediction to her family and friends.

Third—That our heartfelt sympathy goes out to her bereaved husband; also to her mother and father and her sisters and brothers. May the influence of her sweet sincere life be a beacon light to guide them always.

Fourth—That a copy of these resolutions be sent to the family; a copy spread on the minutes of the society and a copy sent to "The Christian Sun" to be published.

Mrs. V. B. HARRELL,
Mrs. C. C. HARRELL,
Mrs. HENRY BROTHERS,
Mrs. ROY BRINKLEY,
Committee.

BEALE.

Again the ranks of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has been broken.

Early in the morning of June 14th, God, in His infinite wisdom called home Miss Ella Beale, who was a charter member.

Be it resolved:
1. That we bow in humble submission to His will, for we know our Heavenly Father doeth all things according to His love and mercy.

2. That in her death we have lost a capable woman, a fine Christian character, one who made life worth living, and one who was always keenly interested in the activities of her church.

3. That we hold in loving remembrance her service and strive to emulate her life.

4. That we extend our heart-felt sympathy to her brother and sisters, and commend them to God whose grace is sufficient in the hour of trouble.

5. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" for publication, and a copy be entered on the records of our society.

Mrs. C. A. SHOOP,
Mrs. EMMIE CROCKER,
Mrs. W. H. YATES,
Committee.

LANCASTER.

We, the members of the Twiddy Bible Class of Christian Temple, Norfolk, Va., wish to pay tribute to the memory of Mrs. Nannie Lancaster, who passed away on June 15, 1938.

Mrs. Lancaster was a faithful and loyal member always interested in things pertaining to the welfare of the church and Sunday school, and we shall miss her bright smile.

Be it resolved:
1. That we bow in humble submission to God's will.
2. That we hold in remembrance the life of the deceased and be true to the cause she loved so well.
3. That we extend to the family our sympathy.
4. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be placed on our records.

Mrs. D. J. BOWDEN,
Mrs. W. L. COOPER,
Mrs. W. E. RAWLES,
Committee.

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:
J. O. ATKINSON,
Elon College, N. C.

The gentleman who made a motion to raise the salary of the head of Durham County liquor stores from \$3,000 to \$4,500 urged this raise on the grounds that this man was doing a million dollar business. Big business demands big pay, even though it be the business of dispensing poison. Noble Romans all, these are honorable men of no mean city who promote a million dollar business even though this clogs the police courts and makes suicides of its victims, as was the case last week with a young man arrested on the streets of Durham for public drunkenness who hanged himself in the county jail.—*North Carolina Christian Advocate.*

"Becoming angry with one who tells a vital truth upon which salvation depends only endangers the one doing it. Rejecting a messenger or his messages does not destroy the truth of what he says."

The Wonderful Temple of Christianity

Here is a masterpiece of pulpit eloquence by Billy Sunday: "Twenty-two years ago, with the Holy Spirit as my guide, I entered this temple, called Christianity. I entered at the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac, Jacob, Daniel hang on the wall. I passed into the music room of Psalms, where the spirit swept the keyboard of nature and brought forth the dirge-like wail of the weeping prophet Jeremiah to the grand impassioned strain of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel. I entered the chapel of Ecclesiastes where the voice of the preacher was heard and into the conservatory of Sharon and the Lily of the Valley's sweet scented spices filled and perfumed my life. I entered the business office of Proverbs, then into the observatory room of the prophets where I saw telescopes of various sizes, some pointing to far-off events; but all concentrated upon the bright and morning star, which was to rise above the moonlit hills of Judea for our salvation. I entered the audience room of the King of Kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His office work in the formation of the infant church. Then into the correspondence room where sat Matthew, Mark, Luke, Paul, Peter, James and John penning their epistles. I stepped into the throne room of Revelation, where all towered into glittering peaks and I got a vision of the King sitting upon His throne in all His glory, and I cried:

'All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all!'"

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, AUGUST 4, 1938.

NUMBER 31.

What a Layman Expects of a Minister

By WILLIAM E. SWEET.

(A Former Governor of Colorado.)

Will you permit a layman to say what he expects of the pulpit in such a perplexing time as this?

First, he desires that his minister shall have personal knowledge of what is going on in the industrial world. He should know well and be on intimate terms with wise, fair-minded labor leaders. Just as he comes in constant contact with employers he should also frequently contact labor. When he has to depend upon outside information for his facts he will not rely on the public press. Reporters write stories which they know the owners of the paper want written.

Second, a layman expects that his minister will allot a large part of his time to reading the many books on economic and social questions. What affects human beings in any sphere of life must claim the attention of the minister.

Third, a minister should not hesitate to speak as his intelligence and conscience dictate. When he is well posted on his subject and his congregation knows that he is informed, he can express his convictions without losing the respect and high regard of his people. There are times when, in order to keep his self-respect, a man's impassioned soul must find expression. Under such conditions the minister will speak with prophetic power and authority. Believing in the innate worth of man the preacher will endeavor to remove every impediment of the social order which tends to prevent the fullest self-expression on the part of the individual.

Since the Church is to serve as the interpreter to the world of Jesus' philosophy of life, nothing affecting the spiritual and temporal welfare of man is outside its province. Its purpose is the salvation of society, as well as the salvation of the individual. It is hypocritical to pretend a belief in a salvation of love and at the same time tolerate the injustices of man to man.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The offices of the Board of Christian Education and THE CHRISTIAN SUN will move to Elon College, N. C., on or about the first of September.

Rev. John H. Knight, of LaGrange, Ga., preached at First Christian Church, Norfolk, Va., on last Sunday. The church people were pleased with his message.

Members and friends of First Christian Church, Norfolk, will spend a week at the Y. M. C. A. Camp on the coast beginning next Wednesday. The camp is primarily for young people, although some adults attend. This is the second year the church has sponsored such a camp.

Dr. S. Q. Helfenstein, long time editor of the *Christian Bible Class Quarterly*, is now ninety years old but still quite active. He speaks at churches near his home in Dayton, Ohio, occasionally. Readers will be interested in his poem on "Home" found elsewhere in this issue.

Rev. Robert Lee House and Rev. O. D. Poythress are assisting Dr. L. E. Smith in a community revival at Elon College, N. C., this week. The evangelistic meetings at Elon are usually held in the winter and are primarily for the student body. This one is for the Elon community.

Many friends will want to share with the Valley of Virginia Conference the joy of their one hundredth anniversary when they meet at Antioch, near Harrisonburg, on Wednesday and Thursday of next week. The conference was organized at Antioch one hundred years ago.

Some subscribers to THE CHRISTIAN SUN have looked at their labels recently and been surprised—some happily and some otherwise. If you find that your subscription is behind it certainly will be a fine thing if you refresh the office force by sending in two dollars to pay your subscription.

The young people of Eastern North Carolina had a fine meeting at Henderson on Saturday afternoon and evening and on Sunday of last week. These young people's meetings give promise for the future of our Church. They are worthy of larger attendance and greater interest on the part of church leaders.

REV. T. E. WHITE.

We, your Committee on Memoirs of the Western North Carolina Sunday School and Christian Endeavor Convention offer the following report:

Recently our Heavenly Father saw fit to call from our midst Rev. T. E. White, whom to know was to love. He was a faithful minister of the Gospel at home and abroad. He gave to Porto Rico several years of his life as a missionary. He laid the foundation for a greater work that follows after him. He was a devoted teacher in Elon College for a number of years, endearing himself to faculty and students who knew him.

Brother White has repeatedly been the president of this Conference, giving the very best of counsel and leadership in all phases of the conference. He was ever at his post of duty, loyal to his convictions, and sympathetic in his attitude. This Sunday school and Christian Endeavor Convention has lost a great soul, whose work in the Christian church will long be remembered.

We recommend that the members of the Sunday school and Christian Endeavor Convention stand for a moment of silent thanksgiving to God for the ideals held up by a life like this.

M. A. POLLARD,
J. Q. PUGH,
Committee.

MR. E. B. HUFFINES.

Many of the former students and visitors to Elon College will remember Erastus B. Huffines. Mr. Huffines was called from our midst a little more than a week ago. He was buried in Magnolia Cemetery at the college Saturday, July 23rd. His suffering was intense for many weeks. He was not an old man; the Lord called him in the prime of life.

During his stay in the college community he greatly endeared himself to students, faculty and townspeople alike. He was enthusiastic for everything that was for the good of the college and community. He was a devout Christian, loyal and sacrificial in the interest of his church. Whatever occurred to him to be his duty, he discharged the same to the full extent of his ability. The students knew him as "Ras." He was their friend, and they confided in him for help with their problems. He not only gave them advice and encouragement but gave them money. No friend of Elon College has personally assisted more young men to remain in college than E. B. Huffines. He was generous in support of his church and

of the college. Not since I have been connected with the college has a single appeal been made for financial help that E. B. Huffines did not do what he considered his part, and that was usually generous. Some people leave a community and the community is glad when they are gone. Others leave and are not missed. Not so with E. B. Huffines. He will not only be missed, but his place at Elon College will be difficult to fill.

His widow, Mrs. Stella Cox Huffines, is the daughter of Mrs. L. I. Cox and the late Rev. L. I. Cox. Mrs. Huffines is an excellent character, a good business woman, and like her husband interested in the welfare of all good things. A little while ago they adopted a little girl. These two, many other relatives, and a host of friends mourn the loss of this good citizen. May the grace of God be their portion.

L. E. SMITH.

HOLLAND VACATION CHURCH SCHOOL.

A very successful Community Vacation Church School closed Friday evening at Holland, Va. Enrollment figures are as follows: Beginners, 25; Primary, 18; Junior, 25; and Intermediates, 14. Total, 82. Perfect attendance, 45. Attendance for nine days, 11. Holland Christian Church, 34. Holland Baptist Church, 15. Holy Neck Christian Church, 21. Somerton Friends Church, 10; South Quay Baptist Church, 2. Leaders and Teachers: Music, Miss Margaret Pittman; Games, Miss Mary E. Lily; Junior and Intermediate Girls Handwork, Mrs. Loren Waldo; Primary Handwork, Mrs. I. H. Luke; Boys Handwork, Rev. Arnold Slater; Picture Map of India, Mrs. Carl R. Key; Worship, Rev. Carl R. Key; Beginners, Misses Selma Jones and Selma Piland. Text, "Let's Go Outdoors." Primaries, Mrs. Sumner Rawles. Text, "Learning About Our Church." Juniors, Mrs. Carl R. Key. Text, "Shera of the Punjab." Intermediates, Miss Lois Rabey. Text, "Living in Our Community." The closing program was directed by Mrs. Key at which time music, class work, and memory work done in the school were reviewed by the children. A fine display of handwork was shown in the Sunday School Auditorium. Eight cars ran during the two weeks bringing children into the school. The expense amounted to \$4.55. An offering of \$2.75 was made. We are deeply grateful to the Home Boards for lending us almost all materials with which we worked.

WESTERN NORTH CAROLINA SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference met at Pleasant Ridge Church, near Ramseur, on July 28th. There was a good attendance at this all-day meeting, with fifteen churches represented and nineteen Sunday schools reporting to the Convention.

The morning devotional was led by the Rev. J. F. Apple, pastor of the host church. The welcome was given by G. C. Craven and the response by Thomas Lowe. The Rev. E. Carl Brady, acting president, gave an address telling of the "Historical Development of the Sunday School," in which he told of its problems through the years as well as its progress. Mr. W. C. Martin, of Biscoe discussed the things that the superintendent can do to make the community more Christian, and Mr. H. J. Cochrane, of Ether told what the Sunday school teacher can do.

The afternoon devotional was led by the Rev. D. M. Spence, of Sophia. Mrs. F. C. Lester gave a talk on "What the Young People Can Do to Make the Community More Christian." The Rev. F. C. Lester discussed, in his address, some of the many things that the pastor and adults can do to make the community more Christian. Departmental reports were given as follows: Adult, Rev. John Q. Pugh; Christian Endeavor, Rev. M. A. Pollard and Henry J. Overman; Orphanage, George T. Gunter and C. D. Johnson.

The evening session consisted of a program by the Pleasant Hill Christian Endeavor Society, the theme being "Christ for the Crisis."

The amount of money sent in to the Convention by the local Sunday schools and Christian Endeavor societies, plus a few dollars left in the treasury from last year, amounted to approximately forty dollars (\$40.00). It was decided to send twenty-five dollars (\$25.00) to the Board of Christian Education of the Southern Convention.

The members of the Pleasant Ridge Church were most generous in their hospitality, providing both dinner and supper for the visiting delegates. It was decided to accept the invitation of Randleman Christian church for the meeting next year.

The following officers were elected to serve for the coming year: President, G. T. Gunter, Asheboro; Vice-President, H. J. Overman, Route 2, Liberty; Secretary-Treasurer, W. J. Lamb, Randleman; Assistance Secre-

tary-Treasurer, Thomas Lowe, Route 1, Liberty; Departmental Superintendents: Elementary, Miss Lola Farrow, Route 1, Sophia; Young People, H. J. Overman, Route 2, Liberty; Adult, Rev. J. Q. Pugh, Route 1, Asheboro; Teacher Training, H. J. Cochrane, Ether; Christian Endeavor, Rev. M. A. Pollard, 1612 Buffalo St., Greensboro; Missions, Mrs. R. E. Caviness, Route 1, Ramseur; Orphanage, Rev. E. Carl Brady, Hemp; College, Miss Maple Lawrence, Seagrove.

LADIES AID OF MT. OLIVET (R) OBSERVES TWELFTH ANNIVERSARY.

The Ladies Aid Society of Mt. Olivet (R) Church, near Harrisonburg, Va., observed its twelfth anniversary on July 13, 1938. The following program was effectively carried out.

HOME.

A gentle stillness fills the air,
A solemn sweetness reigneth there
Around the dearest spot on earth—
Home the place that gave me my birth.

With love of home my heart's ablaze,
My tongue is vibrant with its praise;
No more my wandering footsteps rove
From home my dearest treasure trove;
Here let me live and let me die,
And find a resting place to lie,
Until the hour when Christ shall come
To take me to His heavenly home.

—S. Q. Helfenstein.

Devotional services were conducted by the president, Mrs. Clifflie Life, and an address of welcome was given by the pastor, Rev. Roy D. Coulter. Then followed a business session. The history of the society was read by Mrs. Grace Hensley, of Washington, the first president of the society. Special music was rendered by Misses Louise and Doreen Anthony and Irene Hensley. A play entitled "How the Story Grew" was given, after which all were invited to the social hall for a social hour. Mrs. Grace Hensley was given the honor of blowing out the twelve candles on the large birthday cake.

History of Society.

Our society was suggested by the inspiration of Mrs. Grace Hensley for the benefit and sociability of the church and community, and it was organized in the early part of June, 1926, by the assistance of the Rev. R. P. Crumpler who was our pastor at that time.

The officers elected were: Presi-

dent, Mrs. Grace Hensley; Vice-President, Mrs. Ona Leap; Secretary, Mrs. Mabel Strickler; Treasurer, Mrs. Ida Lane. The following were members: Mrs. Clifflie Life, Nina Turner, Mrs. Virginia Warble, Mrs. Ida Scruggs, Mrs. J. A. Davis, Mrs. Nellie Sipe, Mrs. Martin Grim, Mrs. Ellen Davis, Mrs. Fannie Lilly and Mrs. Stella Lilly, Misses Ethel Lam, Annie Laurie Hensley, Julia Scruggs, Lucy Lilly, Cammie Lilly, and Ruby Lilly.

There still remains ten of our charter members on roll. Some have moved away, while others have been gained, making at present a membership of twenty-four. During the lifetime of our society we have suffered the loss through death of three faithful members, Mrs. J. A. Davis, Mrs. J. A. May and Mrs. Rebecca Fry.

We have had eight presidents: Mrs. Grace Hensley, one year; Mrs. Stella Lilly, one year; Mrs. Nina Turner, one year; Miss Annie Laura Hensley, one year; Mrs. Nellie Sipe, four years; Mrs. Sallie Life, two years, and the present president, Mrs. Clifflie Life, two years, with Mrs. Mammie Miller, vice-president; Mrs. Julia Fry, secretary; and Mrs. Mabel Strickler, treasurer, now serving.

Our society has been blessed with good and faithful officers. Miss Lilly served seven years as secretary, and Mrs. Mabel Strickler for four years. Miss Irene Hensley served six years as treasurer and Mrs. Ida Lam four years.

Mrs. Nina Turner, our fourth president, introduced the spirit of foreign missions. Our meetings have been held monthly, sometimes under adverse conditions. Still we never give up, our aim being "to aid." We have always tried to make the meetings spiritual, as well as sociable, which we believe is the cause of our success.

During the past eleven years our society has made \$837.15 by the help of our Lord and the good people of the community. Of this amount \$500 was donated to help build the Sunday school rooms; \$12.60 was sent to the Foreign Mission Board; and \$110 spent for charity in and around our community. The balance was used for the needs of the church and equipment for our society.

We feel that our society has been a help to the church and the church a blessing to us.

And now we extend our heartfelt thanks to each and every one who has donated and helped our society in any way, and we desire the cooperation and goodwill of our fellow-men in the future.

MRS. JULIA FRY, Sec'y,
Ladies Aid Society.

EDITORIAL STAFF

F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

HARVEST TIME.

The grain fields on the plains and rolling hills of the west are beautiful to behold. The stalks stand close together and the heads make almost one continuous mass in fields as far as one can see. When this golden grain waves in the wind it is a thing of beauty and a joy forever.

But not all of the grain is found in the west. Much of it grows in Virginia and the Carolinas. Farmers are busy these days hereabouts in gathering in the harvest. One member of a Christian Church near where a convention met last week garnered in sixteen hundred bushels of wheat and oats. Others are saving their tobacco and preparing it for market. Still others are waiting hopefully for the growing process of their corn fields. A little later they hope to gather in the great ears of corn and put into their barns and the silage that will produce milk and butter for the family during the long winter that lies ahead. Farmers know the time of planting and they are happy at the time of harvest.

The churches also sow the seed and gather in a harvest. Perhaps three-fourths of our Southern churches have their harvest time in mid-summer. All through the year pastors and teachers instruct, inspire and guide those who are interested in Christian growth. Then comes the season of harvest when a definite effort is made to win and to gather into the church those who have learned of its ideals and are willing to work in its fields. To fail in a revival meeting usually means to fail in the year's church activities. It is in these meetings mainly that recruits are added to our churches. The task of the pastor and teachers comes to its fruition when to the altar of the church comes the boys and girls, men and women to pledge their allegiance and become part of the church of Jesus.

The harvest time is upon us. The days of the ingathering are here. Good news comes from here and there telling of numbers who have professed their faith in Jesus and have joined his church. The harvest time is important and all who pray will remember the laborers who are seeking for decisions. The united prayer of our Christian fellowship, joined with the sincere efforts of leaders in local churches and the invited evangelist certainly should be sufficient to bring in the harvest of golden grain which will mean strength for our churches like the harvest of the farmer means food, shelter and comfort for the months that lie ahead. God bless those men and women who seek for the harvest of souls. May they bring forth "some thirty, some sixty and some a hundred fold."

OUR SUNDAY SCHOOLS.

It is stated by some who ought to know that our Congregational and Christian Sunday schools are on the decline. This writer has had enough dealings with Sunday school and church reports to know that figures seldom tell the truth in this realm. The number reported on Sunday school rolls depends quite largely on the person making the report, and it often happens that no report is made. However this may be, there is a fact which should be considered.

Our Sunday schools ought to be growing. For nearly half a century we have had a college to train our leaders. For twenty years the Board of Christian Education has ministered to the Sunday schools in the Southern Convention. Leadership training has been emphasized. It is supposed that the teachers of our present day Sunday schools are better prepared than were those of a generation ago when our schools were growing—if the records can be trusted. The population of our area is increasing. Unless our Sunday schools are increasing in enrollment and attendance we are falling behind the procession.

Some one may well take it upon himself to find out the real facts concerning our Sunday schools and present them to the proper board or committee for consideration. Laymen who like to deal with figures could make a survey and tabulate the results. A college student interested in Christian education might do likewise. It may be the duty of the Board of Christian Education to make such a survey and report the results. If we are not making progress, or if we are making progress, there is a reason, or reasons. It is well for us to know the facts so difficulties may be eliminated and we can be assured of constant growth.

Officers who have been recently elected to position in the several Sunday school conventions will surely want to know the needs of their own group. If they take seriously the obligations that are theirs another year may definitely change the tide and put us far along toward success in our Sunday school work. Those who have been elected to such offices are to be congratulated on their opportunity to serve our Church. It is sincerely to be hoped that everyone will give to his task the best that he has so that when the reports are made in 1939 to our Sunday school conventions progress will be evident.

ON GOING TO COLLEGE.

News from Elon College is to the effect that practically all dormitory space for students during the coming year has been assigned. This is refreshing news. It is also stated that a large number of the student body will be from Congregational and Christian churches. This should make us rejoice. When our own college is filled to overflowing with our young people there will be a new up-surge of life in our churches. So long as the college is deserted by those who have founded it and are supposed to support it there must be a dearth of leadership in local churches.

If local leaders are either unwilling or unable to direct their young people to our own college for training there is little hope that the new generation of trained church people will be loyal to the local church. When the youth from our Congregational and Christian

homes seek their college work in our institutions of learning, there is a fine chance that in the days to come we may have consecrated, cultured and trained leaders for the churches here and there in our conferences.

If you have not yet decided to go to Elon this year, even though you should do so, please do not feel discouraged and fail to make application. President L. E. Smith is delighted to work dilligently to find rooms for those who wish to enter. Carpenters are busy daily preparing for those who will enter on September 5th. Elon is our college. It is the college for Congregataional and Christian church boys and girls. There are none better, and for us there is none nearly so good. Church leaders can do much to aid Elon College by sending students there. In so doing they will be aiding their own churches five years hence. All that is said of Elon College may as truly be said of any other institutions of the Church.

F. C. L.

"WHO ARE THE WISE."

Science has wrought revolution in society. Every phase of life has been upset and reset during the past thirty years. Change has come. Somebody began to think and thought became science and science wrought change to which every sane individual gladly attempts to adjust his life. Even the sentimentalist that glories in ye olden days welcomes the ease, comfort, and luxury in physical life which science has wrought.

The scientist has not been concerned with destroying faith in erroneous theory. He has been mightily committed to reading the mind of God as recorded in the laws of a physical universe. His work has been positive. Nothing would have been discovered by mere negations. We would still believe the world to be square and flat had not someone found out that it was round. The scientific mind has wrought untellable changes in man's physical existence by pursuing truth.

Strange, indeed, it is that the spiritual life has waned while the physical has made unimaginable progress! Yes, the spiritual has receded. Erstwhile Christian nations are reverting to paganism and misdirected physical power threatens to destroy civilization.

But why have the leaders of spiritual life been unable to revolutionize the spiritual areas of society while scientists have so completely changed its physical areas? There have been venturesome daring men committed to the discovery of God's laws for the soul. Why have they not led to higher altitudes? Was it due to their negative procedure? Have they been giving themselves in trying to prove what is not true rather than to prove what is true? Have our theologians found delight in being iconoclasts—god destroyers?

Somebody, somewhere, sometime, has killed idealism for the many. Faith has been displaced by agnosticism. The lights of heaven have been dimmed. The doors of hell are closed. God is a myth. Why should the soul of man struggle? "Let us eat, drink, and be merry, for tomorrow we die" is the slogan of the many who profess to citizenship in the Kingdom.

Masterly minds, unlighted by hope, permeated with doubt, in their negative research tell us that sin is not black; that Jesus is not a redeemer of life, but presents a philosophy of life, that the Bible is no sense God's peculiar revelation of himself to lost humanity, that

humanity is not lost. We almost believe them. The foundations of idealism are shaken. The upward look is lost. The church ceases to be a light to the world. Our higher selves are forgotten.

Fifty years ago the chemist knew but a few of the world's chemical elements. Today he knows many but he did not discover unknown elements by trying to disprove the known elements. He accepted them and, using them, found entree into an unknown chemical world. The revelation was not through doubt, but positive faith.

We must possess the hope of the Gospel of Jesus Christ that permeated His early followers until they believed in their ability by His power to change the whole world. We do not need analytical minds, but a hopefully obedience to the Master of the spiritual universe. In this day "it is not ours to reason why, but ours to do or die." A venturesome faith will achieve inconceivable victories.

There are proven elements in the spiritual realm: God lives; Jesus redeems; the Bible is the true chart of life; the Church is the most perfect personification of the Eternal Spirit; the positive Gospel wins.

Let us use these tried elements with daring abandonment if they would possess our country in the name of the King of Kings. Let the children of the Kingdom become wiser than the children of the world!—Adopted from an Editorial in "The Chesapeake Christian."

WORTHWHILE THOUGHTS.

Quiet minds cannot be perplexed or frightened but go on in fortune or misfortune at their own private pace, like a clock during a thunderstorm.—Robert Louis Stevenson.

The world is not interested in your doubts or in your questionings or in what you do not believe, but it does want to know not only what you believe but what you have learned of certainty out of your own individual experience. The note of certainty is needed.—Leon Edgar Smith.

The difference between depression and prosperity is reflected in the spiritual attitude of people. Unemployment is a spiritual and not an economic problem. It will be solved only as the church takes an interest in its young people, properly placed and given a start in life.—Roger W. Babson.

Many of our age mentally and emotionally sick. What an hour in which to proclaim that we have the secret for which the world is groping. The gospel of faith inspires a powerful sense of adequacy for every situation. In quietude and confidence we possess our souls and our sanity.—Rev. T. Phelps.

The easy way is efficacious and speedy—the hard way arduous and long. But as the clock ticks, the easy way becomes harder and the hard way becomes easier. And as the calendar records the years, it becomes increasingly evident that the easy way rests hazardously upon shifting sands, whereas the hard way builds solidly a foundation of confidence that cannot be swept away.—Daniel Rand.

CONTRIBUTIONS

SUFFOLK LETTER.

There came into my possession recently a "tuning fork," which was owned by my father. For the information of young people it may be said that this is a small steel fork with two prongs "tuned" to a certain key for the use of musicians in find the "pitch" of music. This fork was bought by my father when he was a young man, and is probably more than sixty-five years old. He was one of the song leaders in his day, and taught many young people to sing in the old fashioned singing school, where the "do-re-mi" method was used. He taught me to sing the scale before I was five years old.

This "tuning fork" before me has more than a personal significance. Its use in the local church more than a half century ago was of great importance. Organs and pianos in country churches were not in general use. The purchase of an organ for Mt. Carmel Church in the days of my youth, was the occasion of animated and heated argument. Before the organ was introduced my father carried this "tuning fork" in his pocket when he went to church. When the hymns were announced he struck this fork on the pew and held it to his ear to get the pitch for "raising the song." Without such help, the leader would sometimes get the pitch so high nobody could reach the high notes—even on tip-toe.

The revival meetings of those days, even after the organ was introduced, called for the frequent use of the "tuning fork." There was a general impression that the invitation hymns during the revival were more effective without the use of the organ. I have heard the minister in charge, on many occasions, request the song leaders to discontinue the use of the organ. There were two reasons for this custom. There were few hymn books in the churches, and when the organ was used the congregation could not join in singing because they did not know the hymns which were new to many people. Many of these printed tunes were not suited to the "revival spirit." But when the old familiar hymns were used, many of which were not in print—the congregation could join heartily in singing. One of the fundamental principles of a revival is securing the cooperation of the congregation. People must be "moved" in some way, before they yield themselves to God. These old hymns

"pitched" under the guidance of this old "tuning fork" were powerful in their appeal to the emotions and the will. The effect was similar to the mass singing the spirituals in our colored churches. It would be great to hear them again. Maybe the present hymns are as good, but they are not always as effective.

I. W. JOHNSON.

THE BOARD OF CHRISTIAN EDUCATION.

At the recent session of the Southern Convention of Congregational and Christian Churches it was voted to merge the Boards of Christian Education and Education into one board to be known as the Board of Christian Education, the new board taking the name of the former Board of Christian Education which is an incorporated body and to be held responsible for the entire educational program from the standpoint of the church, the program to include all the educational work of the Convention. The program would begin with the Cradle Roll in Sunday school and conclude with the Senior Class of Elon College. This does not mean that the Board is to take over in detail the entire program, far from it, but to interest itself in the welfare of these various departments and hold itself in readiness for suggestions as to materials, organization, procedure, etc., also to make itself available in the conduct of Leadership Training schools in the several conferences and to have direct supervision of the Leadership Training school conducted during the summer at Elon College. Specifically, it shall be the responsibility of the Board to prepare programs for special occasions in Sunday schools and Christian Endeavors and to assist in securing proper materials for groups in Sunday schools and churches seeking better to acquaint themselves with the work of the church and the church's responsibility for the enlightenment of the membership of the Sunday schools and churches. Elon College wishes to make itself useful and helpful to local churches wherever it is needed and desired.

The Rev. F. C. Lester, Promotional Secretary for the Convention and for a number of years vitally interested in the work of Christian Education within the Convention, is to have supervision of the field work for the Board in the local church. The new

plans whereby the Promotional Secretary is put into the field will, of course, require additional funds if this position is to accomplish for the church the results that the Convention is hoping for in setting up this new office. The different boards of the Convention, together with the Convention itself, will be called upon to help support the Promotional Secretary's office including salaries and expenses. I am sure that every board will want to share in this expense since the entire church, which of course includes the Boards, is to benefit.

At a meeting of the Advisory Board of the Convention held in Norlina, N. C., yesterday, July 29th, it was unanimously voted that Mr. Lester should begin his work as Promotional Secretary not later than September 1st. I believe that the summer months are the months in which the Board of Christian Education is supposed to make its appeal to the churches for an offering for its work. All contributions made directly to the Board of Christian Education through the church will be counted on conference apportionments and credited to the Board of Christian Education's share in the apportionments. We hope for sufficient funds not only to begin the new work in September as it should be begun but to continue through the year. I feel sure that the church at large will be glad to lend its support when it realizes the scope of work that Mr. Lester and his associates are supposed to do. The writer feels that this is one of the most progressive steps that the church has taken in recent years. The meeting of the Advisory Board yesterday was one of interest and great concern for the welfare of the church. Everyone present, I think, felt greatly encouraged and was more than ever convinced that we have taken the right step and that in this effort we will win for the church and the Kingdom.

L. E. SMITH.

People in the Western N. C. Conference are talking seriously of forming pastorates so that they may have a minister living in the community and serving only a few churches. This is a fine idea and should become effective.

The Board of Christian Education hopes to make possible leadership training schools that will be available to all churches within the Southern Convention. If you are interested in this write to the Board at its office in Norfolk, Va.

PROGRAM OF VIRGINIA VALLEY CENTRAL CONGREGATIONAL- CHRISTIAN CONFERENCE.

The following is the program of the Ninetieth Annual Session of the Virginia Valley Central Congregational-Christian Conference, to be held at Antioch Christian Church, August 10 and 11, 1938:

THEME: "The Spirit Giveth Light."

Centennial Anniversary.

Wednesday—Morning Session.

- 10:00 Conference called to order—Rev. R. L. Williamson, President.
Hymn No. 198—Led by Mr. Woodrow Wampler.
Worship Service—Rev. R. A. Whitten.
10:30 Organization and Enrollment.
Recognition of Visitors.
10:45 Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Centennial Anniversary—Mrs. B. F. Frank, Chairman.
Solo—"The Ninety and Nine"—Mr. Wampler.
Anniversary Sermon—Rev. M. L. Weekley.
12:00 Adjournment for Lunch.

Wednesday—Afternoon Session.

- 1:30 Conference called to order.
Hymn No. 251—Mr. Wampler, leader.
Prayer—Rev. W. B. Fuller.
1:40 Report of Stewardship Secretary—Miss Minnie Dofflemeyer.
Report of Committee on Evangelism—Rev. R. A. Whitten.
1:50 Address: "Our Program of Evangelism"—Rev. R. L. House.
Hymn No. 109.
2:30 Report of Special Organizational Committee—W. J. Andes.
2:45 Report of Committee on Christian Endeavor and Sunday Schools—R. A. Larriek.
Report of Committee on Religious Literature—Miss Irene Hensley.
Report of Director of Religious Education—A. A. Dofflemeyer.
3:15 Address—Rev. F. C. Lester.
3:45 Report of Entertainment Committee—Miss Verdie Showalter.
4:00 Adjournment.

Wednesday—Night Session.

- Miss Dofflemeyer presiding.
7:30 Worship Service—Miss Pattie Lee Coghill.
Solo—Miss Drivers.
Echoes from Rockford—Miss Eugenia Snow.
Installation Service—Miss Coghill.
Solo—Mr. Wampler.
8:15 Address: "The Spirit Giveth Life"—Dr. L. E. Smith.

Thursday—Morning Session.

- 9:30 Conference called to order by the President.
Hymn No. 180—Mr. Wampler, leader.
Worship Service—Rev. R. D. Coulter.
Reading Wednesday's Minutes.
10:00 Report of Committee on Social Service—Mr. Norman Morris.
10:10 Address: "The Orphanage and the Service It Renders"—C. D. Johnston, Superintendent.
10:40 Report of Conference Mission Secretary—R. O. Rothgeb.
Report of Committee on Home Missions—W. C. Wampler.

Report of Committee on Foreign Missions—Miss Thelma Morris.
Report of Committee on Woman's Board—Mrs. A. W. Andes.
Meeting of Conference Missionary Association.

- 11:20 Hymn No. 146—Mr. Wampler, leader.
Address: "Ambassadors for Christ"—Dr. J. O. Atkinson.

- 12:00 Adjourn for Lunch.

Thursday—Afternoon Session.

- 1:30 Conference called to order.
Hymn No. 87—Mr. Wampler, leader.
Prayer—Rev. F. C. Lester.
1:45 Report of Committee on Christian Union—C. W. Louderback.
Report of Committee on Education—M. L. Weekley.
2:00 Address—Dr. L. E. Smith.



REV. HARRY T. STOCK.

At the recent session of the General Council at Beloit the Rev. Harry T. Stock, Boston, Mass., was elected general secretary of the Division of Christian Education of the Home Boards. Dr. Stock will be responsible for strengthening the work of our 6,000 local churches in the field of religious education.

Dr. Harry Thomas Stock was born in Springfield, Ill., and graduated from Knox College in 1914 and from Chicago Theological Seminary in 1917, serving in the latter institution as librarian for five years.

In 1922 he became secretary of Student and Young People's work of the Congregational Education Society. Under his leadership the enrollment of the youth organizations of the denomination increased from 116,000 to 178,000 while the summer conferences for young people increased in number from a dozen to over fifty. He led in the organization of the Pilgrim Fellowship of Congregational and Christian Young People which held a meeting of its National Council at Rockford while the General Council was in session at Beloit.

- 2:30 Report of Committee on Apportionment—W. B. Burke.
Report of Committee on Place.
Report of Committee on Nominations.
Report of Committee on Resolutions.
Report of Treasurer—Samuel Earman.
Report of Finance Committee.
Report of Committee on Grouping of Churches—R. O. Rothgeb.
Miscellaneous.

3:30 Address: "Our Program of Worship"—Rev. R. L. House.
4:15 Adjournment.

W. J. ANDES,
Secretary.

VALLEY VIRGINIA CONFERENCE CENTENNIAL.

The Valley of Virginia Central Congregational-Christian Conference will celebrate its Centennial this fall. The conference to be held August 10-11 is the one-hundredth annual conference of the churches in the valley. The following is list of ministers who have served the past one hundred years. All living former pastors are invited to visit the conference and it is requested that corrections to this list be sent to Mrs. B. F. Frank, Route 4, Harrisonburg, Va.

W. G. Proctor, 1838.
Christy Sine, 1938.
John Zahn, 1838.
John N. Hiatt.
William Bowman, 1838.
F. G. Miller, 1840.
James T. Robinson, 1849.
George Cline, 1849.
Simeon Ward, 1849.
James Long, 1838.
Caspar Allenmorg, 1850.
Samuel F. Morse, 1852.
Barton A. Cooper, 1856.
Michael Lohr, 1856.
William E. Reichter, 1859.
Joseph Barney, 1860.
Andrew J. Kibler, 1863.
George W. Wood, 1865.
David Dofflemeyer, 1863.
L. P. Marston, 1867.
Wm. A. Dofflemeyer, 1868.
G. C. Garrison, 1869.
Nimrod Shifflett, 1869.
John C. Fleming, 1869.
D. A. Long, 1869.
John Tamkin, 1870.
C. J. Ralston, 1871.
Jacob M. Calhoun, 1871.
James A. Harding, 1871.
James W. Dofflemeyer, 1872.
Jaspar N. Dofflemeyer, 1872.
N. B. Kiracofe, 1872.
John Wood (colored), 1872.
John C. Williams, 1873.
John W. Brown, 1873.
W. T. Walker, 1875.
John H. Barney, 1876.
George W. Brown, 1877.
D. T. Deanes, 1880.
J. W. Wellons, evangelist, 1879.
Daniel H. Dofflemeyer, 1880.
Z. I. Alger, 1881.
J. T. Kitchen, 1882.
J. W. Barrett, 1886.
P. H. Fleming, 1889.
J. A. Scott, 1890.
D. A. Barney, 1890.
John Wade, 1891.
A. P. Davis, 1891.
Sister Alice A. Draper, evangelist, 1891.
Killis Roach, 1891.
E. T. Iseley, 1892.
Solomon L. Baugher, 1893.
C. H. Swank, 1893.
R. H. Peel, 1894.
A. G. B. Powers, 1896.
W. T. Herndon, Home Missionary, 1897.
B. F. Black, 1897.
L. L. Lassiter, 1897.

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE CHRISTIAN CHURCH.

It sometimes helps us to recall fundamental facts and experiences to which we have in all solemnity and sacredness pledged ourselves. This is necessary for the sake of the deeper and cleaner current of life. Loyalty and faithfulness to our trust are elements that enter into and help make up the current of life itself. It will be difficult for us to get beyond, or to go deeper than, the very principles of the Christian Church to which we pledged ourselves when we united with the church and to which the ministers especially pledged themselves, on the day and in the act of their ordination. May be it will not hurt us in this day when so many seem to be seeking schisms and divisions in the church, and when all of the professed followers of Christ need so much to be standing together in love and loyalty, to the church and to refresh our minds with the following declaration, Chapter II, Page 10, entitled *The Christian Church*:

“The Christian Church may be composed of any or all who constitute the body, of which Christ is the Head” (Col. 1:18).

“But at present it embraces only a part of those who desire the reformation of the wicked (Isa. 55:7; Matt. 9:13), the spiritual worship of God (John 4:24), and the union of the great Brotherhood of Christians (John 10:16; John 17:11).

“It is opposed to contentions and schisms in the body (I Cor. 12:25). Envy, strife, and divisions (I Cor. 3:3, 4) are hurtful to the Church, and antagonistic to the teachings and spirit of Christianity (I Cor. 1:10).

“Its purpose is to propagate the fruit of the Spirit (Gal. 5:22, 23), and to cultivate brotherly love (I John 4:7).

“It fosters the essential doctrines of evangelical Christianity, by which the Church has been established and maintained.

“It remands to private judgment the peculiar doctrines and tenets which have confused and divided the Christian world, and hence they cease to be matters for debate, when such debate tends to strife (I Cor. 1:13).

“It requires no compromise of faith on the part of any follower of Christ in order to have communion or fellowship (Matt. 23:8; Luke 9:50). In it, denominational distinctions cease to exist and Christian love binds

the Brotherhood together (I Thess. 4:9).

“Its mission will be consummated in the conversion of the world (Ps. 2:8), the union of all the followers of Christ (Eph. 4:13), and His reign in human society.”

It would be difficult indeed to find in fewer words than these both the definition and the genius of the church, a church built on brotherly love, and depending upon the loyalty and devotion of its membership to carry forward the work intrusted to the church by our Lord. Let brotherly love prevail, for in love and through love the Church can and will conquer. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JULY 30, 1938.

Sunday Schools.	
Bethlehem, Broadway, Va.	\$ 15.02
Seagrove, N. C.	2.00
Lebanon, Semora, N. C.	.41
Holy Neck, Holland, Va.	4.20
Ramseur, N. C.	4.05
Suffolk, Va.	25.00
Union (Southampton), Franklin, Va.	3.50
Shiloh, Ramseur, N. C.	1.00
Pleasant Cross, Asheboro, N. C.	3.00
Pleasant Ridge, Ramseur, N. C. .	3.52
Ether, N. C.	2.33
Timber Ridge, Gore, Va.	2.85
Franklin, Va.	20.00
Antioch, Harrisonburg, Va.	4.50
Mt. Pleasant, Vass, N. C.	.62
Liberty, Va.	5.44
Total	\$ 97.44

Individuals and Churches.	
New Elam, New Hill, N. C.	\$ 7.30
Palmyra Ladies Aid Society, Edinburg, Va.	2.65
Total	\$ 9.95

Cent-A-Meal Boxes.	
Franklin S. S., Franklin, Va.	\$ 15.00
Woman's Board, S. C. C.	
Mrs. H. S. Hardeastle, Treas., Norfolk, Va.	\$ 2,206.00
Total for week	\$ 2,328.39
Previously acknowledged ...	15,412.57
Total since Sept. 1, 1937 ...	\$ 17,740.96

We acknowledge the above with the deepest gratitude, knowing that every dollar of it was given to share with others the saving gospel of our Lord. At home in the needy places and in the fields afar we are seeking with all diligence and sincerity to see to it that every contribution to missions shall go to the wholly divine and unselfish task of making known to others less favored than ourselves the redeeming life and saving love of our

Lord and of His Christ. We only wish that our contributions, made out of a spirit of sacrifice and devotion to our Lord, were larger that we might share the more abundant life with those who hunger for the bread of heaven.

Cordially and gratefully,
J. O. ATKINSON,
Secretary.

MINISTERIAL RELIEF.

While the fund for Ministerial Relief (Superannuation) is put by the Conferences in the apportionment table for the churches, some churches very wisely send in special offerings for the purpose taken through the year. Our Southern Convention in recent session at Portsmouth recommended that all our churches take an offering for this purpose on each Communion Sunday. It would seem that a few of the churches are beginning this practice, a practice which we trust will be adopted, since it seems so very appropriate and fitting. All of us know that even at best we do but little for our superannuates and this is done because the income for this purpose from the churches is no larger. Since appropriations of our funds for the purpose July 1st, we have received the following for which we are exceedingly grateful:

Franklin, Va.	\$ 6.20
First, Burlington, N. C.	15.96
Bethlehem, Altamahaw, N. C.	6.10
Total	\$ 28.26

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

VICTORIA OF THE HILLS
MEMORIAL FUND.

Some friends grateful to her memory for the songs about the hills she loved which were portrayed so vividly and lovingly by the pen of the late Victoria Edwards have resolved to express their gratitude by erecting a modest memorial in granite at the lonely grave on the side of the hills she loved. We wish to raise at least \$50.00 for this memorial, since we have been promised a very appropriate and fitting marker in Mt. Airy granite for this amount. If there are others who wish to help we shall be glad to receive and acknowledge. Previously acknowledged \$ 23.50 Received since:

Mr. and Mrs. C. R. Burke, 719 N. Car. Ave., S. E., Washington, D. C.	2.00
A Friend, Elon College, N. C. ...	1.00
Total	\$ 26.50

Sincerely,
J. O. ATKINSON,
Treasurer.

**VIRGINIA VALLEY CENTRAL
WOMAN'S MISSIONARY
CONFERENCE
MEETS.**

The Woman's Missionary Conference met at Palmyra Church, near Edinburg, July 28, 1938. The meeting was called to order by the vice-president, Mrs. A. W. Andes. The welcome address was given by the host pastor, Rev. Roy D. Coulter, with Rev. R. A. Whitten giving the response. The session was presided over by Mrs. K. H. Sale, president.

We were very fortunate in having as our visiting speakers Mrs. John G. Truitt, Mrs. W. L. Dudley and Rev. F. Ervin Hyde.

The worship services were led by Miss Helen Showalter and Mrs. R. A. Whitten. The treasurer, Miss Verdie Showalter, gave her report showing a total of \$352.86 raised. The Cradle Roll report was submitted by Mrs. E. Lena Rothgeb showing a total of 53 on roll.

The young people's superintendent, Miss Helen Showalter, reported 71 on roll in her department.

The literature report by Miss Minnie Dofflemeyer showed that the societies had read the study books, *Missionary Herald* and *THE CHRISTIAN SUN*, gathering information this past year.

Misses Elaine and Elizabeth Sheets sang a beautiful duet.

The District Superintendents, Miss Minnie Dofflemeyer and Mesdames J. E. Bryant and A. K. Sirbaugh, gave their reports.

The conference gave a rising vote of thanks and appreciation to our beloved Convention president, Mrs. John G. Truitt, to Mrs. W. L. Dudley, and to Rev. F. Ervin Hyde for their inspirational messages of the day.

The conference requested the secretary to send greetings to our beloved secretary of missions, Dr. J. O. Atkinson.

Rev. W. J. Andes had charge of the installation service, assisted by Rev. R. A. Whitten and Rev. Ward Fellows. The following officers were installed for the ensuing year: President, Mrs. K. H. Sale; Vice-President, Mrs. Mary Davis; Secretary, Mrs. B. F. Frank; Corresponding Secretary, Miss Helen Showalter; Treasurer, Miss Verdie Showalter; Departmental Superintendents; Life Memberships and Memorials, Mrs. Lillian Eaton; Young People, Miss Eugenia Snow and Mrs. R. A. Whitten; Cradle Roll, Miss Amy Louderback; Literature, Mrs. Roy D. Coulter.

The good women of Palmyra Church served a bountiful lunch at noon on tables on the lawn.

MRS. B. F. FRANK,

**PERSONAL APPRECIATION OF
WOMAN'S CONFERENCE.**

Harrisonburg, Va.,
July 29, 1938.

Dear Dr. Atkinson:

The Virginia Valley Central Woman's Missionary Conference met yesterday at Palmyra Church in their annual session.

The Conference through its Resolutions Committee requested the secretary to send greetings to our beloved Secretary of Missions, Dr. J. O. Atkinson, also to express our approval of the memorial to Miss Victoria Edwards.

We had a most pleasant and profitable day. Our Woman's Convention President, Mrs. J. G. Truitt, Suffolk, Va., came and spoke for us. We found her such good help in our business meeting also.

Rev. and Mrs. F. Ervin Hyde surprised us with a visit. Mr. Hyde gave an address in the afternoon which was very much appreciated.

Every good wish from your friends in the Valley,

Yours truly,
MRS. B. F. FRANK,
Secretary.

**CHINA COLLEGES AIDED BY
AMERICANS.**

That almost 4,500 individuals and organizations in the United States have united in raising an emergency fund of \$300,000 to be sent to China to permit continuance of the 13 famous American-supported women's and co-education colleges there, was revealed last week by Mr. Paul D. Cravath. Several American foundations were among the largest contributors to the fund. The project was undertaken by the National Emergency Committee for Christian Colleges in China.

"The creation of this fund has permitted the continuance of the educational work begun by Americans in China as early as 1864," Mr. Cravath said in announcing the completion of the \$300,000 fund. "Some of these thirteen institutions, all receiving support from American sources, have been forced temporarily to leave their campuses, carrying on their courses in emergency quarters. Others have been bombed and forced to build dugouts on the campus itself. Hospitals of these colleges have been thrown open to the wounded and diseased in the conflict, while some of the schools continued their classes in higher education within the sound of daily gunfire.

"Yet in all a total of 4,200 students remained in these American-supported universities and colleges,

taught by faculties which include more than 200 American men and women professors and instructors all of whom are enduring hardships and many of whom have faced daily danger in continuance of their work. Staff members have voluntarily accepted pay-cuts of as high as 75 per cent; many have shared their remaining dollars with needy Chinese. There have been numerous examples of outstanding heroism, including that of the little group of American doctors and nurses which kept the University of Nanking hospital operating continuously through the disorder, looting and destruction in that city.

"But despite such conditions all thirteen of the American-supported institutions have maintained some or all of their programs throughout the past year."

*Work of the Colleges During
the Year 1937-1938.*

Four of the colleges—Yenching University in Peking, Lingnan University in Canton, Hua Chung College in Wuchang, and West China Union University in Chengtu—have operated throughout the year on their own campuses. Four of the colleges in or near Shanghai—St. John's University, the University of Shanghai, Soochow University, and Hangehow Christian College—have conducted a federated program in rented quarters in the International Settlement, Shanghai.

Two colleges in Foochow—Hwa Nan College and Fukien Christian University, remained on their own campuses until within recent weeks, when attacks on Amoy and Foochow caused them to withdraw inland to complete their work for the year. The remaining three Colleges—Cheeloo University in Tsinan, the University in Tsinan, the University of Nanking and Ginling College in Nanking—transferred most of their staff and students to Wuchang and Chengtu, but have utilized their original campuses throughout the year for distinguished services both in medical work and in caring for multitudes of refugees.

The total annual budget of the thirteen colleges is normally about \$1,600,000, of which a little more than \$1,000,000 comes from western sources and the remainder from Chinese sources, necessitating this special fund of \$300,000 both to replace losses of normal income and to meet heavy emergency expenditures.

"When you know a thing, to hold that you know it; and when you do not know a thing, to allow that you do not know it; thus is knowledge."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

YOUNG PEOPLE SHARE IN CONVENTION.

At the recent meeting of the Sunday School and Christian Endeavor Convention of the Western North Carolina Conference, held at Pleasant Ridge Church, reports were received from Christian Endeavor societies in that section. Only six societies sent in reports. During the coming year, under the direction of Rev. M. A. Pollard, a concentrated effort is to be made to establish new young people's societies and to encourage those groups already organized.

One of the Christian Endeavor Societies in this conference provided the program for the evening session—the Pleasant Hill group, under the leadership of Henry J. Overman. The theme was "Christ for the Crisis," which was developed in a series of talks by members of the society, including Mrs. W. D. Henshaw, Mrs. Aloah Ashley, Juanita Owens, Mrs. Owens, and Mr. Overman. One of these talks is reproduced on the back page of this issue—it will be worth your while to read it and think about its message.

PLEASANT HILL CHRISTIAN ENDEAVOR SOCIETY.

The Pleasant Hill Christian Endeavor Society in Western North Carolina has a record of which it may well be proud. Formed eight years ago with twelve members, the Junior and Senior Societies now have a total of one hundred members.

Through the years this group has done much to improve their local church. The young people bought the light plant for the church, putting in seventeen lights at a cost of approximately ninety dollars, plus the labor they contributed. At one time one hundred and fourteen shrubs were planted around the church, and others have been added since then. Hymn books were purchased and book racks were placed on the benches. Toilets were built on the church grounds. The young people also helped with the painting of the church building, and in securing the piano.

All of the contributions of this fine group have not been material things—for example, once each month they hold a meeting at the County Jail and once each month they present a program at the County Home. They are active in extension work, often going

to other churches and showing them the possibilities of service for Christ which they have found. The personal development of the members has been great, in fields of song leading, group singing, leading meetings, giving talks and leading in prayer. The growth of this group and the credit for many of the things which have been accomplished by it is largely due to Henry J. Overman, who has worked faithfully with it through the years.

This Christian Endeavor Society can serve as an example to other groups of young people throughout the Southern Convention. Many of our young people have leisure time which could be used as the Pleasant Hill group has used it—in the improvement of their church and its surroundings. There are many other groups which have done and are doing great things. We wish that they would share their experiences with us, so that other groups may benefit by them.

FUNETIQUE.

Fellow Endeavorers, let us make our summer recreational programs out-of-doors. The seashores and the mountains beckon to us to come to them. We can appreciate God's great nature by our fellowship in His out-of-doors. We can plan a hayride or an all-day trip to the seashore or to the mountain top. Let us have a well planned program of sports, such as baseball, tennis, horse-shoe pitching, croquet, swimming, races, and track meets. Pick out the sports that would be best suited for your location and that which would be best suited for your individual group. You can also plan some out-of-door games that all can participate in as a group. You can have refreshments, such as hot dogs roasted, marshmallows toasted, and some drinks. We could close our social program by having a campfire telling stories and followed by our fellowship circle singing "Blest Be the Tie That Binds," and the Mizpah Benediction.

Anyone desiring information pertaining to social activities please write me. If you have any good ideas that you would like to pass on to others, please forward them to me also. Thanks.

SAM B. MORRIS, III,
1813 Lafayette Blvd.,
Norfolk, Virginia.

—In Virginia Endeavorgram.

AS OTHERS SEE ME.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 14, 1938.

SCRIPTURE: James 1:22-27; 2:8-17.

Daily Readings—

Monday—My Kindness—I John 3:14-18.

Tuesday—My Selfishness—Prov. 24:11, 12.

Wednesday—My Lack of Self-Control—James 3:13-18.

Thursday—My Humility—Lk. 7:6, 7.

Friday—My Willingness to Help—Lk. 10:25-37.

Saturday—My Sincerity—Deut. 10:12.

Each of us has a personality which is all our own. But if we could see ourselves as others see us that personality would become somewhat different. We forget that others can see in our lives things which we fail to discover.

There should be a period set aside in this meeting for each member to give testimony, briefly, on the subject: "An inspiring experience which lifted me closer to what I ought to be."

These questions are worth consideration:

1. Do other people find me friendly and likeable? It is very important that a person who would make his life count for God be able to get along with his associates and to gain their confidence.

2. Do I command the respect of other people?

3. Do others find me sincere and dependable? Frivolity, evasion, unreliability, and the like, have no place in a personality of one who would honor Christ with his life. Cultivate the habit of being straightforward.

4. Do others see in me a worthy example of what a Christian ought to be? Christian courage, generosity, kindness, a Christ-like interest in and concern for the well-being of others, a joyous spirit, and freedom from undesirable habits should be cultivated.

5. Should we ignore what others see in us and think about us?

Suggested Hymns—

"Jesus Is All the World to Me."

"Holy Spirit, Truth Divine."

"True-Hearted, Whole-Hearted."

S. E. M.

"Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."—Hab. 2:15.

Sunday School

REV. H. S. HARDCASTLE, D. D.

RUTH: ADVENTUROUS FAITH.

LESSON VI—AUGUST 7, 1938.

GOLDEN TEXT: *Thy people shall be my people, and thy God my God.*—Ruth 1:16.

LESSON: The Book of Ruth.

Here is a story that ranks far above the modern "best sellers" both in human interest and in high idealism. It combines in a rare way sorrow and joy, sunshine and shadow, high idealism and hard-headed commonsense, simple charm and shrewd conniving. It is a story of true friendship, loyalty, and true religion. It glorifies the mother-in-law relationship. It breathes the spirit of high courage, undying loyalty, and self-sacrifice. It is good reading. It is also good teaching material.

The happy ending of the story—they married and lived happily ever afterward—must be seen against the dark background of the beginning of the story. A man, Elimelech by name, and his wife Naomi, and their two sons Mahlon and Chilion had to leave their home and their native land on account of a dire famine, and go to Moab, a "foreign" land. Elimelech died soon thereafter, leaving Naomi a widow with two sons. Fortune smiled on the little family group for awhile, however, for the two sons wooed and won two splendid Moabitish girls and lived happily with them, the mother, of course, being cared for by the two sons. But fortune's smiles turned to a smirk, for within ten years both of the sons died, leaving the three women alone in the world.

In her triple sorrow, Naomi instinctively thought of her homeland and her home, and hearing that the Lord had again blessed the land with abundant harvests, she started back to Bethlehem. Ruth and Orpha started back with her. With unselfish devotion, the older woman tried to dissuade her daughters-in-law to remain in their own country and with their own people. To be sure they would be a great comfort to her in her loneliness, but she knew all too well the loneliness that would be in store for them as widows and strangers in another land. Orpha finally turned back.

But Ruth, in words that are some of the world's literary classics, declared that she was going on, going even to the death if needed, rather than to desert her mother-in-law. In

the face of this declaration of loyalty and love there was nothing that Naomi could do, but to let Ruth have her way. So the two went back to Bethlehem. Here was one mother-in-law and daughter-in-law relationship that reaches the heights. It was a tribute, too, to Naomi's simple, sincere religious life. She had lived in such a way that Ruth wanted her God to be the same God that Naomi had.

Ruth had initiative and energy. She forthwith went into the harvest fields to glean after the reapers, to the end that she might do something toward providing at least a subsistence for the two women. And as is so often the case, luck was with her because she took advantage of her opportunity. By chance—and by the providence of God—she began to glean in the field of Boaz, a wealthy landowner, and a distant relative of her former father-in-law. When he came into the field at noon to greet his reapers he was struck by the appearance of the comely stranger. It goes without saying that Ruth was easy to look at, not a bit hard on the eyes. Upon inquiry, he learned who she was, and having heard about her, he very courteously treated her, and very generously ministered unto her. He took pains to "tip off" the young men, not only to treat Ruth with respect, but also to drop an extra bundle of grain once in a while. And he made it plain to Ruth that she was not to go into any other field looking for a place to glean. Already Boaz was becoming interested in this demure, but delightfully attractive young woman.

When Ruth returned home that evening, Naomi was surprised that she had been able to glean so much. When Ruth told her of the day's happenings, Naomi immediately "got a bee in her bonnet." Here was the "big chance" and it was too good to lose. Why not make a match between this chivalrous, friendly, big-hearted, gentlemanly bachelor, and her attractive, eligible daughter-in-law? Why not indeed? She suited the action to the thought, and struck while the iron was hot.

She resorted to a little stratagem that seems a little strange and even a little dangerous to us. But there were circumstances which perhaps we do not understand. She had Ruth dress up in her "Sunday-go-to-meeting-dress" and go down to Boaz's threshing floor, with instructions to lay at his feet after he had retired for the night. "He will tell thee what thou shalt do"—that was all. When Boaz awakened at midnight he was

both startled and disturbed to find a young woman snuggled at his feet. When he learned who it was, he told her in so many words that he really cared for her and wanted to marry her. Furthermore he told her he was not going to waste much time about it. But he was going to be fair to all concerned in the matter. He would give her next kinsman a chance to declare his intention concerning Ruth, but it is a safe bet that he hoped that kinsman would not do anything about it. He had no intention of letting this lovely woman get away from him, not if he could help it. He loaded her down with as much barley as her long, flowing veil would hold, and then sent her back home before day-break. When Ruth told Naomi what had happened, the older and wiser woman said, "Sit still my daughter; until thou know how the master will fall, for the man will not be in rest, until he has finished the thing this day." If she had used modern slang she would have said, "Hold your horses, girlie; we've got him now. He knows a good thing when he sees it, and he is the kind of fellow who will carry this thing through right away." And she was right. For that very day Boaz summoned the nearest of kin to Elimelech and challenged him to buy or to redeem Elimelech's land. He insisted, however, that if he bought the land he would have to take Ruth with it. The kinsman could not "swing the deal"—there was too much money involved, and he told Boaz that he was out of the picture. Boaz forthwith closed the deal in the presence of ten elders, and took Ruth unto himself as his wife. And they lived happily ever afterward.

In due time a son was born into the home. Grandma Naomi, of course, was delighted—the happy event gave her a new lease on life and made her forget in some measure her sorrow and bereavement. The son indeed was "a restorer of her life, and a nourisher of her old age."—(4:15.) She became the child's nurse. What a joy he must have been to her. The child's name was Obed. He became the grandfather of David. Thus God honored this Moabitish woman, this Gentile in making her one of the ancestresses of the Lord Jesus Christ. That is a significant fact.

These Notes thus far have been largely narrative. At the risk of unduly long, a few teaching points are herewith appended. They are suggestive, rather than exhaustive.

1. Sorrow may endure for a night, but joy cometh in the morning.

(Continued on page 15.)



MONDAY.

START RIGHT.

"In the beginning God."—Gen. 1:1.

Faith in God resolves itself in the simple affirmation that He began everything, that this is His world, that Time is His time given us, that we are in His hands, and that our work is His work.

In reverent awe all of our undertakings should be "God first," and in our everyday work we should give some time to Him, His plans, His greatness, His power, His purposes, His love, and His sure dominion over us.

Prayer—O Lord, Thou has made us and the world and all things. Help us to trust ourselves to Thee now and forever. *Amen.*

TUESDAY.

DAILY SOUL STRENGTH.

"Give us this day our daily bread." Matt. 6:11.

If God has begun and ordered the universe all these years, we are morally certain that He will continue to order it well. That He will do so is at the base of all thinking. There is deep spiritual sustenance in this truth, that God provides soul strength day by day. He that orders and sustains the universe day by day, will also order and sustain us day by day if we will let Him.

Prayer—O Lord, we trust Thee for all the needs of the present hour. Give us this day what we need. *Amen.*

WEDNESDAY.

OVERMASTERING FAITH.

"Take no thought (be not over anxious) for your life."—Matt. 6:25.

Like the proverbial man with a lantern hunting for a Christian, we will thus have to search for those

today who are so trustful that they give no thought for their living, knowing that God will provide. The Pilgrim Fathers were not over anxious about how they were going to be fed, because they had a great faith in God. This overmastered their fears. The overanxiousness of today for material things is a lack of faith.

Prayer—Dear Father, teach us to rely upon Thee as a little child relies on its father. *Amen.*

THURSDAY.

HOW TO TRUST GOD.

"All things work together for good to them that love God."—Rom. 8:28.

This is hard to believe. It seems so different at times. But this will help. A few years ago, in a large cotton factory, we stood gazing at its hundreds of intricate machines all over the building. It was incomprehensible to us. But we understood the product of cloth that was coming out at one end.

Our times are in His hands. We may not understand how, but we can understand His product in Christian lives.

Prayer—Our Father, help us to put our lives and our souls in Thy hands, now and always. *Amen.*

FRIDAY.

ETHEREAL WITNESSES.

"The heavens declare the glory of God and the firmament showeth his handiwork."—Ps. 19:1.

The stars shine over the land,
The stars shine over the sea;
The stars look up to God above,
The stars look down on me.
The stars will live for million
years—

For a million years and a day;
But God and I will live and love
When the stars have passed away.

Prayer—O Lord, all Thy works proclaim Thy name. Help us to do so. *Amen.*

SATURDAY.

NATURE'S VOICE.

"They shall see the glory of the Lord."—Isa. 35:2.

Flower in the crannied wall,
I pluck you out of the crannies;
Hold you here, root and all,
In my hand.
Little flower could I but understand,
What you are root and all and
all in all,
I should know what God and
man is.

—Tennyson.

Prayer—Dear Father, we would see Thee in all Thy world about us, and each of us to hear Thy voice in everything it may speak. *Amen.*

SUNDAY.

INTEGRITY FIRST.

"The wisdom that is from above is first pure, then peaceable, gentle." James 3:17.

The best epitaph we ever saw was "Her life makes us all glad to remember her." Can one have greater ambition? It is a life that makes life easier for others; good natured, friendly and shedding sunshine.

Would you live that way and have such a thing said of you when you are gone? If so, follow the text. The Bible says "First purity." That means your integrity. And out of this will spring all the gentle graces like the flowers of springtime.

Prayer—Dear Father, we are so rough and ungente. Forgive us. Make us more like Christ our Master. *Amen.*

"In Christ, peace; in the world, tribulation. And if we overcome the world, it must be because Christ is more for us than an example, because in the depth of communion with him his spirit of life flows into our spirits and we in him as well as by him are conquerors."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE HIGH PRIEST AND JESUS.

By REV. VICTOR B. CHICOINE.
Winter Park, Florida.

"So the High Priest questioned Jesus about His Disciples."—
John 18:19. (Weymouth Trans.)

Our Lord has been arrested and is standing before the High Priest who is questioning Him concerning His disciples. According to the Gospels Jesus never did answer those questions. But one has the right to believe that something very important was said in that hour and that much hard thinking was going on in the mind of the Saviour.

But these answers that were never recorded and the thoughts that never were spoken, what were they? We need to remember that the Master was in a difficult situation. Just a short while before He had said that one would betray Him; and that another would deny Him. And then there had been those bickerings and divisions among His followers. Would they stand questioning? And the High Priest with what appears to be uncanny knowledge questions Jesus!

I.

Today the questioning is still going on. Only now the Inquisitor have greatly increased in number. However since Calvary the questioning has been more and more directed very pointedly toward the disciples themselves, and the Christ is becoming less and less the medium through which questions are asked concerning His followers! The fact is that today we are the ones who are being questioned very astutely and widely about our sincerity, courage, and convictions concerning Jesus Christ, and how far we will go in the way He went.

But if soon, very soon, a place can be reached where that part of the world which looks on the church with suspicion will no longer be in any doubt as to where Christians stand on peace, war, exploitation of human beings, and other great issues; if only soon, very soon, it can be known by the forces of evil what every future step of the Christian Church will be; if only soon, very soon, every coming act of the Church can be plotted with unerring accuracy by statisticians who will be able to say in impartial tones: "You who would work evil in the world, cheat your brethren of their privileges, barter the lives of the underprivileged, you had better know

this, that without a shadow of a doubt, you will not only be met with unalterable opposition by the forces of Christendom, but you will also go down to a disastrous defeat." How quickly that would clarify many situations which we are facing in this present hour!

II.

I said that it was the disciples who were being questioned today. But that is not exactly true. For some of the disciples, the greater portion of them I fear, are no longer being questioned. The High Priests of the present, those keen and unscrupulous dealers in life, do not question them because they know just what these disciples will do when emergencies and dangers arise. They know that there is a large group who will run for hiding places; make excuses for not following the path of their Lord would have taken; that can be positively relied upon to throw confusion into the ranks of the Church in its battle for righteousness!

So slyly—in such a slimy way—has the enemy dealt with us, combined with our own stupidity, supineness, and selfishness, that we who should be standing as people are divided into opposing camps. And the High Priests question us occasionally to learn how deeply the divisions have gone and how much further they can go with their scheme!

III.

On that early morning centuries ago one wonders if our Lord did not say something like this, at least in spirit: "If you slay Me you will but multiply Me. My death will mean that you will send out My disciples, those known to you and the hosts unknown to you but no less loyal, with deeper convictions than they have ever had, more masterful in speech, and with a complete willingness to die for the Kingdom that is to be established." I wonder did Jesus say something like that? Or was it more along this tenor? "They are a careful, prudent, expedient people. After you have finished with Me you will have no trouble with My disciples!"

But in my own mind I wish that the Master had said something like this: "O, High Priest of Jerusalem, the disciples about whom you are inquiring are a stubborn lot! You may destroy My body but these followers of mine will be utterly and completely prodigal with their lives!

Slay one of them and a score will rise to take his or her place! I tell you that they will be reckless and imprudent. They are determined to follow through to the end this business of building a new and better world with full abandon!"

These strong words I have been using were chosen with care. We need to become acquainted with such words that our Lord might have used before the High Priest. I mean the words reckless—abandon—prodigal—imprudent! They have been in bad company lately but we can rescue them, make them glitter and gleam again, appropriate them and put them to high and holy use once more!

And we can believe this. Although words have been put into the mouth of Jesus of which there is no record He did live that kind of life! And we, His disciples, had better be realizing that fact very soon!

IV.

But to make the text very real, to bring it home to each one of us, consider it from this point of view. Let each one of us imagine that we are numbered among the disciples for whom Jesus was asked to speak on that day long ago. And the High Priest begins: "Now these disciples of yours, they are a lax crowd; their discipleship is dingy in places; they are a timid, faltering lot of folks; they are a cringing, fawning crowd, are they not?" Now, if we had been in that crowd of followers, would our Master in all truth have been obliged to answer: "Yes"?

I think that if Jesus should return and see

This hollow blasphemy, this day of horror,
The heart that languished in Gethsemane

Would know again as great and deep a
sorrow,

And He who charmed the troubled waves to
sleep

With deathless words—would kneel again
and weep.

And that is the truth of it! There is not much that can be said for the most of us as disciples. We have faltered and failed only too often!

V.

Great discipleship calls for great affection, loyalty, deep and holy convictions, and mighty reasons in the souls of men and women for that discipleship. And the day did come when these same disciples about whom Jesus was questioned gave brave answers to a brutal and questioning world. They did use the morrow!

And for us there is yet some of this very day to be lived! There is this afternoon, or this evening! There is tomorrow, the next day, and the next, and all the rest of life for us in which to be better disciples for our Lord—to become the kind of disciples about whom our Lord need not keep silent!

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

I am of the opinion that the Christian Orphanage can boast of one thing that not many farmers can. Every available foot of clear land on the farm is in cultivation except what we have in pasture. For several years we have been renting quite a lot of land near by us in order to make feed for our cattle. This gives us an opportunity to get our land in clover and lespedeza for improvement and also furnishes us seed for sowing more land to these crops.

The orphanage does all it can to help itself. All through the summer we do quite a lot of canning of beans, peaches and tomatoes and store it for the winter months. It is a great help to us in feeding the children. It is a much larger job to feed nearly one hundred children than one would think who has never had the experience. It is a job three times a day every day. One hundred children means three hundred meals per day—every day in the year—think of it.

The children are just as hungry when our income is \$50.00 per week as they are when it is three hundred. When our income runs down we cannot say to the child that it has been eating three biscuits per meal, that we will cut it to two as the income has fallen below normal. We cannot do that. Regular meals, regular habits, regular sleeping and some play keeps the doctor away. We have very little sickness and seldom ever call a doctor unless in case of accidents and we have very few.

My mother use to tell me we had a guardian angel to protect us and I think it must be true because we have very few accidents in our group of children here. It is not because they do not take risks for they do. Even mules are good to the little boys. They work around the mules, they ride them, but it seems that a dumb animal understands a little child.

Don't forget friends that we need your help in taking care of these children. We are dependent upon you, your church and Sunday school to finance your orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 4, 1938.

Amount brought forward \$8,687.18

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Wake Chapel \$ 7.98
Youngsville 2.00
Pleasant Hill 3.76

Henderson 4.36
Southern Pines 7.25
Hayes Chapel 1.15

N. C. & Va. Conference:

Greensboro, Palm Street ..\$ 6.18
Concord, June & July ... 1.29
Reidsville:
June 10.04
July 9.52
Mt. Zion 1.90

Western N. C. Conference:

Smithwood\$ 4.3
Big Oak 3.00
Seagrove 2.00

Eastern Va. Conference:

Oak Grove\$ 6.39
Union, Southampton 3.50
Wakefield 2.32
Suffolk 25.00

Valley Va. Central Conference:

Antioch\$ 5.34
Bethlehem 2.53
Linville 7.10
Concord78

26.50

28.93

37.21

15.75

Special Offerings.

Refund on gasoline\$ 53.30
Men's Bible Class of Rose-
mont Cong. - Christian
Sunday School, support
of Robert Currin 12.50
The Fidelity Bank 12.50
76.30
Total for week \$ 190.12
Grand total \$8,877.30

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1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church
of Ephesus write; These
things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks;

A.D. 98.

CHAP. 2.

Acts 19, 1

1 Th. 1, 10

2 Th. 1, 6

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Norfolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam

SCOTT.

Forasmuch as it has pleased the Father of love, in His wise providence in dealing with His children, to take from our midst one of our members, Brother Walter Scott.

Be it, therefore, resolved:

First, that we bow in humble submission to the will of God and say "No our will but thine be done."

Second, that we, the members of Union Christian Church, thank God for the profession of faith that he made in Christ and for uniting with His church.

Third, that we commend his bereaved family to the loving care of God who knoweth and doeth all things well.

Fourth, that a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" and a copy be recorded on our church record.

Respectfully submitted,

R. H. JOYNER, Sr.,
FRANK BLYTHE,
Committee.

"Dignified condescension in serving others is the mark of true greatness, entitling one to the highest honor."

"THANKS, I DON'T DRINK," SAYS FLYER CORRIGAN.

"Thanks, I don't drink; just give me a glass of water."

These were almost the first words of Douglas Corrigan, thirty-one year old flying mechanic, who startled the world by hopping over the Atlantic in his antique \$900.00 "aerial jalopy."

One of the first pictures of the young flyer to be radioed to America and published in the metropolitan press showed him drinking water after he had refused a glass of Irish whisky.

"My nephew neither smokes nor drinks," declared Dr. S. Fraser Langford, pastor of the First Baptist Church of Santa Monica, California, in whose home young Corrigan lives. "I've heard him say on more than one occasion, 'Water's good enough for me. Liquor and flying don't mix.' Douglas has lived a clean life and belongs to a Protestant church. He knew that he had to have a clear head to be a good flyer, and that was his life's ambition," Dr. Langford said in an interview with the *National Voice*. "I hope his flight will help teach the youth of this land the value of clean living and total abstinence."

Corrigan took off from Floyd Bennett Field, New York, presumably for the West coast. His arrival in Dublin was the first news anyone had that he was not on his way to California.

Still dressed in his greasy flying togs, Corrigan met Eamon De Valera. "As long as you choose to stay in this country," the Irish premier told him, "you shall be an honored guest of Eire."

In Ireland, Corrigan seemed to be more proud of his plane than of his achievement. "She's in grand condition after that hop," he said. "I think she could take me around the world."

H. PHELPS GATES.

VALLEY VIRGINIA CONFERENCE CENTENNIAL.

(Continued from page 7.)

G. W. Tickle, 1899.
C. C. Jones, 1900.
M. L. Bryant, 1903.
H. C. Moore, 1901.
W. T. Walter, 1905.
A. W. Andes, 1906.
A. R. Garland, 1906.
Edward French, 1909.
R. L. Williamson, 1910.
H. E. Truitt, 1911.
C. F. Hook, 1913.
W. C. Garland, 1915.
W. C. Hook, 1915.
B. J. Earp, 1917.
Orman T. Headley, 1917.
Edward Mellott, 1917.
A. B. Kendall, 1920.
J. C. Barrett, 1921.

R. P. Crumpler, 1921.
C. A. McDaniel, 1921.
J. F. Morgan, 1922.
D. B. Seal, 1922.
L. R. Townsend, 1922.
Wm. M. Clem, 1922.
A. R. Flowers, 1924.
J. W. Henderson, 1924.
V. T. Crawford, 1925.
W. B. Fuller, 1927.
Joe French, 1929.
M. L. Weekley, 1931.
A. R. VanCleave, 1933.
W. E. Brill, 1933.
Wm. J. Andes, 1934.
Ivan R. Smith, 1935.
Roy D. Coulter, 1936.
R. A. Whitten, 1936.
F. E. Allison, 1937.

SUNDAY SCHOOL LESSON.

(Continued from page 11.)

2. The steps of a good man, or a good woman are ordered of the Lord.
3. God can make all things to work together for good to those who love him.
4. Some of life's choicest things come out of trouble.
5. Religion is attractive when lived in a simple, sincere way.
6. There are fine qualities in those whom we call heathen or foreigners.
7. What may seem like chance is really divine providence.
8. Men of large means may also be men of large hearts.
9. Unconscious influence is often more effective than conscious and direct influence.
10. Love may use practical methods of gaining its goal.
11. Industry and initiative often open up doors of large opportunity.
12. The power of unselfish friendship.
13. Even the wisest and best people are sometimes indiscreet.
14. In Jesus Christ Jew and Gentile meet.

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:

J. O. ATKINSON,
Elon College, N. C.

Christ's Challenge to Young People

By JUANITA OWENS.

[This article is a speech made by one of the young people who shared in the program presented at the evening session of the Western North Carolina Sunday School and Christian Endeavor Convention. Editor.]

Someone has said that youth has but one task—the preparation for tomorrow. Not many years hence the world's work will be turned over to this generation. Just being young now is at once an opportunity and a responsibility. There are many problems out there in the future waiting for solution. So we must create in the world and for its people lives that will lift Jesus Christ into view for all people to see—and to accept.

There are three definite but simple goals in the new program for Christ—first, the personal acceptance of Jesus Christ as Saviour and Lord; second, the development of strong Christian faith and character; and third, reaching the unreached. In that program there seems to be little that is new. We have had these three statements many times and in many places. But old they are, there really is something new about them. We are hearing them, for instance, this time against the background of a new day, a day in which many have been literally shrugging their shoulders at faith as a reality; a day that has proclaimed the yardstick, the test tube, and human reason as the only valid measures of what to accept; a day that has taught many to be self-dependent—not to accept too quickly even the experience and counsel of parents for fear of following “out of style” ideas; a day that says the Golden Rule is impractical and the way to get along in life is “every man for himself.” It is new to say to such a day: “You may have much, but three things thou lackest—the inclusion of a God in your philosophy of life, the practice of Faith in your processes of living, and the beating of love in your scientific heart.”

How then shall young people and their leaders, as individuals and as groups, share themselves in this program which will help us face the challenge?

First, by a frank and open facing of Christianity's meanings and of its importance. Did He not say, “the harvest truly is plenteous, but the labourers are few” and “Go ye into all the world, and preach the gospel?”

How can youth answer that call and be of service to Him unless first of all they have given themselves to him? During the next few months the young people will be facing such questions as these: Am I really a Christian in the light of all that the Scripture teaches? What is the difference between just being “good” and being Christian? What does it mean to accept Christ? What more is it than attending religious services, saying prayers, and reading the Bible? There are something like 130,000,000 people in the United States. Only about one-half that number acknowledge a definite relation to the Christian cause. How many of these live in my community? Who are they? Why should I try to reach and win them and how shall I start?

Second, by deliberate, faithful practice of the principles of Jesus at every opportunity in daily affairs. It has been said that Dr. Walter Judd, when he went to China as a medical missionary, set out to experiment with the Christian teachings received in his childhood home—seeing if such a philosophy would work. Each day became to him a revelation of the truth and power of Christianity. There are youth groups these days who are earnestly trying during the week what they have studied on Sunday, and the results are wonderful.

Third, by a constant, consistent program of enlistment. In using the word “campaign” we do not mean merely a special effort that in a little while dies down, but a continual drive to take first one objective, and then go on to the next. A constant outreach to the unreached is not easy. It is God and Faith and Love at work through human lives.

Christianity will not reach out until it first reaches in. Older people and young alike must first face self. Nothing can shape other lives until it has within itself the shaping quality. Christ will become the dominant feature of the new day as we accept Christ's challenge, and let Him become the dominant feature in the heart of the young people today.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, AUGUST 11, 1938.

NUMBER 33.

Mrs B F Frank 12-1-38

WHAT IT MEANS

By A. L. POTTER.

[The following suggestions were written for my grandchildren
when they accepted Christ and joined the Church.]

Accepting Christ as your Saviour, publicly confessing
Him, being baptized and joining the Church should mean:

That you have repented of your sins and asked God for
Christ's sake to forgive you and to cleanse you from all un-
righteousness;

That you believe that God has forgiven your sins and that
you have been cleansed from sin by the atonement of Christ;

That you are trusting and accepting Christ as your
Saviour and confessing him before all the world;

That you are giving your heart and consecrating your life
to God, promising to love and follow Him;

That you are resolved always to pray to God to help you
do his will;

That you are purposing to set a good example and will
try to get others to be Christians;

That you intend to be true to God and will let others
know that you love Him and are following Him.

—Methodist Protestant-Recorder.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. Jesse H. Dollar is this week in Alabama on a business and vacation trip.

Miss Pattie Lee Coghill, of Florida, is spending her vacation with her people near Henderson, N. C.

Dr. John G. Truitt, of Suffolk, Va., preached at his home church, Mt. Bethel, Summerfield, N. C., last week. This week he and his family are visiting in Ohio.

Rev. Paul R. Hunter, of Arlington, Va., was the speaker at the First Christian Church, Norfolk, on last Sunday morning. The pastor of First Church spoke at the union services of Berkley that evening.

Newport News, Va., had the pleasure of hearing Dr. H. S. Harcastle one Sunday while their minister was away. Dr. Harcastle and family will spend part of their vacation with Mrs. Harcastle's people at Luray, Va.

Among the visitors at the Centennial of the Valley Virginia Conference this week are President L. E. Smith, Superintendent Charles D. Johnston, Rev. and Mrs. Robert Lee House, and Editor and Mrs. F. C. Lester.

After doing Student Summer Service in the Valley of Virginia this summer, Rev. and Mrs. Ward Fellows have gone to California to visit his people. They have another year at Union Seminary, New York. After that they will make some church a fine minister and capable assistant.

Plans are under way for at least part of the work of the Promotional Secretary to begin on September 1st, next. Misses Edna Fulcher and Shirley Powell, office secretaries for the Board of Christian Education and THE CHRISTIAN SUN respectfully, will begin work at Elon College, N. C., on that date. They will take college work also.

Now is certainly the time for our rural churches to be making plans for the payment of Conference Apportionments. Most of the city churches to be making plans for the payment of Conference Apportionments. Most of the city churches are taking vacation, but the rural

churches are at the height of their busy season. The new enthusiasm aroused by the revival should bring more money for the united work of the Church.

Rally Day and Promotion Day materials and suggestions may be secured by writing to the Board of Christian Education. The Board office will be at 514 S. Main St., Norfolk, Va., until September 1st. After that it will be at Elon College, N. C. Those who write early stand a chance for the best help. Why not ask for what you want now so you will be ready when the time comes?

Since going to Suffolk, Dr. John G. Truitt has preached 529 sermons, made 233 addresses, led 187 prayer meetings, conducted 192 funerals, married 194 couples, received 290 new members into the church, wrote 152 sermons for THE CHRISTIAN SUN, and made more than 6,000 pastoral calls. Still there are those who say that ministers do not work. (Truitt went to Suffolk September 1, 1933.)

BETHEL CHURCH HOMECOMING.

The annual homecoming services were held at Bethel Christian Church near Elkton, Va., Sunday, July 24th.

The morning service was conducted by our pastor, Rev. W. J. Andes. The program included Children's Hour, directed by Miss Evelyn Ayseue, and a sermon by our pastor, after which holy communion was taken. The communion service was made very impressive by the young people's choir rendering soft music.

At noon a basket lunch was served in the grove.

The afternoon service, which began at 2:00, was led by Miss Hazel Davis. The worship period was directed by Miss Minnie Dofflemeyer, and M. A. Dofflemeyer gave the history of the church. Dr. Hobson, pastor of the Elkton Presbyterian Church, made an address, and the closing sermon was delivered by Rev. Roy D. Coulter. A feature of the program was an informal period for singing and talking.

The service was well attended and enjoyed by all.

HELEN MONGER,
Reporter.

NEW DISTRICT ORGANIZED.

Sunday afternoon, July 31st, was the occasion of the organization of the group of churches of Guilford and Forsyth counties, at the First Congregational-Christian Church of Greensboro, N. C. The following churches

were represented at the meeting, each church sending several delegates: Greensboro, High Point, Belews Creek, Salem Chapel, Winston-Salem, Hines Chapel Chapel and Apples Chapel. Three other churches, Monticello, Pleasant Ridge and Palm Street were not represented.

Officers were elected as follows: President, Rev. D. M. Spence; Vice-President, S. D. Scott; Secretary, Miss Frankye Marshall; Assistant Secretary, Mrs. I. W. Iseley; Treasurer, Rev. G. H. Veazey.

It was decided that the meetings be held on the fifth Sundays at different churches in the district, thus enabling more people to attend and become better acquainted with neighboring churches.

Rev. W. E. Wisseman addressed the group on the necessity for leadership training in making the work of the church school more effective. Mr. Wisseman also led a discussion concerning the advisability of a leadership training school within the bounds of the district in the fall.

The executive committee was authorized to submit a name for the organization at the October meeting.

Those attending the meeting expressed a wish for the organization and a belief in the necessity for it. We feel that these smaller conferences will meet a need not being met in any other way.

The next meeting will be held in Winston-Salem.

FRANKYE MARSHALL,
Secretary.

NOTICE!

THE CHRISTIAN SUN office in Norfolk has received a letter from Henderson, N. C., dated August 6th, with \$2.00 in cash inclosed, but with no name or writing of any kind by which the subscriber can be identified. We are anxious to give proper credit. If the sender will please write us, we will gladly acknowledge receipt and give proper credit.

SPECIAL NOTICE.

Advance copies of the Minutes of the Biennial Session of the Southern Convention are being mailed this week to ministers, Convention delegates, officers of the Women's bodies, church clerks and Council officials, in so far as our inadequate mailing list will permit. A limited number of copies are left on hand, and any Convention official or delegate who fails to receive one will be sent one upon request as long as the supply lasts.

J. T. KERNODLE.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION.

COLUMBUS, OHIO.

[From an address given by Dr. J. W. Wright, of Harrisonburg, to the Rockingham Council of Religious Education.]

The Twentieth Century Convention of the International Council of Religious Education met at Columbus, Ohio. Forty-one denominations were represented. Problems of life on "every subject under the sun" were discussed—children's, young people's, and adult's divisions, home life, community life, crime, race, war, peace, drama, missions, and others. The purpose of the Council was expressed in the motto: "To relate the Christian message to the present-day problems of living." The problems are human problems, and they increase with civilization. If you demand a decrease in problems, you demand decrease in the progress of civilization. Problems are inevitable if we are to grow!

Some of the things which impressed one most in the Council Convention were:

1. Our community life is disintegrating, breaking down. We shall never have our old community life again. Religious education must adjust itself.

2. Wilson's dream of peace and harmony is gone. Today our religion must serve us here in a new way.

3. Our religion must build personality equal to the demands of our religion. Our hands have created things that have cursed us rather than blessed us.

4. Things are accomplished by cooperation of churches that can never be done in any other way. The barriers are human, not Divine. We must have the same ideals. We need cooperation in the preservation of the home. We have achieved so far through the cooperation of churches of many denominations, now we must launch out and win further cooperation. The time has come when all organizations must be brought into the task of serving the community.

5. We should gird ourselves for a new belief in God. We all say we believe in God, but we are not supporters of what we believe, or profess to believe. Just so we are members of churches, and then give our money to cosmetics, food, pleasure, liquor, clothes and cry out, "It costs too much to run the church."

The years 1932-1936 show that the national income moved up 61%. In those same years giving to the churches fell off 30%, giving to missions fell off 29%, giving to the church colleges fell off 18%. During

those same years expenditures for the following increased: jewelry, 25%; movies, 41%; autos, 203%; steel, 248%; whiskey, 220%; radios, 203%; beer, 207%.

Professor Weigle said that the present day need is to seek good by every possible means. Jesus used this method of religious education. When he saw those about him using force, he used educational methods. So should we use, not force, but the methods of religious education.

LOUISE INGLES HYDE.

SACRIFICE AND THE CHURCH.

The Church and its future rest on sacrifice. Its progress through the past ages is the direct increasing result of sacrifice on the part of its members. Men and women, inspired by the example of our Lord and leader, have embraced the opportunity of sacrificing, that Christ might have the preeminence; and that His Church might correctly represent Him in the social, moral, intellectual, and religious life of the future. We are told that in the long ago sacrifice on the part of Christians often meant the parting with substances, and with possessions or money to the extent of the giver's impoverishment—if the need of Christ's Church demanded it; and this still prevails, in a measure, among the Catholic brotherhood of the present. There are many instances recorded in which persons offered up their lives that Christ and His Church might be lifted up to the world. They thought of their Christ as master of their will as well as master of their possessions. The true Christian does not live for self alone, but for the cause of Christ. Christians are not over anxious about themselves and the things of the world, but they are most anxious about the things of the Kingdom. They are not unduly concerned about their financial security, but they are much concerned about their spiritual safety.

The Bible warns us about laying up treasures on earth, and still many people continue to put their trust in earthly treasures and carnal glory. There are too many people who are unwilling to subjugate their material possessions to a true and just maintenance of their Lord's righteous demands. They forget that He became poor that through His poverty they might be made rich; and, as Professor Flowers often says, "Rich in the only real riches known to mankind." Such riches can be made a certainty only by a true devotion to Christ and His Church.

MURIEL HICKS,
Manning, N. C.

AGAINST LOTTERIES.

[The following article was recently printed in "The News and Courier" of Charleston, S. C. The writer is pastor of our Circular Congregational Church in that city and the article has ideas worthy of consideration by all thoughtful people. Editor.]

I regret to see in *The News and Courier* of May 15th a letter from Mr. David Fass, of Dillon, advocating the establishment of national and state lotteries as a "painless" method of raising taxes. Governments are conducted for the welfare of their people and any method of government which makes for the breaking down of the moral integrity of its people is unsound. The government did not abolish the Louisiana lottery because the income was not needed, but because the gambling habit fostered by it was and is distinctly harmful to the citizens of every state who bought its tickets.

Horace Greely once said, "The darkest hour in any man's life is when he sits down to plan how to get money without earning it." What he is planning is how to get money out of someone else with the smallest cost to himself. When a state attempts to make money by encouraging the gambling habits of its citizens, it puts up the character of its people as a stake out of which it hopes to make money by exploiting their vices at a profit to itself.

It matters not that there are already other lotteries in the world which our people are playing. They take their chances on their own responsibility, and a slim chance it is. It is most misleading to quote the prizes and ignore the many millions more that go out to bring back these prizes to isolated individuals. The states that have fallen for the offers of income from gambling schemes, in Massachusetts and Florida, for instance, have discovered that the perversion of great sums of money from legitimate business, and the corruption of grocery clerks, bank clerks, and others of small incomes, and the impoverishment of the poor who play the races in the hope of sudden riches, far exceeds the money returns that accrue to the state as its share in this fictitious business. No state has a right to make money out of the corruption of its citizens. The municipal government of Chicago has recently decided to license gambling houses for a consideration of \$2,000,000 to the city per year, but it is estimated that the profits from the gambling devices in Chicago run from one million to five million dollars a month.

(Continued on page 15.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

NEW MISSIONARY OPPORTUNITIES IN CHINA.

To those interested in world-wide missionary activity the news coming out of China is very disturbing, and to those who are in love with China, the news is tragic. The daily papers tell us of storms, famine, and disease, and of an invading army that destroys men, women, and children ruthlessly. Mission property has been occupied by the Japanese without leave. The Chinese army has destroyed some, and Chinese bandits have taken what they could. Law and order has practically disappeared from many areas. A constant firing of guns is heard outside the compound of many of our mission stations. The whole story seems to be tragic and pathetic, senseless and wanton.

But there is a brighter side. The hospitals are still open. Some of the schools have moved inland and others are able to continue where they were. In many places the missionaries are not allowed to travel. They have to stay within the compound most of the time. Into this missionary property, which may be composed of a church, a dwelling, chicken house, and a few other small buildings, has come hundreds of persons as refugees. A room has become a home for a family. So have chicken houses become the home of many families. The drain on missionary funds has been terrific. But the beauty of it is that missionaries, Christians and non-Christians have an opportunity to live day by day, side by side. The missionaries have a finer opportunity to come into intimate contact with the church members and non-Christians than they have ever had. They are able to do a finer piece of training than they have done before. Out of these compounds will come when the war has ended, and it must end sometime, trained Christian men and women who will be able to do Christian work in a finer way than ever before. This is a new and unexperienced opportunity for our missionaries in China. They are being tried in a fiery furnace. They never know which day will be their last. But while they live they are making known the good tidings of Jesus Christ, the Saviour of mankind.

A new door has opened for our missionaries in China. That new door is an opportunity for the churches in America. As George Sheperd goes in and out counseling with the Generalissimo and Madame Chiang Kai Shek, other missionaries care for wounded Chinese and Japanese soldiers, feed thousands of refugees, and bring safety, peace and new life to those who find refuge within the missionary compound. The success of the missionary enterprise in China depends

in large measure upon the generosity and willingness to sacrifice on the part of Christians in America who have the money to pay for the hospitalization, the care and training of those who are in intimate contact with our missionaries in China.

The Sunday school missionary offering once a month, the dues and dollars of the women in their societies, the contributions of young people and children, and the foreign missionary money sent to the conferences will help to keep open this door of opportunity in far away China. These bits of money from our local churches will answer the prayer of those who are interested in new life for China.

PERSONAL EVANGELISM.

When one person seeks definitely to win another to the Christian way of life, that individual is engaging in personal evangelism. This is perhaps the most effective form of evangelism, for it brings into personal understanding two people who are interested in the saving grace of God. In conversation one with the other there is opportunity for the testimony on the part of the one and of inquiry on the part of the other.

There are some who say they can not do this personal work. This is probably because they have the wrong idea of what it means. Doubtless all can do personal evangelism who have a real Christian experience. This will not include all members of any church, for not all have any such experience about which to talk. Mothers seem to have little difficulty in talking about new babies. Men talk with considerable ease about golf, hunting, business, farming and such like when they know whereof they speak. Those who do personal evangelism must know what they are talking about or else they can not talk. If they know that Christ is their Redeemer and Lord, that peace fills their own souls, that life is richer, deeper and finer because of their relationship to God, then they have something about which to talk. One need not talk logically. Personal conversation is seldom logical. Enthusiasm is essential just as enthusiasm is essential for a sewing machine salesman. Unless a speaker believes in his product he can not secure a desire on the part of another to obtain it. If happiness fills your heart because of religion, then the words you speak may make another want that same happiness.

Much personal work is done in some of our churches. Some think this is not the best place to do this type of work because it is too conspicuous. One excellent way to do personal evangelism is for a neighbor to visit a neighbor where there is time to talk and then spend the time talking about religion rather than the common gossip of the community. Almost anybody could say:

"Neighbor, I want to tell you of the greatest thing in my life. It is the religion of Jesus. It hasn't made me a perfect person, as you well know, but it certainly is a steadying influence and it makes me very happy. I certainly wish you would love the Christ and serve him, too. We need you in our church to help make the world a better place in which to live. Why not accept the Christian way and join with those who are trying to do their best for Christ and his Church?"

Sunday school teachers have a wonderful opportunity for personal evangelism. The real purpose of

their teaching is to win the members of the class to Jesus Christ and his way of life. Some of this can be done in class, but part of it certainly should be personal and heart to heart. Our churches will grow largely in proportion to the sincerity and success of the Sunday school teachers who train the boys and girls in our Sunday schools. It is the personal contact which has greatest value, for after all the Christian religion is a personal religion.

YOU CAN GO TO COLLEGE.

This article is intended for those young people who doubt their ability to get a college education. The topic is said in all sincerity. Any individual who has reasonable intelligence, good health, and freedom from too great obligations to others can go through college. It is true that college expenses are high and a great many boys and girls have no money. It is also true that many of the leaders of today and of yesterday were among those who had no money and who seemingly had no opportunity for schooling.

This writer remembers full well how strange it seemed to him when the president of Elon College called him aside and said, "You ought to enter Elon College next fall." There was no money available with which to go to college. But the president of the college said the son of a widow could go through the institution of the Church. The boy didn't understand, but he was willing to try, just like another lad didn't know how his little basket of fish and bread could feed a multitude but was willing to risk it.

The United States Congress at its recent session appropriated \$75,000,000 to help boys and girls go to school in 1938 and 1939. Probably 1,250,000 young people in our country will enter college in September. Thousands of them will be working their way. The government is willing to give them jobs which will pay up to \$15.00 per month. Any first class college can probably furnish you with a copy of a Student Application—College Aid, N Y A Form 21. There are many other opportunities for student help. Never decide that you can not go to college. You may decide that you do not want to go, that you are not willing to do the necessary labor in order to go, but even our grand old Uncle Sam stands ready with money to help if you want to go. Of course, the Church stands back of you. Your going depends largely upon your own will. The reason for Elon College from the time it was founded down to now is to help boys and girls of our churches get a college education. Other institutions were founded and are carried on for the same reason. The college doors swing wide open today to all who are willing to work and are not too easily discouraged. People are going to college every year without money, and every spring they graduate.

THE JOY OF BEING A CHRISTIAN.

Too many Christians are gloomy. Even some young ministers are desperately gloomy. They think the world is in a bad way and that there is nothing that can be done about it.

Jesus was not a joy-killer. He seemed to like the society of those who had feasts. Young men left their work to follow him, and even little children gathered about him. He told people how they could be among

the happy (blessed), and they liked it. The Christian religion is the way of supreme joy. The disciples bubbled over with it. They even sang in a prison at midnight. Paul was constantly talking about rejoicing. The Church has been full of joy through the ages.

Christians should rejoice because they are in good company. There are no better people in the world than those who have been redeemed by the Christ and who are seeking to follow him in bringing joy to the earth. The company of the saints is as good as one can find. And in that company walks the One who said: "Lo, I am with you always."

Christians have a good work to do. They are trying to work with God in the processes of making good earth and redeeming sinful men. Other jobs may be temporary, but there are no "lay-offs" in building the Kingdom of God. All may work full time with the assurance of full pay and eternal security. Being busy at a good work brings satisfying joy.

Thirdly, Christians can rejoice because they are working in harmony with the universe. As the stars in their courses fought against Sisera (according to an ancient writer), so those who are not Christians work contrary to the processes of God in his world. But Christians work in harmony with his will. Then God can bless them with good success and great joy.

Finally, Christians have a happy future to anticipate. They expect Jesus to come for them some day when earth is done. Heaven is not merely a place to escape to from a terrible earth. It is the place prepared for those who love each other and the Lord Christ. It is the home of the good. Those who have a good home awaiting may well rejoice while they wait.

F. C. L.

WHAT DO WE SEE IN THINGS ABOUT US?

A professor of philosophy, thinking to teach him the importance of observation, sent one of his pupils for a walk through the forest. He impressed upon the young man that he note mentally and remember all that he heard, saw, and felt during the trip. Upon his return the professor asked for his pupil's report. He had chosen to remember such things as the size of the thorns on a rosebush, an ugly caterpillar, the croaking of a horrid frog, and how much mud there was along the woodland stream.

Then the wise teacher sent another pupil over the same path, through the same forest. When the second pupil returned his report was quite different from that of the first. "I saw a wild rosebush with very large and lovely roses. I saw a fuzzy little fellow that will soon be a gorgeous butterfly. I heard the call of a pond frog, and when I found him he was resting lazily on a lily pad, and the whole pool was a mass of waxen white lilies. When I came to the brook the water was so cool and clear I had to take off my shoes and wade. How soon may I have another walk through the woods?"

The point is clear. Where one pupil had seen only thorns and mud and unsightly worms, the other had discovered lovely roses, clear, sparkling water, and a potential butterfly.

How essential that we focus our vision upon things that are pleasant and sightly, or we shall soon be seeing only what is unpleasant and unsightly.—Exchange.

CONTRIBUTIONS

SUFFOLK LETTER.

It is encouraging to note a new emphasis of the Sunday school work in the Convention. The Sunday school needs this interest. A few years ago, the Sunday School Convention covered three days. Now they are limited to one day.

Our churches need to be aroused and confronted with the spiritual possibilities of the Sunday school. Many people are so anxious for something new, that they prefer to use some other name, such as "Bible School" or "Religious Education." The name is not the vital thing. The institution is the chief center of interest.

For the past decade, many "fads" have been brought into the councils of the church. There have been about a half dozen different types of young people's organizations brought to the attention of the Southern Convention during the life time of the writer. The latest—"Pilgrim Fellowship"—has been fostered by the Board of Religious Education to some extent, and is not in any way officially identified with the Southern Convention, but with the Southeast Convention.

In a way these Young People's organizations have been included to create the impression that the Sunday school does not meet the needs and expectations of the young people. And they seek to find a way to solve their problems through a separate and self-determining organization. Apparently the young people have been encouraged and stimulated by all of these distinctive groups. But the writer is inclined to believe that the Sunday school could be organized to carry on every phase of the important work sponsored by the separate organizations. Why cannot the Young People's Department of the Sunday school adopt the ideas and activities of the Pilgrim Fellowship or the Youth Movement? The Pilgrim Fellowship and Young People's Department of the Sunday schools could easily be merged and this would strengthen the work in both organizations.

There are untold possibilities in our Sunday schools. Religious Leadership Training has been emphasized for several years, and some progress has been made in that field. Many churches have added building equipment for Religious Education. A better curriculum should be carefully prepared, and every member of

the school should have definite instruction "line upon line, precept upon precept," in the doctrine, history, and policy of the denomination, of which we are a part. And the Bible should be the foundation and inspiration of every lesson prepared for study and meditation.

People are hungry for the Word of God. The Sunday school is the place and the institution to satisfy hungry hearts and thirsty souls. If the schools of our Convention can be inspired to evaluate the possibilities of Religious Education, a new day will dawn for our church. The problems are self-evident. The needs are great. The road to achievement is open. The fields are white unto the harvest.

I. W. JOHNSON.

SPECIAL MEETINGS AT THE COLLEGE.

The Elon College Community Church some weeks ago voted to have a series of evangelistic meetings particularly for the community, the meetings to begin the last Sunday in July and to continue through Friday, August 5th. The Rev. Robert Lee House, pastor of the First Congregational-Christian Church, Portsmouth, Va., was invited as the visiting minister. Rev. O. D. Poythress, pastor of South Norfolk Christian Church was invited as song leader and soloist for the meetings. Mr. House arrived on Saturday. The meetings began Sunday with the eleven o'clock service. Mr. Poythress arrived on Monday and began his ministry in song. Services were held daily at 10 A. M. and 8 P. M.

This was a new undertaking for the church at Elon College. For the past years we have had our special meetings sometime during the college year when the faculty and students were on the hill. It was the hope of the church through these efforts in mid-summer to be of service to the community. The people responded gladly. Attendance at all services exceeded the expectation of those who felt the responsibility of the meeting. The children at the orphanage took advantage of the opportunity and were of great help in the choir. We had a combined choir of about forty voices for all services. Mr. House brought many very inspiring messages. He is a clear thinker, a good preacher, and a spiritual force. Mr. Poythress is a good gospel singer.

The people greatly enjoyed his singing. There were thirty-five additions to the local church—eight by letter of transfer and twenty-seven by confession of faith. The ordinance of baptism was administered to twenty-eight at the close of the last service on Friday evening. The meetings were an inspiration to all who attended.

It is the hope of the church that this community service may be held each summer. Surely much good has been accomplished.

L. E. SMITH.

WHAT CAN THE SUNDAY SCHOOL TEACHER DO IN MAKING THE COMMUNITY CHRISTIAN.

By H. J. COCHRANE.

[Read before the Western North Carolina Sunday School and Christian Endeavor Convention.]

In this modern age of ours, in a world filled with numerous attractions that play upon the thinking power of our youth as well as our adults, one sometimes wonders what the Sunday school teacher can do in his or her community to help make the community Christian and a better place in which to live. A great task confronts the Sunday school teachers of our day, and serious problems are ahead of us; therefore, our Sunday school teachers have wonderful opportunities before them, but without the task and problems of life there can be no opportunities.

Our Sunday school teachers are engaged in the task of instructing others in religion, and in helping others to acquire better habits of mind and conduct—habits which make for more effective living, helping others to "live among men and for God." In other words our Sunday school teachers are engaged in a great religious education movement.

Moses, the founder of our modern religious education movement, fixed the responsibility for teaching the will, the work, and the way of God upon those charged with the care of children and youth. The kind of training our children and youth receive will largely determine the kind of men and women they will be in life. He said some things about method in his task, but much more about duty. He had the right order—duty first, then method. Moses placed moral action in its proper relation to spiritual things when he insisted that God's followers know and observe the moral code. He anticipated our best psychology when he insisted on the writing and the rewriting of truth and the memorizing of vital teachings. Within a brief period Moses, through religious education, instructed a peo-

ple to become worshippers of the God of their fathers and to know his will and purpose for their lives.

It matters little what we think, believe, and say—what we *are* is the thing that interests people. What we are shines through everything we do and say. The kind of life that we live determines the kind of influence we wield on those with whom we live. The status of our Christian life determines how effective and how far-reaching our witnessing will be for the Master. Certainly a sincere Sunday school teacher is one who is a good citizen; one who deals honestly with his fellowman; one who is living in accordance to the will of God; one who is good from the heart out; one who is seeking to help others because he wants to make the world a little better for his having lived in it; who longs to bring sunshine into the hearts of those about him; who is holding out a helping hand to those who are stumbling along over the same road he has traveled. If we, who are Bible class teachers have these fundamental virtues the people with whom we live and associate will have confidence in us and in our teachings. Unless the people we contact have confidence in us, and see in us something better than in their own lives they will not change their present way of living.

We need only to look at the great teacher to know what self-denial and cross-bearing really means, and we have only to follow him to fully carry out these principles. To him they meant the life of doing good, of seeking the sorrowing, befriending the forsaken, helping the helpless. They who seek to minister instead of being ministered to, are the world's masters.

How are we to teach in this modern world of ours? How can we make our teaching of the Bible effective? Certainly there is no better example to follow than the Gallilean Teacher, the Perfect Example. He taught in terms of life. When Christ taught the members of his small class of twelve, he did it in terms of their own lives and of their own times. We Bible class teachers of today must follow his example and show what it means to be a Christian in our day, right where the member lives. Two things are necessary if we, as teachers, really wish to do this. First, one must know what are the fundamental ideals of the Christian religion; second, one must understand the opportunities and hindrances to maintaining such ideals in the world today.

It isn't a new religion that the people need today, but rather the old

religion taught in such a way that members of this generation can understand what it means and how to live it. The way of our Lord must be taught as the natural way of life for our age. It must be taught to respond to the higher call of God, to oppose the call of the baser influences and at the same time to fit into today's world.

We are living in a day which challenges the Christian religion to justify its claims and show what it can do for the individual living amid fear and unrest in a modern age.

Let every Bible class teacher be assured that Christianity can serve the present generation in its world as well as it has served any generation in any age.

The Christian religion is a universal religion and can be interpreted in terms of life today just as it has been interpreted in terms of life in other days.

"Let us not be weary in well doing; for in due season we shall if we faint not."

REPORT OF THE SEMINAR ON CHRISTIAN EDUCATION.

BELOIT, 1938.

[The Seminar on Christian Education focused its attention on four major problems: (1) the inadequacy of the present program in our churches, (2) curriculum difficulties, (3) adult education, (4) the building of Christian homes.]

Christian education today needs to define its aim and increase the effectiveness of its agencies and methods. We need to hold clearly and constantly in mind our purpose to lead growing persons into loyalty to God, development of Christ-like character, and larger understanding of and service to others through the fellowship of the Church. Our Christian education has not broken down, but it is in dire need of improvement in quality and enlargement of scope. New agencies are available to achieve this end. The Expanded Session, the Junior Church, Vacation Church Schools, Week Day Schools, and Summer Conferences should be seized as new opportunities. Exploration must go on, and the agencies now available must be made more effective.

Christian education is not teaching facts, even Bible facts. Growth in personal religious experience and the chance to meet life situations in a Christian manner are essential. Bible knowledge must meet pupil needs. Thus, in choosing the materials of our curriculum we should keep in mind our fundamental aim. All the activities of the entire church are part of the curriculum. Everything that

goes on in the church is an influence for good or ill.

Leadership is the key to success in Christian education. This is one of the prime responsibilities of the minister, and ought to be assumed by him. Vigorous, enlightened lay-leadership will be commanded when our ministers accept the challenge offered by the educational function of the entire church program.

Since life is a continuous process of growth adult education is necessary. Adults, as well as children and youth, need to learn how to apply religion to everyday life situations. New problems continually emerge and must be solved in Christian ways. Parenthood, new knowledge, changing world situations, leadership responsibilities, and the increase of leisure time all call for adult education. Our churches can well lift the educational level of such existing agencies as the Home Department and the adult class, and should add other activities like the College of Life wherever possible. Leadership in adult education is the responsibility of laymen and laywomen; and in the training of that leadership lies one of our greatest educational opportunities.

The development of the Home as an agency of Christian Education requires special attention in our day. This should begin before marriage and continue thereafter without abatement. A home founded on love and Christian loyalty is the surest basis for the development of Christian character. Right personal and social attitudes, appreciation of others, and the acceptance of parenthood as a teaching responsibility are fundamental. Methods follow: the family altar, devotions, etc. But the atmosphere, the attitudes, and parental loyalty to Christ come first.

This Seminar believes that we need to give increased attention to the educational function of the entire program; in preaching, more educationally directed sermons; in reading materials, more careful choice and wider dissemination; in leadership education, more emphasis on the training of all church officers, from deacon to sexton; and in all respects, more time and thought on the part of the churches to educational opportunities of the Sacraments, marriage, the home, changing world situation, emerging knowledge, the church year, and the basic literature and beliefs of our faith.

E. MERLE ADAMS, *Chairman*,
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DONALD W. HEAD, *Counsellor*.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

PRAY FOR OUR PASTORS.

[Note: On the eve of his departure to visit some of our Missions in the Orient, Dr. Fred Field Goodsell, Executive Secretary of our American Board Fellowship of those who care, sends us this urgent appeal which deserves our attention. J. O. A.]

Dear Friends:

I am asking you to pray this month especially for something so big and important that I hardly know how to describe it or to speak of it. My experiences during the last three or four weeks—since I left Boston on June 11th—have conspired to focus my attention on the need for the rebirth of conviction among our pastors here in America—conviction as to the eternal significance of Christ for the world. I say this with the deepest sense of fellowship with these beloved leaders of our churches, and with some idea of what the modern pastor is up against but also with the vivid impression that somehow or other many have lost the vision of Christ that makes any man's ministry vital and spiritually fruitful.

One pastor told me of a conversation—apparently serious—in which he shared. Three or four ministers were talking about the church, *their* churches. They confessed that they could get no "response" from their people, no encouragement, no urge to go on with their ministry. Things were at a dead low. They each gave their reasons why this seemed so. Among other reasons they seemed to agree that the church laid too heavy burdens upon its members, made too great demands of them to support this and to help that so-called good cause. And then they landed on "missions." That seemed to offer them the scapegoat alibi.

Another pastor, a pastor apparently very successful and at the head of a great church, poured out his heart to me. He was giving his all but people seemed oblivious. He felt devastated by the sheer indifference of people. He thought most people looked upon ministers today as queer, odd, puzzling bits of obsolete humanity, neither understood by, nor understanding their environment. The iron was entering his soul. He was slipping.

I traveled with a pastor of a group of rural churches. He said he was going through the motions of a very active ministry. He had a program of intense activity. Physically he was hardly equal to it. What good was he doing? What difference, really, was his life and sacrifice making? How

long could he, or should he try to carry on?

Please do not think these and other ministers I have been talking with represent any one part of the country—California, for instance. I have been thinking over my experiences at the General Council meeting at Beloit as well as "along the way." I find ministers *struggling, over-burdened, confused, harrassed, disheartened*. Of course, I meet striking exceptions, glowing personalities of whom this sorry picture is not at all true.

I am asking you to pray earnestly for your own pastor, first of all, and then for every active pastor whom you know personally. Pray for them by name. And then pray as best you can for all the pastors of our Congregational and Christian Churches, and then for all pastors of all churches in America. Pray for these men—and keep praying for them. Pray for them until you feel your prayer is answered—according to your faith.

I have thought that the great basic need of many of our ministers is the rebirth of conviction as to the eternal significance of Christ for the world. Perhaps as you think of it you would state it differently. What is it that renews and restores our faith, our souls, our wills, our purposes? Who but Christ can call a Christian to *Christian* service, and when we have Christ and he has us what else really matters? The Cross seems to me to be the symbol of victory in the midst of defeat—the empty cross. That cross stood at the center of all of the experiences of Jesus' life as it stands in the heart of God the Father Himself—and it is the power symbolized by that Cross—the power of *love* to the uttermost—that makes a truly Christian life significant.

So I suggest that we pray for our pastors in America. The churches of America will not continue to have vital influence around the world unless they have greater depth of conviction as to the eternal significance of Jesus for our nation and for all the world—just as we know it today. In fact, we may find increasingly in the decades ahead that the pristine faith and Christian experience of Christians in China and Japan, in Africa and Latin America will be needed to revivify and reestablish our own faith and experience.

No Christian has the right to be a pessimist. He cannot continue to be
(Continued on page 15.)

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 6, 1938.

Sunday Schools

First, Portsmouth, Va.	\$ 7.28
Needham's Grove, Steeds, N. C. .	1.60
Pleasant Grove, News Ferry, Va.	7.63
Henderson, N. C.	6.71
Rosemont, Norfolk, Va.	28.62
Bethlehem, Broadway, Va.	4.66
Pleasant Ridge, Guilford College, N. C.	3.00
Wakefield, Va.	1.33
Wentworth, Raleigh, N. C.	1.26
Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.00
Hine's Chapel, McLeansville, N. C.	3.00
First, Norfolk, Va.	2.00
Antioch (R), Seagrove, N. C. ...	1.11
Christian Temple, Norfolk, Va. .	50.00
Pope's Chapel, Franklinton, N. C.	2.00

Total\$ 121.20

Individuals and Churches.

Concord, Timberville, Va.	\$.61
Cary, N. C.	11.52
Total\$	12.13

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Bettie Gibson Class, Rosemont S. S., Norfolk, Va.	12.50
Total\$	15.50

Total for the week\$ 148.83

Previously acknowledged ... 17,740.96

Total since Sept. 1, 1937 ...\$ 17,889.79

J. O. ATKINSON,
Mission Secretary.

VICTORIA OF THE HILLS
MEMORIAL.

No personal appeals have been made for funds with which to build a monument to the memory of Miss Victoria Edwards of Fancy Gap, Carroll County, Va., only the statements made in the last few issues of THE CHRISTIAN SUN have gone out. Several whom she helped and inspired with her devoted pen have sent in contributions. If there are others who wish to have a part we shall be happy to receive and acknowledge same. The present prospect and promise for a very suitable granite monument, priced to us for this purpose for \$50. While she lived, especially during the last years of her life, Victoria was the stay and help of our Elk Spur Church and its pastors.

Previously acknowledged \$ 26.50

Received since:

Mrs. E. D. Midyette, Norfolk, Va.	1.00
Mt. Herman S. S., Garner, N. C.	5.50
J. O. Atkinson Missionary Society, Liberty Vance Church, Henderson, N. C.	1.00
Mrs. Clarence Thompson, Brown Summit, N. C.	1.00
Col. J. E. West, Suffolk, Va. ..	1.00

Total for week \$ 9.50

Total to date \$ 36.00

J. O. ATKINSON,
Treasurer.

WAR'S VOLCANO TRANSFORMS WESTERN CHINA.

By WILLIAM Y. CHEN.

[Dr. Chen is thirty-eight years old. He has a Ph.D. from Duke University where he studied under the noted social psychologist, Professor William McDougall. He also studied at Cambridge, England; the Sorbonne, Paris; and the University of Berlin. Editor.]

"As when the fiery tide of lava breaks its way through the super-incumbent rock and pours up its liquid raging mass through the limestone or silex, it changes them as it passes into precious stones and marbles; so this great fiery tide of war, pouring up through the national institutions and habits, changed our barren lives into something higher—gave us nobler aims and lifted the whole nation to a higher level of life."

In Wuhan (Wuchang - Hankow), the heart of China today, everything is on the move, troops, wounded soldiers, government leaders, students, refugees. There is a great exodus of Wuhan residents and a big influx of outsiders. Inns and hotels are filled to the limit. The ferry between Wuchang and Hankow is jammed every trip. The ferry boat is a very likely place for meeting friends and relatives who have come from other parts of the country.

The scene behind the Chinese lines may be characterized by the one word "movement." The daily bombings on the Kowloon-Canton and the Canton Hankow lines have never stopped the trains for long. In spite of all the suffering and calamity there is no deadlock or standstill.

In general the schools are moving either to the west or to British territory in Hong Kong. At the beginning of the war the faculties and students of three government universities in North China moved south to Changsha, Hunan Province, but Changsha is now not considered safe and most of the schools there have either closed or moved elsewhere. Schools which moved south into Kiangsi Province have also begun moving westward. Hong Kong is the haven of the Canton schools by reason of its proximity.

Besides the mission schools the National Central University, the Great China University, Fuh Tan University and Kwang Hwa University have all gone to Szechwan Province, whose chief cities are Chungking and Chengtu. This province which furnishes five important tributaries to the Yangtze-Kiang is the size of France, has a population of more than fifty million and unlimited natural re-

sources. It is said that anything which can be grown elsewhere in China can be produced here and in Chinese it is known as the "granary of Heaven" or the "Eden of the Flowery Republic."

The people of Szechwan, long considered remote, are coming into contact with many from other provinces. On the other hand the intelligentsia of the east are meeting face to face the people of a province hitherto backward but boundless in its promise and possibilities for development.

It may be asked: Why do not the students take up arms and defend their country? Indeed a large number of them are very eager to have the opportunity to serve in the army. Last December, the students of Wuhan University petitioned the authorities to change the institution's name to K'ang-to or Resist Japan University and adopt such curriculum and policy as the Resist Japan University at Yen-an, Shensi Province, and the National Revolution University at Linfen in the Shansi Province. But the authorities of the Wuhan University were not ready for that move. It is the policy of the National government to keep the students at their studies. Not until it is absolutely necessary will they be sent to the front, for on their shoulders rests the more important responsibility of national regeneration in the days to come.

More than 5,000 refugee students in Wuhan are looking for something to do. As yet only a very few of them have found work. Sponsored by the Y. M. C. A. and Y. W. C. A. a committee on student relief has been formed to arrange for such work as visiting wounded soldiers in the hospitals, lecturing in the factories and villages, teaching group singing. Only a very few limited number of students, however, have been helped in this way. A much more satisfactory plan for the relief and spiritual welfare of the students should be undertaken by the Church and those organizations which are especially concerned with youth.

Numerous cultural groups have moved to Wuhan. There is a press group. Eighty-two newspapers, magazines and other periodicals have made their appearance. Many are papers which had been ordered to discontinue publication in Peiping and Shanghai.

Then there are the dramatic clubs which go to villages and put on such theatrical performances as "The Refugee's Song" in order to bring home to the farmers the tremendous significance of the war.

The singing clubs are itinerant bands which move from place to place and get a crowd together to sing patriotic songs. Sometimes the crowd will be moved to tears by the songs.

The general cultural group comprises the members of the Chinese Writers' Association, the War-Time Education Society, the National Mass Education Movement, and other organizations.

The National Mass Education Movement deserves special mention. This movement under the leadership of Dr. James Yen has adopted a nation-wide program for a "Campaign of Farmers' Education for National Defense." The fourfold objectives are an educational program to increase intellectual power, agricultural training to increase productive power, group management to increase organizing power, and military training to increase resisting power. From the headquarters, which is now in Changsha, several teams have been sent to Wuhan, Chungking and Chengtu. They are now playing an important role in the education of the masses for national defense.

The cream of the nation is now in central and west China. Whatever the outcome of this war may be, with the change of the mind and spirit there is bound to come a change of the social order. Can the church play its part and make the transformation of the social order in harmony with the Kingdom of God?

In order to relieve the congested situation in the western cities, the government has encouraged refugees to go to the country. The more fortunate ones found their friends or relatives in the interior while the most of them just walked as far as they could and many of the just dropped and died on the way.

Those refugees who have means generally go up to Ichang and Chungking or stay in the hotels at Hankow and Wuchang.

The Christian war relief committee in Wuhan is quite active in sending men to meet Christian refugees every time the boat or train comes in. The Christian forces are cooperating closely in war relief activities. The Y. M. C. A. and churches in Chungking are working together with the Chinese Red Cross in relief work. Temporary quarters are being put up near the jetty for the refugees and arrangements have been made with the local hospitals and dispensaries to take care of the wounded in case of air-raids. In Changsha there are some 65,000 refugees who, however, are not destitute. Among the refugees there

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

ELON SUMMER SCHOOL.

[The following is the report given to Holy Neck Christian Church by one of its young people who attended Elon this summer.]

First of all, I want to thank every one of you who made my trip to the Elon Leadership Training School possible. I am indebted to you all for the most inspirational week of my life.

Probably you will want to know what we did during the day; so I am going to outline a day's routine for you. Each morning was started off with a devotional service at the breakfast table. At 8:00 we went to classes and remained until 10:30. Beginning at 10:55 we had chapel conducted by Dr. Robert W. Gammon, whose addresses directed to the youth of today were enjoyed and appreciated by all. Following chapel we again went to class and stayed until 12:30, at which time we had dinner. After dinner we were free to study, read, rest, play ping-pong, baseball, tennis, and folk games until 6:00, the merry supper hour. Vespers were held at 7:00 followed by an evening program and recreation at 8:00. At 9:45 I attended group meetings led by Rev. William Andes, with Rev. F. E. Hyde; thus completing a very busy day.

During the week we were entertained by group singing, skits, a slide picture show, and lecture on Japan by Mr. Woodard, a movie "King of Kings," talks on the Rockford Conference, and a lecture on the horrors of war by Dr. Gammon.

On Friday night we attended a communion service in the auditorium, which I am sure left a lasting influence on us all.

With the advice of Mr. Slater I took as my two classes *The Program of My Church* taught by Mr. Hyde, and *Building a Total Youth Program* taught by Rev. Carl R. Key.

In Mr. Hyde's class we studied: The Objectives of the Church, The Objectives of the General Council, and the Fields of Economic and Industrial Relationships, Agriculture, Racial Relations and International Relationships. For outside work we were required to write the phases of the church, and make a list of the organizations of my church, tell the purpose and activities of each, and tell whether I thought they were effective or not; also list six things my church had done in the past year

and to name four problems of our local church. After handing in the papers we had some very interesting discussions on the problems of the different churches.

Besides reading a textbook for Mr. Key's class we had hours of discussion about the problems of youth and their organization in the church. Some of the problems we discussed were:

Programs for Young People's Societies.—They lack variety, new ideas, preparation and originality. Special emphasis was laid on the use of the *Pilgrim Highroad*, the official publication of the young people's organizations.

Use of Materials.—Young people do not use all the literature, magazines, and other publications available in preparing their programs.

Preparation of Programs.—Not enough time is spent preparing programs to make them effective.

Sunday School Lessons.—Pupils do not cooperate, very little if any time is spent studying lessons, pupils are often very rude to teacher and very few take part in the activities of the class.

Methods.—The discussion method of teaching Sunday school lessons is fast replacing the question and answer method.

Organization of a young people's society was discussed for the benefit of those who wished to start one back at home. Aims and objectives were also outlined.

A committee was appointed from the class and they prepared and presented a model program for a young people's meeting to the remainder of the class. A problem of all the churches was a lack of leaders among the young people.

On Wednesday afternoon a group of us went to the orphanage. This is indeed a wonderful work. You realize and appreciate it more when you see it.

During the week the conference sent out and received good wishes from several other conferences including one from Porto Rico.

As a whole we had a most enjoyable week, meeting new people, playing, talking, and especially singing the "good ole songs" together. Of the many things that made a lasting impression on me two things stand out clearly: Dr. Gammon's words,

(Continued on page 15.)

MY ATTITUDE TOWARD GOD.

CHRISTIAN ENDEAVOR TOPIC
FOR AUGUST 21, 1938.

SCRIPTURE: Acts 17:22-30.

Daily Readings—

Monday—My Belief in God—II Tim. 1:12.

Tuesday—My Worship of God—Ps. 103:1-13.

Wednesday—My Confidence in God—Dan. 3:14-18.

Thursday—My Obedience to God—Phil. 3:12-14.

Friday—My Fellowship with God—I John 1:1-10.

Saturday—My Conception of God—John 14:1-12.

No doubt the acceptance of God as Creator of all things is very general. Yes, we believe in God of power somewhere back of all creation, but to have an attitude that He is always present in our every existing thought and need is another thing. We should be confident that God can and does give us personal thought.

Jeremy Taylor once wrote of "the practice of the presence of God." Doing this would lead us to say and feel at all times: "God is here. He is a living reality to my heart and in my heart just now. He is here to watch and warn; but He is also here to help and to bless."

In the Elon Summer School of Leadership Training in June, I overheard a group of boys discussing the things that had impressed them during the week. One of them said, "I had not thought of God before as I have this week." Something evidently had impressed him deeper concerning a Great God.

Something to Discuss—

1. What are some attitudes shown toward God today? How does my life reflect my attitude toward God?

2. How does the child's idea of God differ from the adult mind?

3. What was the primitive conception of God? Has our attitude changed greatly? Why?

4. In a prayer meeting an elderly man testified: "I thank God that I am as good a Christian today as I was twenty years ago." Since religion is supposed to be a growing experience, what was wrong with his statement?

Suggested Hymns—

"Holy, Holy, Holy" or "Doxology."

"Day Is Dying In the West."

"Open My Eyes, That I May See."

S. E. MADREN.

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE RELATION OF TEMPERANCE TO CHARACTER.

LESSON VII—AUGUST 14, 1938.

(A PERSONAL ASPECT OF TEMPERANCE.)

GOLDEN TEXT: *Wine is a mocker, strong drink a brawler; And who-soever erreth thereby is not wise.*—Proverbs 20:1.

LESSON: Proverbs 4:10-23; Thessalonians 5:6-8.

Advice as someone has said is somewhat superfluous, for wise men don't need it, and fools won't take it. But wise men do need advice and fools ought to take it. No man knows it all or can know it all. And in individuals and especially in the distilled wisdom of the race there is wisdom and knowledge that all of us, even the wisest can profit by. The lesson for today (the first part of it) is taken from just such distilled wisdom. Whoever wrote Proverbs—they are attributed to Solomon—but it is hardly likely that Solomon wrote all of them, indeed some of the chapters are assigned to other writers (30:1; 31:1), whoever wrote Proverbs had thought deeply, and observed keenly the actions of men, and out of these observations and reflections they had deduced certain abiding principles which are embodied in what we call "Wisdom Literature" or Proverbs, but which were called by the Hebrews "the Writings." Today's lesson is a part of a father's instruction or advice to his son, and its principles are as sound as the day they were spoken or written.

Right Conduct and Long Life.

"Hear, O my son, and receive my sayings; and the years of thy life shall be many." This does not mean that every good person will live to be a hundred. But it does mean that sensible and righteous living will give length and richness to life. Contrary to the old says, "the good die young," the good usually live to a ripe old age. It pays to be good in terms of quantity as well as quality of life.

Sound Home Training.

"I have taught thee in the way of wisdom; I have led thee in right paths." Train up a child in the way that he should go, and when he is old he will not depart from it. This man had given his son sound training in the formative days of his youth. Better still and a part of this training he had given him a personal example.

Parents cannot go all through life with their children, making their decisions and doing all their thinking. But they can train them in right habits and right attitudes which will stand them on good stead when they do go out to face the issues of life.

Heeding Good Advice.

"Take fast hold of instruction, let her not go; keep her, for she is thy life." The truly wise man seeks light wherever he can get it. He has an open mind. He does not have to take all the advice that is given, but he will not disregard the advice of those who are older and more mature. To be sure age can learn something from youth, but the fact is that youth can still learn something from old age. Jesus put a great deal of emphasis on the teachable spirit.

The Way of the Wicked and the Way of the Righteous.

"Enter not into the path of the wicked, and go not in the way of evil men." Avoid it, pass not by it, turn from it, and pass away. Evil communications corrupt good manners. A man is not only known by the company he keeps; if he is not careful he is made by it, and made like it. This wise man warns against dallying with the ways of evil as well as against deliberately entering into them—"pass not by it," do not loiter around it, do not allow yourself to come under its spell if you can help it.

It is a sad commentary on human nature in its worse aspects that this man also says that some cannot sleep "except they have done mischief, and unless they cause someone to fall." Sin makes us callous to the value of personality in others. It makes us tempters and seducers of others. It has a way of making itself habitual so that those who sin are not content to go to hell alone; they must be always enticing others into the broad way that leadereth to destruction.

On the other hand there is the way of the just or the righteous. In contrast to the way of the wicked which is a way of darkness, the path of the just is as the shining light, that shineth more and more unto the perfect day. One cannot see the end from the beginning in either the evil or the good way. But the way of the wicked grows darker—sin has blinding as well as binding power—while the way of the just or the righteous grows more and more unto the light of day. In spite of the efforts of many modern people to deny sin and its consequences, "the way of the transgressor is hard, and the wages

of sin is death. By the same token, goodness pays dividends both in this life and in that which is to come.

The Issues of Life.

"Keep thy heart with all diligence, for out of it are the issues of life." The heart here is used as the seat of the conscious life of man, his emotional as well as his volitional life. It is to be guarded—the word keep is a strong word—with all diligence. Envy, jealousy, hate, anger, the spirit of revenge, the spirit of superiority, pride, bigotry, etc., are to be kept out at all costs. One must guard his motives in life, for out of the heart are the issues of life. Life here and hereafter is determined by what comes out of the heart.

To Drink or Not to Drink?

To drink or not to drink—that is the question which confronts members of the church today. It is legal to buy liquor now—in Virginia we are in the liquor business and we derive revenue from the sale of hard liquors, which are "hard" in their disregard of all human rights and the sanctity of personality. To drink or not to drink?

Paul reminds his Thessalonian friends that they are "children of light," and "children of the day," and he draws a sound conclusion: therefore, let us, who are of the day, be sober, putting on the breast-plate of faith and love; and for a helmet, the hope of salvation. A member of the church has a legal and perhaps a moral right to drink. There may be nothing in the law of the state or the law of the church to forbid him. But it seems that the thing is different when we come to the law of love and the law of Christ. It is quite difficult to find anything in common between Christ's ideals for both the individual and society, and the liquor traffic.

THE SALOON BAR.

"A bar to heaven, a door to hell—Whoever named it, named it well!
A bar to manliness and wealth,
A door to want and broken health.
A bar to honor, pride and fame,
A door to sin and grief and shame;
A bar to hope, a bar to prayer,
A door to darkness and despair.
A bar to honored, useful life,
A door to sin and grief and strife.
A bar to all that's true and brave,
A door to every drunkard's grave.
A bar to joy that home imparts,
A door to tears and aching hearts.
A bar to heaven, a door to hell—Whoever named it, named it well."
—Methodist Protestant Herald.



MONDAY.

THE WAY PLAINER.

"Thy word is a lamp to my feet and a light to my pathway."—Ps. 119: 105.

The Word of God has always been the light of a man's soul. Centuries ago Chrysostom said, "Here is the cause of all our evils, our not knowing the Scriptures." The words of the wise man are appropriate here: "Of making many books there is no end; and much study is a weariness of the flesh." This wise man concludes his philosophy saying, "To fear God and keep His commandments" is the highest duty of man. If we knew less of novels, trash magazines, yea, even sociology and political economy, our path would be plainer.

Prayer—O God, forgive us of our neglect of Thy Word. We would turn to its pages more and see our way better. *Amen.*

TUESDAY.

FACTS THE THING.

"Whereby . . . ye may understand . . . the mystery of Christ."—Eph. 3: 4.

Paul is talking about the reading that the people do. How much more it applies today! Some books are nothing. Others are as meaty as they can be. We need literature of facts—facts of church, state, and life. The new book of Earnest Findlay Scott, D. D., appears to be one of these—*The Validity of the Gospel Record*. The author proves that the evidence of the record shows that the truth about Jesus is preeminent and of fundamental importance to Christian living.

Prayer—O God, in the name of Jesus, teach us how to give attention to our reading. Help us to find the books of light. *Amen.*

WEDNESDAY.

TRUTH LOVING.

"The wrath of God . . . against ungodliness and unrighteous men,

who hold the truth in unrighteousness."—Rom. 1: 18.

In the guise of "realism" there are a great many people who assume—stupidly wrong, of course—that the base and the carnal and the dishonorable is that of getting down to facts and to the most real. This can't be true. How true and real is the good! Christ threw His whole life against the contrary. Let us not be found holding the truth in unrighteousness, and let us pray that realism may go out of fashion.

Prayer—O Lord, give us the fine choice of Thy truth—the beautiful and the good, in all our reading and living. *Amen.*

THURSDAY.

THE BEACON LIGHT.

"So great a cloud of witnesses."—Heb. 12: 1.

As I write, the ear phones of the radio bring to me a conversation from an airplane flying east from San Francisco to Chicago. The places of interest and the beacon lights are pointed out. Even by these they find their course.

The fine art of living right is that of seeing the real significance of great lives around us. It is the way of sensitive souls finding and serving God.

Prayer—O God, we give Thee thanks for all Thy saints of the ages. Grant their virtues through Jesus Christ unto us unto eternity. *Amen.*

FRIDAY.

SINGING SOULS.

"I will sing to the Lord as long as I live."—Ps. 104: 33.

Singing is one way of rejoicing always. Your writer has been studying voice four years in the sheer delight of a singing soul. Song speaks his deepest sentiments better than he can do himself. One of Christ's last acts on earth was to sing a song with the disciples. Christianity is a re-

ligion of song. Both the patriarchs and the martyrs have sung their way through. We are told that heaven's perfection will be with a song. So let me sing to you as I pass by, and let us go on singing.

Prayer—O God put both the old and the new songs on our lips, and thus praise Thee forever. *Amen.*

SATURDAY.

SPIRITUAL DESIRE.

"Ho, every one that thirsteth."—Isa. 55: 1.

Underlying all the restlessness, feverish bustle, murmurings and mutterings of our day, it is hopeful to find deep down in the hearts of mankind the deep notes of spiritual realities. All the world wants peace. Why, then, do we not come and drink of His life?

Prayer—O Lord, we would share the riches of Thy grace through Jesus Christ. *Amen.*

SUNDAY.

VISION OF VICTORY.

"The isles shall wait for his law."—Isa. 42: 1-4.

Our text is the faith of the prophet. It has been the faith of all the saints. It is to be your faith and mine. It is the story coming up from the ages that Christians have never lost their vision of victory. Can we join them?

Prayer—Our Father, Thine is the kingdom, the power and the glory. We would make this our faith and hope today and forever. *Amen.*

"Success depends not only on doing God's commands, but on doing them at the proper time. "This is the day," said Deborah; "now" is the only time guaranteed for service. Millions will be lost through the sin of procrastination."

"Justice does not allow punishment to the uncondemned."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FOR THY CONSTANT FAITH.

By REV. JOHN G. TRUITT, D. D.

"But I have prayed for thee, that thy faith fail not."—Luke 22:32.

Jesus is speaking to Simon Peter. Simon Peter is confessing his loyalty and enthusiasm for Jesus. Jesus is predicting that Simon Peter will deny him three times before the dawn of day, or before the cock crows twice "thou shalt thrice deny that thou knowest me." Satan is going to be hard on your trail. He is very anxious to get his control of you, as great control over you as the farmer has over his grains of threshing wheat. "But," says Jesus, "I have prayed for thee, that thy faith fail not."

One of the most comforting, and at the same time, challenging truths in all the Bible is found in these words.

But let us first notice that Simon Peter has enthusiasm and loyalty to Jesus. That cannot be questioned, even though he did deny that he knew him before the sun shone the next day. Peter's real loyalty cannot be denied. He left all to follow Jesus. He was ready at hand to his every beck and call, and he was so enthusiastic that his name always heads the list of that band that so loved the Lord as to be his disciples, and whom the Lord so loved as to choose for that great place.

And let us notice in the second place that Peter was going to be buffeted by Satan. Let us have it well in mind that being a follower of Jesus does not immune us from the wiles of the devil. Let us be aware of the fact that Satan is all the more going to desire us, and be after us with his bewitching temptations because we seek the Lord's will and not his.

And let us notice in the third place that Jesus does not leave us defeated, but prays for our constant faith, that we may be faithful, and not lose in the battle with evil. What sweet words: "I have prayed for thee that thy faith fail not." And who can say just when Peter needed those words most? Who can say when they were best answered? They must have brought tears of repentance to him that night as he caught a glimpse of his Lord and Master looking into his cowardly soul as his lips belied his heart! They must have borne some

grace upon him as he saw them lay wicked hands on Jesus in Gethsemane; they must have served in good stead as he faced the crowds at Pentecost, and found himself on the spot before all the leaders of those who had crucified the Christ; they must have served in good stead as he found himself lodged in the death house for his bold preaching; they must have served him in good stead as he found a call to break all precedent of former religious training when he was asked to preach the Gospel to the Gentile, Cornelius; they must have served him in good stead as he found himself finally bound and judged worthy of death by the Roman courts. "But I have prayed for thee that thy faith fail not." "Simon, lovest thou me?" "Yea, Lord, thou knowest that I love thee." "Feed my sheep." Then serve me and take all the consequences of the serving! Peter must have found the prayer of Jesus for his constant, overcoming, and victorious faith of very great comfort indeed.

Let us further notice that great importance is placed by Jesus upon faith. It was not said that he had prayed for his health, happiness, prosperity, or life, but for his faith. "Ye are saved by faith." We are justified by faith: "Being therefore justified by faith let us have peace with God, through our Lord Jesus Christ." How important faith is! Why Jesus says, "If thou canst believe, all things are possible to him that believeth." You recall that the faith of Abraham was counted for his righteousness. Again I repeat, "We are saved by faith." So Jesus prayed that whatever else happened to Simon Peter that his faith fail not.

The church is built on faith. That is the primary question put to all applicants for membership: Do you believe? How is your faith? What is it? And the confession of that faith in Jesus Christ as the Saviour of the world and one's own personal Saviour is the building of the church.

Now, therein, is the challenge of the words of our text. Jesus prayed for Simon Peter. Does the church, which is the body of Christ, which is as it were, the continuing work of the Christ, does its part as it should for its members, that their faith fail not? Is there not a duty there? And is there not a real blessing there? Peter's faith survived. Would not

there be the same hope that the faith of God's children now would be caused to be constant by the prayers of the church?

In the few years I have been your pastor we have received into full membership in this church two hundred and ninety-three persons. Have we done our full duty when we have given them the right hand of fellowship? Are not we in duty bound to be in prayer for their constant, and continuing faith? Are we not furthermore in bounden duty to work as servants of the Christ in constant effort to develop and edify them in such way that they may grow in grace? Are we not bound to one another—all who are members of the church? Both those who have joined recently, and all who have joined hither to? Jesus prayed for Simon Peter. Are we praying for one another? Christ has set us an example. He was the church in action, so to speak, when he was on earth. His followers are the church in action, a continuing body, now; and a duty is laid upon us to pray for one another.

"Now, then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." Indeed the word "you" is inserted into the text there, it really reads, "We pray in Christ's stead," but even if the "you" is understood as the translators believed it was, it is still clearly taught that we are to take up where Christ left off, and to work in his stead. It meant something to be on the prayer-list of the Christ. I believe, my friends, that it means something to be on the prayer list of the church, and I believe that the church is in duty bound to remember one another in prayer, and that God in heaven honors that prayer. I further believe that if the church overlooks its very definite duty along this line it jeopardizes itself, and misses one of the mightiest functions it has on earth. Show me a church that faithfully prays for its members and I shall show you a church that is a power for God and for righteousness in its community, and the world. This Holy Book says, "Pray one for another."

More things are wrought by prayer
Than this world dreams of. Wherefore,
let thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or
goats
That nourish a blind life within the brain,
In knowing God, they lift not their hands
in prayer
Both for themselves and those who call
them friends?
For so the whole round earth is every way
Bound by gold chains about the feet of
God.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The continued rains have hindered work on the orphanage farm very much of late. We have twenty acres of clover we want to thresh but the weather has been so rainy we have not been able to get it dry enough. The late planting of peas and corn, etc., has been greatly damaged by this excessive rain. But our soy bean and corn crops are beautiful.

Our financial report for this week carries us over the ninth rung in our financial ladder. If we can soon reach the next two, we will be half way to our goal for the year. Everybody push a little and we will soon be there!

We certainly had a very happy week last week. During the protracted services held in the church here for the benefit of the town and community, thirty of the orphanage children made profession of faith and joined the church and were baptized. The baptismal service was beautiful and touching. It is our earnest prayer that each one will remain faithful and continue to grow stronger spiritually as the years go by and be bright and shining lights to help make the world better. It is beautiful and inspiring to see young boys and girls take a stand for Christ in their young and tender years. Nothing can compare with a beautiful life spent in the service of the Master.

Some years ago I knew a young lady who had given her heart to God in early life and had lived a beautiful Christian life. She and some friends were watching a very beautiful sunset one evening when the scattered clouds floating across the sun seemed to be on fire in great glory as the sun's rays shone upon them. She said to her friends, "I wish the evening of my life and its setting sun could be as beautiful." Some months later God called her to come up higher. In the quiet hours of the evening as the blazing, setting sun in all its beauty and its glory was sending beautiful rays back across the horizon, her soul passed into the beyond. A beautiful life lived; a beautiful ending.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 11, 1938.

Amount brought forward \$8,877.30

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Moore's Union \$ 3.00

Pope's Chapel 3.00

\$ 6.00

N. C. & Va. Conference:

Hines Chapel, 2nd Qt. ... \$ 6.00

Pleasant Ridge 3.00

Pleasant Grove 7.62

16.62

Western N. C. Conference:

Hank's Chapel \$ 4.16

Zion 1.05

Liberty 3.51

8.72

Eastern Va. Conference:

First, Norfolk \$ 2.00

First, Portsmouth 3.63

5.63

Valley Va. Conference:

Bethlehem \$ 4.43

Winchester 3.59

8.02

Special Offerings.

An unknown friend \$ 10.00

Mr. & Mrs. Harrold Barney 10.00

O. H. Lambert, support of

Honeycutt children ... 12.50

Mrs. Lasher, support of

child 20.00

Mrs. Phillips, support of

children 30.00

82.50

Total for week \$ 127.49

Grand total \$9,004.79

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1169 CHAPTER 2.

A.D. 98.

Christ's message to the churches.

UNTO the angel of the church
of Ephesus write; These
things saith he that holdeth
the seven stars in his right hand,
who walketh in the midst of the
seven golden candlesticks;

CHAP. 2.

Acts 13, 14

ch. 1. 16,

Ps. 1. 6.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Tools For Toilers

BOOK REVIEWS

"ANGLO - AMERICAN PREACHING"

is the title of a volume published by Harper's and edited by my good friend, Rev. Hobart D. McKeehan of the Reformed Church. Recently while re-reading this splendid volume of sermons by English and American preachers of the twentieth century, I realized the special value of such a book to ministers of our denomination who would like to make their own comparative study of English and American preachers. The introduction by Dr. McKeehan is a splendid evaluation of the difference as well as similarity of the preaching by men of England and of America. Each sermon is prefaced by the editor with a brief biography of the preacher and an appraisal of his style and power.

McKeehan has made a real contribution to the religious literature of this generation. Few ministers are financially able to procure a volume of each of the ten preachers in order to study their style and power as ambassadors of Christ. But this one volume gives a minister opportunity to study the messages of each of ten great English and American preachers. The book can be procured for \$1.75 from any book store.

R. C. HELFENSTEIN.

AGAINST LOTTERIES.

(Continued from page 3.)

The government that gets easy money will find an easy way to spend it. This "painless tax method" may be painless to the operator, but not to the patient who pays the bill. It is not for the state to exploit the poor with the temptation of gambling schemes made to look legitimate and honest by the state taking a share of the profits. The gambling mania is prevalent but none the less it is a social disease which threatens the health of society and it ill becomes the doctors of the law to encourage its continuance. The owner of a house might as well say to the firemen when a fire breaks out in the cookroom, "Let the kitchen burn, we'll take a chance on the rest of the house."

GEORGE N. EDWARDS.

PRAY FOR OUR PASTORS.

(Continued from page 8.)

both a pessimist and a Christian. Jesus was realistic—He faced life just as it was in His day with all its ugliness and ferocity—but He was also an idealist—He saw the power of God at work in human life, transforming and transfiguring it. But more than that He is the power of God unto salvation unto all those who open their hearts to Him. I feel that if somehow or other our pastors in America can get a new vision of Him, it will spell the difference between victory and defeat for every one of them.

I am writing this letter just before I sail for the Orient. I leave America—even for a few months—with a rather heavy heart. Will we as a nation measure up to our world mission in this twentieth century? Christianity and true democracy go together. Christ is calling us.

Yours sincerely,

FRED FIELD GOODSELL.

WAR'S VOLCANO TRANSFORMS WESTERN CHINA.

(Continued from page 9.)

is a large number of Christian teachers and church workers who have nothing to do. They have all shown their cheerfulness and courage in the midst of suffering and distress.

In order to increase productive power in the southwest, Chinese Industrialist and business men are being encouraged to move factories and industrial plants to Chungking and Kunming (Yunnanfu).

Since Hankow is subjected to constant air raids, most of the industrial plants there are going to move to the upper part of the Yangtze valley.

Some thirty-five factories formerly of Shanghai are also reported to have made plans to move to the vicinity of Chungking although their plans are held up for the present by the lack of shipping facilities. But if it was not for the war, these industrialists would never have considered moving their plants to the interior and the industrial development of that vast country of Szechwan would have been delayed for a long time to come.

The government and the people in general are being called to make all sorts of adjustments in order to cope with the needs of the time. Formerly considered provincial, the people in the interior are becoming more generous, cooperative and progressive as they respond to the responsibility which has fallen upon their shoulders to provide a haven for unfortunate fellow-countrymen driven from their homes in the east by the invader and to furnish a new rallying center for national unity.

ELON SUMMER SCHOOL.

(Continued from page 10.)

"Be blithe in the flower of thy youth, young man," and the hymn we sang so often:

I would be true, for there are those who trust;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

Again I want to thank everyone of you for making that eventful and soul-inspiring week of my life possible. I hope that I may be a benefit to this church. Long will the sacred memory of the Elon Leadership Training School linger with me.

STALEY FELTON.

IMPORTANT NOTICE.

It is found that Elon College Library does not have any copies of the Elon College Catalogue from the first year of the college, 1890, up to 1905, except 1899 and 1901. It is exceedingly important that a copy of these missing catalogues be placed, for the sake of the future historian and complete records of the college, in the Elon College Library. The undersigned will give fifty cents (50c) for one copy of each or all, of the catalogues designated above, as he wishes to present same to the library. Anyone seeing this notice will certainly confer a favor by sending the catalogues herewith requested. Thank anyone who can, and will help.

Address:

J. O. ATKINSON,
Elon College, N. C.

A SPARROW'S FALL

By CLARENCE A. VINCENT, D. D.

Fifty-one years ago I was driving from Oberlin to South Amherst. A sparrow, flying confidently through the air, fell dead in the road. It impressed me so deeply that I preached that morning on "God's Unfailing Care." The sermon has entirely faded from memory, but the truth that the sparrow's fall suggested has grown in meaning and comfort.

Physical Universe.

Even one of millions of birds is in God's thought and plan. The tiniest pebble is as much under the control of forces of the universe as the largest planet. God's creative life is in all growing things and always has been and always will be. A flower in a crannied wall receives life, fragrance and beauty from God. A mechanistic universe that comes by accident and grinds on and on, like a stone-crushing machine, until at last it and all living things are destroyed is unthinkable.

The heavens declare the glory of God,
And the firmament sheweth his handiwork.

Thought Life.

What a hodge-podge the world's thought life often seems to be: crude science, crude theology, crude creeds! Even today, after centuries of search and experience, the crudest and most destrutive theories of religion and government are asserted as world-saving: the Scriptures are twisted, the established principles of government are attacked and the work of centuries threatened with destruction!

Yet, in it all God is helping men to think their way out of the mysteries and tangles into clear and safe thought-ways. There are many that know the truth and the truth has made them free. God's children are more and more coming to understand that peace and not war, love and not hate, generosity and not greed, giving and not grasping are God's ways and the only way that will bring justice, cooperation and happiness.

Right forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future
And behind the dim, unknown
Standeth God within the shadows,
Keeping watch above his own.

Personal Care.

Fifty-one years ago my confidence in God's care for the individual was largely theoretical. Today it has become a spiritual confidence. Through clouds and sunshine, through success and failure, I can see a purpose working out. The infidel says, "God will not change cosmic laws for the benefit of an individual." True, but the forces of the universe work with those who seek to know and do the will of God. Napoleon worked selfishly and was overwhelmed. Washington worked unselfishly and his work and influence remain in ever growing strength. God can also bring through others help to the individual. It is the duty of all true men and women to enable others to find God and the "Unselfish Way."

Our Aspirations and Prayers.

Our aspirations and prayers and our reaching out and up toward noble ideals are in God's care and promised fulfillment. All that Christ has awakened in us reaches out towards completion—we would be like the Master, true, kind, helpful, patient, and hopeful! But how slowly the improvement goes on. Do not be discouraged; Christ reaches out with us. He patiently lives in our longings and prayers and works with us in our ideals and for a better civilization.

Even the hairs of our head are numbered.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, AUGUST 18, 1938.

NUMBER 33.

Mrs B F Frank 12-1-38

CLOSING HYMN

By REV. B. J. EARP.

We love our Father God,
Praise Him with all our heart:
His grace will keep us everyone,
As from His Church we part.

Now if we trust His love,
And trust it evermore:
We know that we shall surely meet
Beyond the Mystic Door.

As from God's house we part,
We have His joy within:
His grace and love will keep us safe
Until we meet again.

(May be sung to the tune of "Blest Be the Tie That Binds.")

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The revival meeting recently held at the Christian Church, Roanoke, Ala., was fine, it was reported.

Rev. John H. Knight, of LaGrange, Ga., has accepted a call to First Christian Church, Norfolk, Va., and expects to begin work there by the fifteenth of September.

The revival at Berea Christian Church, Norfolk, Va., will begin August 28th and the preacher will be Rev. G. D. Hunt, of Roanoke, Ala.

Fourteen new members were recently added to our three churches in Carroll County, Va., which makes a total of sixteen members received during the Conference year.

Rev. and Mrs. Joe A. French, of Norfolk, Va., who have been visiting relatives in Crossville, Tenn., and Wedowee, Ala., will return for the services next Sunday morning.

Rev. A. R. Flowers spent the second week in August in the Nashville section of North Carolina. A recent report said, "It is doubtful that there is any section in any of the many states in which he has worked that he is more appreciated for the good work he has done than this."

Do not be too pessimistic about the world in which we live. It has gone on for a long time, and will probably continue far beyond our day. Help to bring happiness and faith to as many as possible and you will find joy coming to you—and you will be helping God make a good world.

THE CHRISTIAN SUN acknowledges with gratitude the following invitation, and wishes for the young people a long and happy life:

Rev. and Mrs. Robert A. Whitten
request the honour of your presence
at the marriage of their daughter
Vivian Monica

to

Mr. James W. Long, Jr.
on Saturday, the twentieth of August
at eight o'clock in the evening
at the parsonage
Winchester, Va.

At the last sessions of the Christian Missionary Association of the North Carolina and Virginia Conference it was voted to change the time of meeting. The following is the action as carried in the minutes: "Motion made

and carried that the Association adjourn to meet with Belew's Creek Church Tuesday, September 19, 1938, at 10:00."

This interesting item is taken from the bulletin of Ingram (Va.) Christian Church:

"The following new members have been received since conference into the Ingram Community Church (Congregational-Christian), and are special guests with the deacons today at our third quarterly Communion. They are listed as they joined:

"Mrs. Bennie Whitlow, Virginia Dare Linens, Charles Louis Linens, Willie Edwin Lanier, Jr., Fred Hamilton Lanier, Catherine Pattie Eastwood, William Edwin Lanier, Sr., Nola Long Lanier, Mary Elizabeth Lanier, Tommy Kent Eastwood, Margaret Avis Thompson, Pearl Frances Davis, Grace Elizabeth Landon, William Draper Spencer, Jr., William Draper Spencer, Sr., Annie Shelton Spencer, Mrs. Lester Hall.

THE UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship met the last Sunday of July with the church at Mebane. The attendance was excellent; two churches of the sixteen were not represented, but one hundred and thirty were present from the other fourteen churches. Besides these there were many visitors and guests.

Mt. Zion Church was represented by a delegation of thirty, and they brought with them an invitation for the Fellowship to meet at Mt. Zion the fifth Sunday in October. This invitation was accepted and it is urged that every church of the Fellowship be represented at the Mt. Zion meeting by its pastor, several officials, and many members. At this meeting a discussion will be conducted relative to the problem of forming pastorates. The laymen are becoming interested in this plan and are suggesting that the ministers are standing in the way of its consummation. This meeting will be of one session, convening at 3:00 P. M., and adjourning at 4 o'clock.

It was voted to hold the School of Leadership Education at Elon College in November. A committee to make plans for and promote interest in the School will be named by the president this month.

At the afternoon session Rev. Robert Lee House, pastor of First Christian Church at Portsmouth, Va., and president of the Eastern Virginia Conference, was the guest speaker. Mr. House spoke on the subject "The

Problem of the Local Church." The address was timely, pertinent, and thoughtfully received. Among several suggestions offered by Mr. House were these—an effort on the part of our churches to enlist the interest of men, a closer follow-up of Sunday school attendance, an evangelistic emphasis and better reports from the churches to the next sessions of Conference.

Between five and six o'clock a picnic supper was enjoyed on the church grounds. Among those gathered about the tables were discovered Rev. and Mrs. W. T. Scott, recently of North Carolina and now of Florida.

At the six o'clock session a group of young people from the Burlington Church conducted the worship under the leadership of Walter Cooper, delegate to the recent sessions of the National Pilgrim Fellowship at Rockford, Ill. The address of this session was made by Miss Pattie Lee Coghill, secretary of Young People's Work for the Florida Conference. Miss Coghill told of the progress being made by our young people, of the interest the young people are manifesting in summer conferences, and appealed for a greater interest in and devotion to leadership education.

J. H. LIGHTBOURNE.

SHALLOW FORD.

Our revival meeting began July 10th and closed July 15, 1938. The pastor preached the opening sermon at 11:00 A. M. Dr. D. J. Bowden brought a very helpful and instructive message at 8:00 P. M.

On Monday, at 3:00 P. M., Rev. F. Ervin Hyde, Sanford, N. C., came and took charge. His messages were highly educational and Scriptural in content. His pleas were very sincere and impressive. Brother Hyde is a very sincere and consecrated man to the preaching of the Gospel and upbuilding of the Church. He endeared himself very much during his short stay with us. His lovely wife accompanied him and visited friends at Monticello. We appreciate his splendid work with us.

The church was greatly encouraged and admonished to continue faithfully in her God-given mission. There were two professions of faith in Christ and two accessions to the local church. Others have signified their intention of joining the church.

The cooperation of the church and community was fine and the fellowship was very pleasant. May the Lord be praised for His blessings and love bestowed upon us.

Why and How of the Economic Plebiscite

By ALFRED SCHMALZ.

This Economic Plebiscite is not simply an attempt to discover the mind of churchmen on certain economic issues. If it were our sole aim to get a picture of the social thinking of churchmen, we would hardly have to undertake so extensive a project. We could simply hire Dr. Gallup and his associates in the American Institute of Public Opinion, and ask them to secure for us a sampling of Congregational-Christian opinion on economic issues. Perhaps we would not even have to do that. Ours is a fairly homogeneous constituency. If we took a vote in a half dozen representative churches, we could tell—approximately—what one million Congregational-Christians are thinking. I suspect that each of us has a pretty shrewd guess right now as to how people will vote. We shall all sleep soundly the night before the plebiscite, sure of at least one thing: we shall not be greatly surprised.

The importance of the vote should not, of course, be belittled. It is always important that we express our opinions and convictions in such form that public officials and national leaders know what the people think and want. But for us this plebiscite has larger meaning. We think of it fundamentally as a tool. Its usefulness lies in the stimulus which it gives to a program of education in social issues. The statistical vote is both important and interesting. But even the knowledge of how many of us vote "yes" and how many "no" is secondary to our fundamental concern that the people of the churches develop an alertness to social need and that they join in a cooperative search for justice and brotherhood. We believe that the plebiscite can help us to accomplish these purposes.

Specifically, it will help us in three ways:

First, it will help us in the extensive task of relating the Church and our Gospel to the world and its need. This is the perennial task. It is commanded of Jesus that we love one another, that we bear one another's burdens, that we minister to our brother's need, that we work for the establishment of God's kingdom of justice. The Oxford Conference insisted on the relevancy of the Christian faith to economic problems, and declared it to be the function of the Church to bring the economic order into subserviency to the spirit of Christ and the fellowship of men with one another and with God.

This plebiscite of and by itself cannot, of course, accomplish so colossal and many-sided a task. But it can carry us far beyond any consideration that the churches as a whole have yet given to the problems of our economic order. This plebiscite not only expresses to the whole community our concern that men shall be adequately fed and clothed, and sheltered, but also writes the pain and longings of those in need indelibly upon our own hearts. It will indeed be strange if after this plebiscite is over we shall not find ourselves more keenly aware of men's needs. It will be a reversal of all experience if we are not farther along the road to becoming better citizens and more adequate Christians.

In the second place, this plebiscite will force our thinking into practical channels by helping us to relate our Christian idealism to concrete policies. We do not find it easy to keep our religion practical and earthy. Nor are we always willing to see our faith made too specific in its demands. Idealism is spiritually comforting to many people so long as its concrete expression can be kept geographically distant. When idealism butts us around and makes us grapple with earth and clay, we like to turn to pleasanter things. We want—sometimes—to get back to what we call "the simple gospel." Life is complex and confusing. It is grimy and rough.

We get nowhere in the practical solution of our difficulties until we are ready to face the necessity of making choice. This plebiscite, by fixing our attention on policies and programs, thrusts that necessity upon us. It asks us how we believe the unemployment should be solved, what should be done about farm prices, whether labor should organize, whether tariffs are good or bad, whether public ownership should be fostered or fought, whether consumer cooperatives are a move in the right direction, whether capitalism is an adequate and workable economic system. A plebiscite makes religion earthy and real.

In the third place, a plebiscite is an experiment in democracy. It is democratic in the sense that it invites the Church community as a whole to declare the pattern of its social thinking. It is democratic also in the methods by which our preparatory educational program is conducted.

History has not, of course, been convincing on this point, for the plebiscite has become the standard device

not of democracies but of dictatorships. A friend of mine recently expressed more than mild surprise that we were still calling our project a plebiscite. He reminded me that the most recent plebiscite was conducted in Austria, and that Hitler's "educational" campaign was hardly democratic.

The answer is that a plebiscite is exactly what you make it. To use it is a unique venture in democracy. It is the guarantor of freedom of thought and expression and the assurance that dogmatism will not displace discussion.

Democratic procedures have been carefully resorted to in the framing of the questions and in preparation of the basic handbook *A Primer of Economics*. Our first step was the assembling of a body of information and suggestions which we called "the raw materials for a plebiscite." We sent this material to about 125 men and women leaders in our churches, the names being carefully selected to include both liberals and conservatives. On the basis of the returns, a tentative list of questions was drawn up. Early this winter we invited some 800 ministers to set up small "consultative groups" in their churches to help us in the framing and re-framing of these tentative questions. About 325 such groups were organized, and many of them sent us critical comments on the questions. These groups also received in mimeographed form four of the chapters of the *Primer of Economics*, and sent us comments and criticisms on this basic educational material. These many letters have not just been filed away. They have been read with care. They have affected our thinking and planning.

It is imperative that these democratic procedures be followed in all our educational program preparatory to the taking of the vote. Economic issues are full of dynamite. They must be carefully and wisely handled, lest the dynamite explode and disrupt fellowship. It is just plain common sense to use educational methods which give every participant a chance to be heard and to express his own point of view. At the same time it is good democracy and good religion. These controversial issues are in our community and have to be faced. There is no ultimately evading them. It would appear, therefore, that the Church's task is to demonstrate our faith that fellowship can bind together even those whom controversy would divide. Good-will can bridge the gap of our divided opinions. But

(Continued on page 9.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

OUR VALLEY OF VIRGINIA CONFERENCE.

In 1838 some members of Christian churches met at Antioch Christian Church, near Harrisonburg, Va., and organized themselves into a Conference. A hundred years later their successors met at the same place and continued the organization of the Conference with several forward steps.

One of these steps was to adopt a financial plan similar to that suggested by the Southern Convention and apportion to the churches a considerably larger amount of money to be raised annually. If these apportionments are raised in full—and there are those who believe that the churches will take the matter seriously and endeavor to raise them—the cooperative work of the churches in the Conferences will receive increased support. For some years the Valley Conference has not seen fit to follow this plan, but this year it was in the cooperative mood and apparently ready to do anything which would mean progress. The financial plan adopted was doubtless not perfect, but it is evidently a step in the right direction. Adjustment can be made later as the need becomes noticeable.

For years the churches have considered grouping into pastorates. The Valley Conference voted to set up four pastorates, aside from the Winchester and Timber Ridge churches which are already cooperating in one pastorate. Group Number One includes: Antioch, New Hope, Beulah, and Linville. Group Number Two: Bethlehem, Concord, Mayland, Palmyra, Whistler's Chapel, and Wood's Chapel. Group Number Three: Bethel, Mt. Olivet (R), Mt. Olivet (G), Island Ford, and St. Peter's. Group Number Four: Dry Run, Leakesville, Mt. Lebanon, Joppa, Newport. It will doubtless be difficult for these churches all to agree on pastor, date of service, and other important matters, but if they can finally work out a scheme that is satisfactory this will certainly be a step forward.

"The Christian Sun" rejoices in the fact that this Conference complied with the Convention request and has apportioned to its churches the number of subscriptions to "The Christian Sun" which will be necessary to meet its share of the three thousand subscriptions within the Convention. Delegates at the Conference appeared to be in the mood to work at the task until the subscribers are secured.

Another way in which this Conference led was in setting in motion the machinery for the election of delegates to the Southern Convention, in keeping with the recent Convention action. In addition to the ministers and Conference officials, each church will elect

one representative to attend the Convention. This, in the minds of many, is also a forward step.

In the election of officers the Valley Conference selected as president a layman from Winchester, Mr. Roy A. Larrick, who was for many years the president of the Sunday School and Christian Endeavor Convention in the Valley. His election is a good sign, for laymen should carry many of the responsibilities of our church work. Other officers of the Conference are: vice-president, Rev. R. A. Whitten; secretary, Rev. W. J. Andes; assistant secretary, Norman Morris; treasurer, Samuel Earman; director of education, A. A. Dofflemeyer; assistant director of education, Elsie Matthews; Conference mission secretary, R. O. Rothgeb; director of stewardship, Minnie Dofflemeyer.

Antioch Church and community entertained the delegates and friends with the usual Virginia hospitality. Excellent meals were served at the church each of the two days, and the homes of members and friends were opened to the visitors. It was a great session of a great Conference. The second century for Congregational and Christian Churches in the Valley of Virginia appears to be bright, for there is a fine and growing group of interested people to carry on the work there.

FORM PASTORATES NOW.

In passing in and out among our churches here and there one can discover a growing interest in forming pastorates. Quite a considerable number of laymen believe that the churches can group themselves so that a minister can live among them, serve them, and make a living, without having to pay so much for automobiles and gasoline as is now being paid. Instead of the churches getting less preaching they seem to think—these laymen do—that the churches should have more preaching and certainly much more pastoral service.

This paragraph is for ministers only. Some very fine laymen who are becoming more audible are saying that ministers are the ones who oppose the grouping of churches. They say that some of the ministers like to keep the churches they have served, or to get the best churches only. This, brethren, ought not so to be, and your editor wants to believe that these good laymen are mistaken in their judgment. If they are to change their minds, however, it will be necessary for us who preach to prove to them beyond the shadow of a doubt that we are willing to make the necessary adjustments in order to form pastorates and to render effective full-time service.

Now the laymen may read again. This is the right time to really get busy on forming pastorates. Churches located close to each other can appoint representatives to visit each other and to consider calling the same man. There are many groups that could be formed to the advantage of both pastors and people. Do not wait until conferences, or until most of the churches have called their ministers for another year, to do the necessary work to get the churches together in small groups, so that ministers can work more effectively. Between now and the annual conferences is the best time for these pastorates to be formed. Laymen may need to busy themselves in getting the work done, but sure the ministers will all be very cooperative to the extent of sacrificing if sacrifice is necessary.

F. C. L.

The Essential Nature of the Church

By RUSSELL J. CLINCHY.

There seems to be a missing link in our acceptance of general Christian experience. Most Christians will agree that they are ready to accept three things: first, the existence of God; second, Jesus as the revelation of the best we know about God; and third, that the ideals of Jesus constitute the most sublime program for human endeavor. But there is something missing in that sequence and it is that which we either cannot accept or adequately interpret, and that is the agency, or institution, or concept which brings to us the presence of God and the meaning of Jesus, and then continues that revelation through the generations. In religious history this agency, or institution, has been called the temple or the church, and it is that which is the missing link today in Christian thought and belief. We are not sure as to just what the place, or necessity, or interpretation of the church is. A great many people feel that there is no necessity for it at all. Many others, who recognize the need, do not know how to explain it. Today it is the missing link in the great historic experience of Christianity.

That was not true, as all of us here know, of the past ages of Christendom. In the middle ten centuries of Christian history this link was probably the best understood and most widely accepted. There was no question then as to what the Church, or the necessity for it was. One could see its power as one could see the powers of an Emperor. It could make emperors crawl up the steps of St. Peter's on their knees. It could take nations and tear them apart or put them together. It was the voice and power of God in the world and there was little doubt in anyone's mind as to its place in religious life. But there were so many fallacies and evils in this universally accepted Church that the Reformation was inevitable. That did not occur because of Martin Luther's work. The time had come when the suppositions and attitudes concerning the Church were ready to be challenged, and if Martin Luther had not done it someone else would have. But the Reformation began something which the children of the reformers have never completed. They destroyed the conception of the definite place of the Church in the development of religious life. Their followers have never been able to agree upon the meaning or place of the new Church in that chain. They,

and that means we also, have maintained the name and the structure of the Church but have never decided its meaning and function as it exists outside of the Roman Church. The old faith had a definite meaning and use for the Church. But the Reformation took authority from the Church and put it in the Bible. There are many in non-Roman Christendom today who are seeking for a modern meaning of the ancient faith in the Church.

We go back again, then, to that missing link in Protestant Christian experience, and ask what it is that brings forth the reality of God and Christ to us so that we desire to have fellowship with God and to see the spirit of Christ reign in the world. It begs the question to say we want something simpler than the formal Church, for it is the same characteristic under a different name. If we say we do not want the Church, but would use the family group as the transmitter of the religious inheritance, that is but another name for the same thing. For one of the first plays of the Theatre Guild, St. John Irvine wrote a play called "John Ferguson," a story of a Protestant family in Ireland. The play opens with a scene in the kitchen of the humble cottage; the father is seated in a rocking chair and the family is gathered around him. On the father's knee is the family Bible and the father is reading the Bible while the family listens. Except for form and manner, what difference is there between that and St. Paul's Cathedral in London? We have thought that by changing the form and manner we could put something in place of the conception of the ancient Church, without defining what we meant by our substitute. Now we know that though we have a form we do not know what its real meaning is, and we are not sure at all of its ultimate importance.

It is important, I think, to reconstruct in our minds the way the Christian church began, not because we must slavishly follow that history, but so that we can understand its essential nature as something which developed under the moving of the spirit of God in the minds and hearts of men.

We all recognize that the first churches, or ecclesiae, were the units of the Jewish synagogues. But, as Dr. Peel has reminded us, very soon there began to be a noticeable differ-

ence. The disciples, who were Jews, went about preaching the message of a crucified and risen Christ, and they moved the hearts of men. This work began in the Jewish synagogues, but they proved too restricted to contain this new message, and soon independent groups began to spring up. The old Jewish synagogues were made up of Jews, and were inclusive groups, and any Jew, good, bad or indifferent could become a member if he acceded to the law. But the new ecclesiae were immediately different. They were churches made up, not of people of a race or who lived in a certain area, but of people who had entered into a rebirth, a new spiritual experience. A new conception of the Church had come into being, that of a group of people who had become spiritually different from the rest of the world, and sought guidance and power to remain spiritually alive.

It is in this development that we trace the workings of the Holy Spirit of God in granting life to the Church. It is here where we find the ground work for the idea of the Church as a gift of God, and for the definition of the Church as "The Divine Society." It seemed to be the medium used by God for the work He wanted done. I think it is possible to maintain, as Canon Barry does, that it was the Church which produced the recorded Gospels, and not the Gospels which produced the Church, but the synoptic Gospels, and the Gospel of John, were brought into being by the desire of the new churches for records of the life and teachings of Jesus which could be read and studied by the new groups. There is no doubt but that they produced the books of the New Testament from the Acts to the Revelation for these were written to, and for the churches. It was the Church, then, that created the New Testament for us, and without the Church it possibly could not have been.

It was the Church which developed, and nurtured, and sustained the Church Fathers, the early saints and the missionaries. It was the sense of having a divine society which led these men to formulate a definite message and to extend the Christian message to the ends of the known world. All of this, then, the warming of the hearts of scattered peoples; the bringing of them together into groups of people who felt a renewing grace; the desire to record the Gospels and the

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CONTRIBUTIONS

SUFFOLK LETTER.

A revival meeting was held last week at Oakland Christian Church. At the close of the meeting on Friday night, twenty members were received into the church. Rev. R. E. Brittle assisted in the services, and his gospel sermons and friendly spirit made a very favorable impression upon the church and community. In spite of the very hot weather, the attendance was above the average. Dr. N. G. Newman, the beloved assistant pastor, was able to attend every service, and rendered valuable service.

It was a joy to the pastor—the writer—to be able to attend the service on Friday afternoon. This was the first service he has attended in five months. Of course it was not easy to control one's emotions, when one is so glad to go up to the House of the Lord, after such a long absence. Returning health and strength, the fellowship of spiritual worship, the inspiration of a helpful gospel message, the cordial greetings of so many friends—all these made the heart glad and the soul happy. What one misses by a five months absence from church! Only those who attend regularly can appreciate the loss sustained by those who neglect the House of God. Every person who fails to attend church, loses something of incalculable value to the soul.

After the close of the afternoon service, the writer and his wife went with the other preachers to the home of Mr. and Mrs. Mills E. Godwin, in Chuckatuck, Va., where a bountiful supper was served, and a few hours of delightful fellowship added to the joys of living. It was encouraging to find that the writer could make these visits without any upset to his "shattered nerves." He is "going slow"—but there is decided and definite improvement. A preacher in a good country parish. What happier lot could any minister have! Think of the hard work, the great opportunities, the wide open spaces, the beauties of field and forest, the sincere friends and the hearty response to reverential worship. Think of having a church where the children of the Sunday school all stay for the preaching service; yes, and the children appreciate the preaching and the friendship of the preacher.

Two little girls—just four years old—one the youngest daughter of Mr. and Mrs. L. J. March, the Superintendent of Berea Sunday school,

and the other, the younger child of Mr. and Mrs. R. T. Bradford, of the same church, without any prompting by their parents, when they learned of the pastor's illness, closed their little prayer every night, with a petition for the sick preacher's recovery. And they have kept that up for five months. Surely Jesus would take such children upon his knee, if he were on earth, and bless them for their sweet faith. God bless them!

I. W. JOHNSON.

THE VIRGINIA VALLEY CENTRAL CONFERENCE.

In all probability the editor of THE CHRISTIAN SUN and others will have much to say through the columns of the church paper regarding the 100th anniversary of the Virginia Valley Central Conference. I should like to record a few impressions and express some definite hopes.

The program for the celebration was well planned and carried out as printed with few exceptions. The attendance was the best of any session that I have had the privilege of attending. The centennial report given by Mrs. Frank, Chairman of the Committee, was thorough and very instructive. It recorded all ministers belonging to the conference from the date of its organization. It also gave a complete record of all local churches constituting the conference. The discouraging feature of this particular item was the number of churches that had gone out of existence during the past 100 years.

The conference was organized at Antioch Church one hundred years ago. It was entirely fitting that the 100th anniversary service should be held at Antioch church. Rev. W. J. Andes, Secretary of the conference and the youngest pastor in the conference, is pastor of Antioch Church. Our work in the Valley Conference has not grown as those interested in the work of the church there would like. However, it has made a significant contribution to the denomination of which it is a part and to the religious life of that section of the state.

The Andes family has exerted a wide influence for good. Rev. A. W. Andes, now deceased, was secretary of the conference for more than 30 years and was one of its most loyal and sacrificing leaders. He was reared in a Christian home, and the entire family was interested in the church

and labored zealously for its up-building. It was a great loss to the church and the Valley of Virginia when Rev. A. W. Andes could be with them no longer. However, the Lord raised up his son William J. that he might follow in his father's footsteps, and he has rendered an excellent service.

Rev. R. L. Williamson has served and served well as President of the Conference for a number of years. In the election of officers on the closing day, conference departed from its historic precedent and elected a layman, Mr. Roy A. Larrick, of Winchester, as President. Mr. Larrick is a fine Christian character, a good business man, and is interested in his church. I am sure that the ministry of the conference will rally to his support and follow his leadership.

There is a large number of very fine people in the Christian Churches constituting the Valley Conference. Always in attendance at Conference is a fine group of young people—young men and young women who are really interested in their church and want to see it progress along proper lines. Mr. Larrick will have a faithful and loyal constituency as he sets himself to the task of directing the conference. Many churches need to be strengthened. There are communities in which new churches could be organized. There are abundant opportunities for increases in church membership in many of the Valley churches. It is hoped that the officers of the conference may be able to take advantage of opportunities for progress as they present themselves.

It was certainly a pleasure and a privilege to meet with the conference in its recent historic session.

L. E. SMITH.

"Delusions, errors, and lies are like huge, gaudy vessels, the rafters of which are often rotten and worm-eaten, and those who embark in them are fated to be shipwrecked."

NO TIME TO PRAY.

No time to pray!
Oh, who is so fraught with earthly care
As not to give to humble prayer
Some part of day?

No time to pray!
Mid each day's dangers, what retreat
More needful than the mercy-seat?
Who need not pray?

Must care or business' urgent call
So press us as to take it all,
Each passing day?

"What thought more drear
Than that our God His face should hide,
And say, through all life's swelling tide
No time to hear!"

What of Collective Security?

By RAYMOND GRAM SWING.

It is a special modern tragedy that when the ambitions of military Japan came to focus the Japanese could coolly weigh the League, and give it a precise and low mark as a world force. France was not going to ask for trouble in the Far East; the United States was obsessed by the great depression and satisfied to stay out of foreign troubles. Great Britain had committed its foreign policy to Sir John Simon, the lawyer who could be trusted to make out the most erudite case for the most deficient cause. But there were stronger potentialities in Britain and the United States than were displayed by Sir John Simon's personality in Whitehall and America's absence from the League. And it is a near thing—one of the chapters of fascinating personal history—that Sir John and Secretary Stimson did not pull together to give the Anglo-Saxon nations a coordinated policy of objection to the Japanese aggression. This chance may have been lost partly because the talks between Sir John and Mr. Stimson were by trans-Atlantic telephone, the first time this modern invention was used for grave international questions. Let me explain that Sir John, like most English statesmen of today, was not used to talking over the telephone. And he couldn't understand very well. The trans-Atlantic service was not as reliable then as it is today. And Sir John had no secretary listening with him to take notes of the talks so that he could study them afterwards. Mr. Stimson was at home on a telephone, and he knew what he was saying and what it meant. I don't know how much the telephone can be blamed for those somewhat tenuous negotiations. And I should not wish to write history on the basis of a merely mechanical explanation. But I think it is true that Secretary Stimson, with President Hoover behind him, was ready for joint action with Great Britain at that time, the ultimate scope of which they may not even have defined to themselves. The American fleet had finished its maneuvers in the Pacific, and it was ordered to remain based on Honolulu, a fact which, I believe, Mr. Stimson mentioned to Sir John in one of his talks. But the British never quite gathered that the United States was ready to do anything emphatic. Nor did the British Cabinet as a whole ever decide to reject the American proposal, such as it was. Somewhere the American initiative

was lost, perhaps in the upper ranges of the ether over the Atlantic Ocean, perhaps in the upper ranges of the ether in the cranium of Sir John Simon.

But from then on the story of collective security is tragic. Japan taught the world the lesson that the nineteenth century has beaten the twentieth and that we still live under conditions in which nations are unwilling to pay the price of mutual helpfulness.

The threat of war by Mussolini over the application of oil sanctions raised a problem which has become the corner-stone of European relations. What shall be done with a nation which threatens to use violence to



REV. RAYMOND GRAM SWING.

gain its national ends? Shall it be fought? The French looked at the answer and rejected it during the Ethiopian crisis. The French people had no stomach for a war over a primitive African back-country. The thought that such a conflict should bring Italian aeroplanes over Paris was repugnant to them. The British also shied away because war would be costly and disruptive, and the brunt of it would fall on them. It would set back British economy for a decade. The responsible British leaders were afraid of the consequences of defeating Mussolini. They knew they could beat him. But were they sure they wanted to beat him? Suppose he fell, and the Fascist regime crumbled, and Italy was beset by a period of revolution? To the British ruling class the choice was between grave trouble in Europe and minor trouble in Africa. If revolution burned in Italy the fire was sure to spread to

France. If it burned in France it might spread to other continental countries and leap the channel to England. And then what security would there be for the British ruling class?

During this terrible Spanish war Chamberlain let Eden resign from the Cabinet and served notice that the League no longer could be the fulcrum of British policy. In so doing he signed and sealed the burial certificate of collective security. But it was not the death warrant. The corpse was in the mortuary when he came into the office. What he did was to propose to bury the corpse and get on with the world as he found it.

Now out of such a stage as Germany, which now promises to become the great power of the continent, and out of Italy, which also must expand if it is to have internal peace, Chamberlain expects to build a system of peace by associating them with a re-armed Britain and a still militarized France. That expectation represents the maximum of wisdom of today's statesmanship in Europe. The peace is to be kept by a Four-Power Pact. The four will agree not to go to war with each other. For that, obviously, must be the first consideration. But two of the four powers are fascists, or expanding states, and the other two are democratic or static states. So the system will be one in which the expansion of the fascists is regulated, one almost might say, supervised by the democracies.

America has in the years to come the privilege of sanity. For here we are, farther removed from fear and horror than any other great nation. We have the privilege of our heritage; this has been a continent born in freedom and dedicated to freedom, a continent which has bloomed with idealism, and labored with courageous optimism. As a people we are a replica of the world itself in the make-up of our population, and in the main we have learned to live kindly with one another and to demonstrate that a conglomerate population can be welded into a fairly tolerant whole. Out of this America rose the first dream of collective security of a world society which should not leave the destiny of man to the whims of a Kaiser or a Czar. Out of this same America can rise a new and maturer conception of a collective security which will save mankind from the whims of a Hitler and a Mussolini.

We can approach the rebirth of collective security with humility since we ourselves have contributed to its first failure.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

THESE AUGUST EVENINGS.

If one has not cast an eye skyward and heavenward during these fine August evenings, one has missed rich coloring of shifting clouds, the glories of a silvery moon, and the diamond-like reflection of stars, all of which is beyond description. Of course, "the heavens declare the glory of God" at all seasons of the year, but it seems that August is reserved as a period when His handiwork is revealed in its most glorious and gorgeous aspect. Our Heavenly Father, the matchless Artist, is not limited either in skill or in scope of His canvas, and hence makes all human artists seem puerile indeed in comparison. Cast your eyes to the starry heavens whether moonlit, or not, these glorious August evenings, and be thankful that you are living and that you are in the hands of the God of bounty and of beauty.

And this display has been going on in the heavens with the moon and the stars and the clouds above, for these thousands of years and still they work in perfect harmony. What a lesson indeed for mankind to learn. If we peer, frail mortals could and would only realize that when and as we do our Father's will, our own lives will be harmonious and filled with splendor and the glory of God. When we learn this wars will cease, and peace will reign on earth.

Our Lord Christ ordered His life according to the will of His Father, whose will He indeed came into the world to obey and reveal. Through that will Lord Christ is establishing the kingdom of Heaven on earth and His efforts in that direction will not cease until He has been victorious. He will yet conquer sin—death, hell and the grave—for while wicked men nailed the Holy Son of God to a tree and His earthly life at the time seemed to go out in defeat, it was only a seeming for His work on earth committed to those who love and serve Him, will be carried on unceasingly till the kingdoms of our earth shall become the kingdoms of our Lord and His Christ.

In sharing His love and His life through His blessed gospel with others, we are co-workers together with Him and marching with Him to assured victory in His name.

J. O. A.

Beauty is truth, truth beauty.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 13, 1938.

Sunday Schools.	
Flint Hill, Biscoe, N. C.	\$.72
Elm Avenue, Portsmouth Va. ...	15.03
Cypress Chapel, Suffolk, Va. ...	5.58
Winchester, Va.	4.79
New Lebanon, Elberon, Va.	4.00
Oak Grove, Sunbury, N. C.	1.36
Newport Shenandoah, Va.	3.08
Liberty (Vance), Henderson, N. C.	12.02
Durham, N. C.	7.06
Linville, Va.	6.32
Suffolk, Va.	25.00
Bethel, Elkton, Va.	4.17
Bethlehem, Suffolk, Va.	1.87
Mt. Bethel, Stokesdale, N. C. ..	1.45
Total	\$ 92.45
Individuals and Churches.	
Albemarle, N. C.	\$ 21.00
Total for the week	\$ 113.45
Previously acknowledged ...	17,889.79
Total since Sept. 1, 1937 ...	\$ 18,003 24

We are profoundly grateful for every dollar sent in with which to share with others the love, the life and the gospel of our Lord.

Gratefully and sincerely,
J. O. ATKINSON,
Mission Secretary.

CARROLL COUNTY, VIRGINIA.

At the request of our Mission Secretary we are writing a few words about our three mission churches near Fancy Gap, Carroll County, Va. Since Conference met at Reidsville, N. C., last November, the writer has been giving "half time plus" to the Elk Spur, Ivy Hill and Rocky Ford churches. We believe some good has been done. Many friends have visited our work there including the Christian Endeavor Society of Shallow Ford, who came in a body the first Sunday in August. Churches, societies and individuals have sent clothing, for which in behalf of the mountain people we are grateful. We have visited as many public schools, and as oft as possible. Vacation Bible Schools, with good attendance at all three missions, were conducted by Misses Roberta and Elberta Murray of Greensboro, N. C., who also assisted very vitally in the music at two of the revivals. The Murray twins did a great work in the hills, even if they did get homesick. But that is not uncommon, for the writer gets home sick, too. Three revivals have been conducted a week at each mission. Miss Rachael Earp as-

sisted at all three of the revivals in both solo selections and at the organ. Fourteen new members have been added since Conference, as follows: Ivy Hill, 4; Elk Spur, 7; Rocky Ford, 3. Sixty-seven sermons have been preached and three hundred and eighty-three calls have been made, most of which prayer was offered with the call. The members were all on profession of faith except one, and have all been baptized except two. Bibles and certificates of baptism have been presented to the new members. The writer was much confused at first, this work being so different from other fields he had served, but he feels now in position to make the following observation: The parsonage ought to be put at Fancy Gap. It is the logical center for this field. A church ought to be built at Fancy Gap with Sunday school rooms and have preaching every Sunday night. There is no resident pastor at Fancy Gap and the Christian church should place one there. The three present missions should be maintained and with every Sunday night preaching at Fancy Gap, will make a field of labor hard enough to challenge the faith of the most energetic, prayerful worker the Congregational-Christian Church has. The writer is grateful to the Mission Board and the many friends who have backed him by their prayers, and helped him otheriwse in one of the hardest year's work in our ministerial career.

B. J. EARP.

VICTORIA OF THE HILLS
MEMORIAL.

Previously acknowledged	\$ 36.00
Received since:	
Mrs. P. H. Ricketts and daughter, Irene James Ricketts, Danville, Va.	\$ 2.00
The Young Woman's Bible Class, First Christian Church, Burlington, N. C.	10.60
Mr. and Mrs. Geo. W. Hill, Ruffin, N. C.	2.00
Hebron Sunday school, Nelson, Va.	5.00
Willing Workers' Society, Oak Grove Church, Sunbury, N. C.	2.00
Total for the week	\$ 21.60
Total to date	\$ 57.60

As will be seen from the above, friends have sent in the amount necessary to purchase and erect a substantial Mt. Airy granite marker at the grave of Miss Victoria Edwards. The sum requested was \$50, but the firm submitting the estimate said, "We will, of course, increase the size the marker designated should there be an increase in funds." We are

very grateful for the liberal response and will now proceed to let the contract and have the memorial erected. This seems a most fitting and appropriate act in gratitude to the memory of one who did so much for our Elk Spur church, Sunday school, and her community, and also for all who read her contributions in THE CHRISTIAN SUN.

Gratefully and sincerely,

J. O. ATKINSON,

Treasurer.

"OF THE FRAGMENTS WHICH REMAINED."

What shall one do when health fails? It seems to you, doesn't it, when that happens, that all is gone, that the very ground is swept out from under your feet. And how many people do have this to reckon with! It is one of the saddest and must trying things a minister has to witness in his work as a pastor; and it is a thing that physicians meet with constantly. Here is a man in the full strength of his maturity, occupying a position of influence and earning or making money to keep his family in comfortable circumstances; and, like the sudden descent of a storm, or else like the slow leaking away of water in a reservoir, his health is broken. Or here is a woman; she lives in modest circumstances, but is able to do her house work and take good care of her children. Then some insidious disease begins its work, or her duties prove to be too much for her, and she has to forego her daily toil and possibly becomes an invalid. What is to become of her, and of her children, and of her home? What can she do?

I will tell you one thing which this man and this woman can do, and which generally they do: again and again I have been amazed and stirred with the deepest admiration by their courage and patience and nobility of soul. How do they do it? Why does their heart not break with their bodies? How can they keep a brave front when fortune has turned thumbs down on them like that—physical weakness and suffering, nervous strain and exhaustion, debts piling up, children denied their chances at education and other necessary things, everything lost or in process of becoming so! The marvel of it, I say, is that so often they hold up and so seldom give up. Just here, by the way, may be observed another of the many evidences of the essentially noble and heroic quality of the average man and woman. All honor to them!

But in spite of pleasant or courageous words about such things, is not all really lost? I am afraid that you or I, if we had to meet it, would feel just that way. But in fact such is not the case; think how many instances could be cited by each one of us to prove that it is not. Think how many people in this city, some of them among the most successful and useful to be found, came here the victims of a dread disease, came here to get well if they could, to die if they must. And yet they have husbanded their resources, trained themselves to a severe discipline, and have gone on with life bravely and beautifully. Some of them had to change their line of occupation entirely, some of them had to adjust themselves to a wholly new outlook on life, some of them had to leave family and friends and start life in altogether new conditions, some of them had to turn from active, strenuous, vigorous living to severely restricted types of work and services. And it would not be difficult to find men and women here who, being thus foiled in earlier life, have turned their illness and defeat to profit and won eminence and skill by so doing. Here they have taken up a new trade or profession, and made good—with one lung or less! Though they had lost much, they had not lost all; and they went courageously about strengthening what remained.

Then, it seems there ought to be a word said at this point about old people, and a word to them. Very often they have the feeling that, when age comes on and they can no longer be active as in former years, everything is gone, and they, too, might as well be gone. Frequently they say that they are of no use, they are only in the way. But they are mistaken. Have they not acquired at least a little wisdom from their experience of three score and ten or more? Have they not a ripeness of understanding that those who are younger inevitably lack? And can they not by sweetness and patience of life show to all a good example and brighten what otherwise might be very darkly shadowed lives? What a chance they have, if only they knew it, to shed the radiance of serenity and peace upon the lives of often harried, burdened, discouraged younger people! And if there is nothing they can do that will help others along or justify their place, there is at least something they can be; they can be good and noble and Christian; and what is a better service than that? Oh, let them learn to spend their time not in mourning over what is gone, but in considering

what is left; and let them see what can be done with that!—W. A. Stanbury, in *North Carolina Christian Advocate*.

THE WHY AND HOW OF THE ECONOMIC PLEBISCITE.

(Continued from page 3.)

only if we avoid dictatorial and authoritarian methods and choose the way of democracy.

The plebiscite calls for a minimum of preaching and lecturing. Both these methods give the audience no come-back, except in its prayers which the preacher is not expected to hear anyway. The best of the democratic methods is the group discussion. Perhaps the next best is the panel discussion, provided diverse viewpoints are honestly and adequately represented on the panel. The forum is perhaps half-way democratic, for it allows for questions, but anyone who has asked a question in a large audience knows how the speaker, who has the advantage, can put him out on a limb. Democracy calls for a give-and-take of ideas and opinions.

This plebiscite will test the extent to which we believe in that basic tenet of democracy, free speech. For the conservatives free speech will mean that every effort will be made to hear the views of the liberals. In turn, the liberals must make every effort to see that the conservative viewpoint is adequately presented. We sometimes think of free speech simply in terms of giving the advocate of the unpopular cause a chance to express himself. It means more than that. It means the chance to hear the unpopular cause, the chance, let it be insisted, to learn. One is reminded of the theologian who said that he was open to conviction but defied anyone to convince him that he was wrong. He wasn't exactly in the teachable mood. If we are going to be adequate churchmen, by which I mean adequate Christians, we must be tireless searchers of the truth and ready listeners to opinion with which we disagree. We shall want to make this plebiscite an opportunity to learn.

These, then, are some of the larger values in the Economic Plebiscite: (1) the help it gives us in relating the Church to the problems of the world; (2) the pressure it lays upon us to make our idealism concrete; (3) the way it enables us to practice democratic procedures.

"Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

EASTERN NORTH CAROLINA PILGRIM FELLOWSHIP.

The first week-end conference of the Pilgrim Fellowship of Eastern North Carolina was held in Henderson Congregational-Christian Church on July 30-31. The theme of the Conference was "Adventures In Christian Building" with "We Would Be Building" as the theme song.

Saturday afternoon was taken up with registration, roll call, business and discussion groups. There were delegates from seven churches. Three ministers from Eastern North Carolina, one from Eastern Virginia, and Rev. T. J. Whitehead, from the Methodist Protestant Church in Henderson, were present. Discussion groups were held as follows:

"Youth Adventures in Churchmanship"—Rev. S. E. Madren.

"Adventures in Boy and Girl Friendship"—Rev. T. J. Whitehead.

"Youth Adventures in Leisure Time"—Mrs. F. C. Lester.

"Youth Adventures in World Friendship"—Rev. F. C. Lester.

A Fellowship Banquet was held Saturday night with Rev. J. Everette Neese as Toastmaster.

Mary Nell Eaves gave a fine report of the recent Rockford Conference.

The bright spot of the conference came Saturday night, when Rev. F. C. Lester gave the main address—his theme being "Building."

The Sunday session began with Sunday school, with Rev. J. E. Neese teaching the Young People's Class. Rev. Neese also had charge of the Sunday morning service—"God's Call to Service" being the subject.

The conference closed with the installation of officers, followed by a communion service. The newly elected officers are: President, Marvin McCauley; First Vice-President, Sue Dunn; Second Vice-President, Lillie Kimball; Secretary, Josephine Langston; Assistant Secretary, Luvane Holmes; Treasurer, Mary Nell Eaves; Superintendent, Publications, Katherine Macon; Superintendent, Leadership Training, Rev. J. E. Neese; Superintendent, Devotional Life, Mrs. J. E. Neese; Superintendent, Service, Mrs. F. E. Hyde; Superintendent, Moral Standards, Estelle Foushee; Pastor Counsellors, Rev. F. E. Hyde, Rev. S. E. Madren, Rev. E. M. Carter; Lay Counsellors, Mrs. J. A. Kimball.

DO YOU WANT TO GO TO COLLEGE?

Here's a tip to you!

If you are contemplating going to college this September, your reporter would certainly recommend the twin articles which appear in the August issue of *The Pilgrim Highroad*. The author, Earl Schenk Miers, the editor of publications for one of the oldest universities in America, in truth does not urge any high school graduate to consider college "unless deep down in your heart you are positively sure you are college material."

Mr. Miers states in his first article, "Should I Go to College?" in part: "If, entirely serious now, you say, 'When I go to college I'll work over my lessons from morning to night,' I'm afraid I'll still have to say that doesn't prove much, except that you are kidding both me and yourself. You won't be a grind in college unless you've been a grind in high school, and the probability is that, even if you have been a grind in high school, college will knock it out of you. It will certainly try to."

"What If I Don't?" asks Mr. Miers in his second article. "How essential is the campus to a Christian with an active mind?"

Every high school graduate seems to have a conviction that if he or she does not go to college, he or she will fail in this modern business world. This idea has given the high school graduate the feeling that he will be living his life under a bitter handicap. But there is really no reason for anyone to attend college unless he or she is real college material.

Try to make an effort to read these two articles. If you are seriously thinking about college, study these two items and test yourself for college material by asking yourself the questions listed at the finish of "Should I Go to College?"

(NOTE—*The Pilgrim Highroad* contains valuable information for every young person. You know it is the Pilgrim Fellowship's official magazine. Why not subscribe? The cost is only one dollar for twelve issues.)

JULIAN GRANGER,
Supt. of Publications,
Eastern Va. Pilgrim Fellowship.

"When Christ says a thing *must* be, man should not declare it unnecessary. Man should not dispute with his Maker."

WHAT WILL I BE LIKE?

CHRISTIAN ENDEAVOR TOPIC FOR
AUGUST 28, 1938.

SCRIPTURE: Phil. 4: 8, 9, 13, 19.

Daily Readings—

Monday—I Will Be Like Those I Admire—I Cor. 15: 33.

Tuesday—I Want to Be Like Christ—Phil. 2: 4, 5.

Wednesday—I Want to Be Gracious and Kind—Eph. 5: 1, 2.

Thursday—I Will Be Like Christ in Heaven—I John 3: 1-3.

Friday—Who Most Deeply Influenced Paul? How?—Phil. 3: 1-14.

Saturday—I Will Follow Jesus—Heb. 12: 1-4.

Let us do something different for this meeting. In the worship service sing such hymns as "I Would Be True," "Lead On, King Eternal," "Faith of Our Fathers," "We Praise Thee, O God." Have a period of testimony. Individuals should testify on the subject, "What helps me most as I strive to attain the heights of Christian life?"

These questions will determine what we will be like. They may be used in general discussion. The leader directing the thought.

1. Do I really want to be better than I am?
2. Do I cherish worthy ideals of self-realization, and am I true to those ideals?
3. Do I associate with the kind of people who will help me to become better than I am?
4. Do I know where to get and how to use the divine help that people need to achieve Christian character? Every young person should develop a program of personal religious living.

Other short talks may be made on the following topics:

1. I will become a *seeker* for the Best.
2. I will become a *quester* for the Truth.
3. I will become a *friend* of every Man.

One of the Old Testament prophets declared: Your young men shall see visions." Let your ambitions be stirred. May there be a definite consecration and commitment to God as a result of a vision of what we may become.

S. E. M.

"There is a class of men who wish to be first in everything, and are not."

Sunday School

REV. H. S. HARDCASTLE, D. D.

HANNAH: GODLY MOTHERHOOD.

LESSON VIII—AUGUST 21, 1938.

GOLDEN TEXT: *Her children rise up, and call her blessed.*—Prov. 31:28.

LESSON: I Samuel 1:1; 2:10.

PRINTED TEXT: I Samuel 1:8-18; 2:1-5.

A Religious Home.

Here was a home in which religion was a vital thing. It is true, of course, that Elkanah had two wives and we would not think well of a member of the church today who had two wives. But Elkanah is to be judged in the light of his times, and in the development of the race, even of the chosen people. God's people had not yet come to the place where monogamy, one man and one woman, was recognized as the ideal state of marriage.

But Elkanah and Hannah were religious in a sincere and simple way. They attended regularly the appointed feasts and they evidently practiced piety in their home life. It is a goodly heritage for a child to be born in a home in which religion has a place, a home which recognizes the claim of the church, and in which religion is lived in simple and sincere and attractive ways. And atmosphere and example are more important than mere precept.

A Childless Home.

Elkanah had children by Peninnah, but none by Hannah. And Hannah was sore distressed. The maternal instinct is bred deep into the heart of the normal woman. Alas for those women who, because of circumstances over which they have no control, can have no children! There are many women and many men who would give all that they have for a child of their own. Generally speaking a childless home is not an ideal home. Children are necessary to a well-rounded, full-grown home. They are a part of God's divine plan and purpose.

Alas, too, for those homes in which children are not wanted, in which definite steps are taken to avoid parenthood! There are, of course, cases in which it is not wise or right for some parents to have children. But it is, as a principle, a dangerous, certainly a short-sighted, and in the long run costly thing for healthy, normal couples to refuse to have children. We often hear about what parents do for children. We ought

to hear more about what children do for parents.

A Prayer of Faith.

Hannah turned to the Lord in her distress and despair. Tormented by the other wife in the home, and heart-hungry for a child by the husband she loved so dearly, she entreated the Lord earnestly that she might bear a son. And she promised the Lord that if He would thus bless her, she would "lend" him to the Lord all the days of his life. She prayed, as she said, "out of the abundance of her complaint and grief." And then she went back home, "and did eat, and her countenance was no more sad." This was true prayer-making her request known unto God in a definite way, and then confidently, quietly leaving the matter to God. This point needs emphasis. Our lives would be more serene and simple if we could learn Hannah's secret—making our requests known unto God and then in patience resting in Him and waiting for Him.

A Child of Promise.

The effectual fervent prayer of a righteous woman availeth much. God answered Hannah's prayer and in due season there was born to her a son, whom she called Samuel, for she said "I have asked him of the Lord." He was indeed a child of promise, and he lived up to the promise of those early days. One of the towering personalities of the Old Testament is Samuel. It is quite evident that God had a great purpose for his life.

Keeping Our Vows.

When Hannah prayed for a son she told the Lord that if He would thus honor her, she would present that son unto the Lord all the days of his life. True to her promise, when Samuel was about three years old she took him up to Shiloh and presented him unto the Lord there. Here was, of course, a sense of stewardship for a child which is often lacking in many modern parents. But there is something more. Here is a striking example of the faithful keeping of a covenant or a vow which is also lacking in many folks today. In some great emergency or time of need, they have made all kinds of promises or vows to God, and then when the emergency has passed, or times get better, they forthwith forget or flaunt their vows and covenants. Let no man look lightly on any vow, but especially on his marriage vow and his church vow or the vows which he has made unto God himself. It is well for us to check up on ourselves once in a while in regard to this important matter.

A Cultured, Consecrated Mother.

Hannah was a woman of high culture and spiritual insight. Her prayer of dedication (I Samuel 2:1-10) is one of the finest pieces of literature in the Old Testament. She gives thanks to God for his goodness and for the way in which he has exalted her by honoring her with a son, she warns against false pride and haughtiness, she testifies to his ruling providence in the world and with prophetic insight or foresight, predicts the extension of his universal rule. Undoubtedly the determining factor and influence in the life and work of Samuel was the training he received from his mother, and the impact of her spirit upon his life, in the few years which he spent with her.

The Child in the House of God.

One wonders if we have not overlooked some of the finer values in life in not training children, even younger children, in worship in the house of God. To be sure a young child cannot understand all that the minister says, or all that goes on in a service of worship. Neither do adults for that matter. But there is such a thing as atmosphere, the play of the spirit, the sense of awe and reverence, the sense of the presence of God that makes its impression on children, perhaps, to a greater degree than we suspect. We ought to have a revival of the "family pew" in our modern churches. One wonders if a child would not get as much out of a service of worship in the church as in the average Sunday school.

IMPORTANT NOTICE.

Miss Lucy Eldredge is anxious to have news from each state in the next issue of *Pilgrim Fellowship Flashes*, which will come out about September 15th. Please send any interesting and worthwhile bit of news about any phase of the Pilgrim Fellowship work in your section to Dorothy Truitt, 405 East Whittington Street, Greensboro, N. C., before August 28th. There are sure some suggestions and ideas we would like to pass on to the one thousand youth leaders all over the country who receive the *Flashes*, and in turn, pass the information thus received to others.

It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude.

—Emerson.



MONDAY.

JESUS VACATIONING.

"Come ye yourselves apart . . . and rest awhile."—Mark 6: 30, 31.

The disciples had been out on a mission and returned reporting what they had done. And Jesus said, "let's take a rest." Jesus himself could not get along without frequent periods of rest, and it was the mountains, or in the desert, sometimes on the sea. To serve mankind best he must withdraw from them enough to gather his force. He who knows how best to make his rest so that he can do his best work is wise.

Prayer—O Lord, forbid that we shall become too much engrossed in our work that we shall become nervous about it and lose our force. Be Thou our spirit and force. *Amen.*

TUESDAY.

THE BEST HOME.

"For this cause shall a man leave his father and mother, and shall cleave to his wife, and they two shall be one flesh."—Matt. 19: 5, 6.

"Let not the wife depart from her husband."—II Cor. 7: 10.

"What God hath joined together let no man put asunder."—Matt. 19: 6.

The experience of the ages shows that the home which produces the strongest characters and the most progressive people are those who preserve the sanctity of a home with a loving wife and mother, the wife reverencing the husband and the husband loving the wife. This coupled with loyalty and love to God, makes a Christian home.

Prayer—O Lord, help us to rise to the beauty and the spirituality of a Christian home. *Amen.*

WEDNESDAY.

LIFE'S GREATEST TRAGEDY.

"Children tossed to and fro."—Eph. 4: 14.

An outstanding picture of today is the divorce court, fathers and mothers separating, and children left with incompetent care struggling for an existence without the essential loyalties and loves of a true home. This is the worst side of divorce. No wonder the Lord said, "I hate putting away." Divorce deprives His Kingdom of its most precious jewel.

Prayer—O Lord, we pray that we who have named the name of Jesus may cherish the way that Thou hast ordained. *Amen.*

THURSDAY.

LIFE'S MOST INSPIRING PICTURE.

"Jacob served seven years for Rachael."—Gen. 29: 20.

The parade of the wicked and the godless is not the only parade passing by. There is another parade—the daily procession of men with horny hands and stooped posture, and with a dinner pail in the hand on their way to their daily job to earn a livelihood for the wife and children of their heart. This is the greatest single force of human life. This is the hope of the world.

Prayer—Our Father, we thank Thee for love, and true hearts, for sacred ideals and pure romance. Teach us Thy love, and this love, and eternal love. *Amen.*

FRIDAY.

FAILURES THAT ARE NOT FAILURES.

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12: 15.

In the parades passing by there is still another picture. It is the picture of Christian men and women in destitution and want, and they regard themselves as a failure. That is because they have fallen into the error of regarding material things as most important. In the lack of comforts one feels keenly the value of material things. But a home of love is a suc-

cess, for out of such homes have come the world's greatest men.

Prayer—Our Father, we pray for the homes of this world. Teach us all how to live by the law of love. *Amen.*

SATURDAY.

THE RICHEST HERITAGE.

"Ye fathers . . . bring them up in the nurture and admonition of the Lord."—Eph. 6: 4.

It is stated without successful contradiction that the lives of the great have been nurtured in Christian homes and not in the cradle of abundance. One may be able to give his children everything that life has to furnish and leave them a good fortune, but these have all failed. He who leaves his children a Christian example, love, loyalty and thrift has left the richest heritage.

Prayer—O Lord, we offer ourselves to Thee. Keep us thine in unselfish love and loyalty forever. *Amen.*

SUNDAY.

WORLD ORDER COMING.

"Let them learn first to shew piety at home."—I Tim. 5: 4.

The Kingdom of God has always held the home as the center of His throne on earth, and parents are held responsible for religious practices. That is a stiff morsel today. The thought of the great majority is centered on social relation and Federal support. There are literally thousands of advocates of cure-alls. Would God we could have a call to parents everywhere to reestablish their homes on a Christian basis, and teach the children obedience. Order will hardly come to the world till this is done.

Prayer—God forgive us of our sins against the home. Make us according to Thy will. *Amen.*

"A good name, like good will, is got by many actions and lost by one."

THE ESSENTIAL NATURE OF THE CHURCH.

(Continued from page 5.)

acts and words of the apostles; and finally the spread of the Church to all the world, seems to give credence to the belief that the Church as we know it in history was the work of God, and that its essential nature is divine.

Protestantism has been fundamentally right in denying the validity, or possibility, of the one true Church, existing as the sole voice and authority of God. It is the simplest task in the world to prove that God has never in history spoken only through the agency of one particular church. To say that such was so is to describe as unauthentic all expression of the spirit of God which has been revealed to the world except that which came from the Christian Church up to the Reformation and that which has come from the Roman Church since then. To say that all the revelation of God has come through those two sources is to deny the reality and validity of the great part of the spiritual experience of mankind. We do not admit that spiritual revelation can come only through one Church, and that is not because as Protestants we have denied our heritage in the ancient Church. As Protestants, we claim our religious heritage in the Christian Church from the time of Paul to that of the Reformation, for that ancient Church does not belong to the Roman Catholics any more than Protestantism belongs to the Lutherans. And so we must acknowledge that the story of man itself tells us that while the grace and revelation of God do come most naturally through those whom the Church has prepared, it is also true that there can never be one faction of the Church which claims that prerogative absolutely, and also that even a united Christian Church could not claim to be the sole and complete channel of God's grace. The Jews thought only children of Abraham could inherit the true faith. Jesus said that God could raise up children of Abraham out of the stones. It will not be good for either the Roman Church, nor the Protestant, to think as did the Pharisaic sects of the Jews.

But a comparable fallacy has arisen in Protestantism. In order to get as far away from Catholicism as possible, the Reformation placed the seat of authority in the individual. Fundamentally, that is the only place in which the voice of God can speak to man, and be interpreted by him. The individual must always be the supreme court of religious experience. But the error in that always has been

that it is fully true only for a Robinson Crusoe philosophy of life. When Robinson Crusoe was alone on the island all authority, interpretation and value rested within him as an individual. But the moment that Friday appeared the final authorities and interpretations had to be decided not in terms of one, but of two beings.

This communal life sometimes imposes its reality upon the authority and revealer of the individual in religion. It is not true now that one may follow his own revelation of the will of God to any extent and live in communal life. One cannot become a citizen of the United States if he says that God has told him not to bear arms in its defense. A man cannot sacrifice his child upon an altar even though he thought it to be God's will. Mormons cannot practice polygamy even though they believe it to be the will of God. You and I would not dare live in a community in which everyone was allowed to do just what he decided God told him to do. And how is it possible to say that each individual is equipped, mentally and spiritually, to receive revelation from God and to interpret His will? We would not dare claim that the right and ability to decide what is right to do in illness rests with each individual, no matter whether he be Dr. Mayo or a moron. Is it possible, or right to say that the final spiritual authority rests with the individual no matter whether he be Dr. Fosdick or a spiritual moron, and no matter whether he be a hermit or a resident in a community of people?

It is both these errors, the error of a belief in one true Church, and the belief that the basis of religious experience rests with the individual with no qualifications, which has left so many of us bereft of any real sense of the place or meaning of the Church. Unable to assent to a definition of the Church in either of these two senses, we decide that there is no necessity for that link in Christian experience at all.

And yet there are so many men and women today who are a little bit wistful about the missing of something which has seemed to give so much strength and stability to so many generations. There is no doubt about their fierce and loyal devotion to the Protestant principle of liberty to perceive and speak the truth. And yet they are like those competent and authentic physicians who are working to eradicate cancer. Those men seek the same secret, but trained as they are, they are unwilling to work alone, and will only judge their own findings as they test them with the find-

ings of others. That does not change the validity of their personal search for these, nor the final authority within themselves. But they are acting upon a modern principle of life which says that the individual is not authoritative merely because he has tested his insights with the insights of other able and conscientious men, and feels sustained by the common experience.

That modern principle is making itself felt in the religious life. The day of the authoritarian priest speaking as the sole possessor of the total truth, and of the individual without any disciplines rising to shut out his particular visions of revelation, is gone in the enlightened areas of the modern world. But they have not left a void. In their places are large numbers of men and women who are recognizing that there must be something which connects all that God and Christ have come to mean with the expression of human life. They have accepted this cooperative sense of modern life and know that the best meanings of life come through corporate worship and corporate seeking. And so once more they seek the meaning of the Church, not because they have renounced individual judgment and liberty, but because they have discovered that individual judgment becomes authentic, and liberty becomes something more than license, in religion, when people worship together and find a common faith through the understandings and contributions and experiences of each other.

All of us have the sense that there is somewhere a basic conception of what the Church ought to be. I think we find it in the New Testament.

Let us take the frame-work of it from the prayer of Jesus in the 17th Chapter of John. In it he does not mention the word Church, and yet I think it presents the spiritual meaning of the Church better than anything else I know.

It begins with the sense that there is an invisible and visible Church. In his prayer Jesus said, "I glorified Thee on the earth"; that is, he made manifest on the earth the eternal glory of God. Augustine said that there were two parts to the Church, one the "curtas Dei" the city of God, and the other the "curtas Terrena" the city of Earth, and in a certain sense that was the meaning the Church has always made between the conceptions of the Church militant and the Church triumphant. It is the eternal difference between the soul and the body, the difference which brings so much sadness and wistful-

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

The writer had a very happy and enjoyable visit to the Valley of Virginia Conference. It is one trip we always look forward to with a great deal of pleasure from year to year. Twenty-one years ago we made our first trip to the Valley. We had never been in a mountain section before. The beautiful mountain scenery attracted our attention then and we enjoy seeing them from year to year. The more we look at them the more of the beauties of nature we see.

On this trip we had the pleasure of driving over the Skyline Drive. This is a marvelous piece of engineering, and you see nature in all its natural beauty. Nothing to mar it in any way. Then, too, the people in the Valley are so kind and hospitable that one just falls in love with them. During all these years the Virginia Valley Central Conference has been loyal to us in this work. And we appreciate it.

Less than a month and all our children will be in school again. Then it will be books, pencils, tablets and many other school supplies to buy. It takes money, but when you can train a child's mind so it will be inspired to make a citizen worthwhile and render worthwhile service to society it is money well spent.

The larger part of our children take an interest in their school work and strive to make good grades.

The Happy Home Sunday school of the North Carolina and Virginia Conference paid the orphanage a visit Sunday afternoon, August 14th. Eight or nine cars full came. It was a real joy to us to have them come and see the orphanage plant and the children first-hand. We wish many more of our Sunday schools would do the same thing. If they would I feel sure it would kindle a greater interest in behalf of our work here. Always happy to have visitors at any time.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 18, 1938.

Amount brought forward \$9,004.79

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Liberty Vance:	
June	\$ 6.16
July	5.76
Plymouth	2.50
Damascus	2.70
Oak Level	1.00

18.12

N. C. & Va. Conference:	
Belew Creek	\$ 3.85
Durham	8.08
Happy Home	3.92
Durham	12.59
Lebanon	1.00
Burlington, Mrs. Delores Barnwell, Thanksgiving pledge	100.00

August	1.00	
Mayland	1.00	3.00
Ala. Conference:		
Pisgah		1.36
Special Offerings.		
Mr. Stout, support of child	\$ 18.00	
Mrs. Hines, support of children	15.00	33.00

Western N. C. Conference:	
Needham's Grove	\$.41
Ramseur	4.72
Pleasant Hill	3.77
Bailey's Grove:	
July	1.00
August	1.00

129.44

Eastern Va. Conference:	
Berea, Nansemond,	\$ 5.00
New Lebanon	4.00
Windsor	3.40
Elm Avenue: April, May,	
June and July	16.28
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A.D. 86.

CHAP. 2.

Acts 18, 2;

ch. 1, 16;

Ps. 1, 6.

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THE ESSENTIAL NATURE OF THE CHURCH.

(Continued from page 13.)

ness to life as we see the difference in us between that which is immortal and that which is mortal. Paul was speaking about the immortal life of man and then he said "But we have this treasure in earthen vessels."

And so it is with the Church. There is the immortal sense of the Church, that revelation of the glory of God, the beauty of the communal spiritual association of the people of God, the breaking forth of the light from the face of God upon the dimness of our upturned faces. All that we try to make manifest here on earth so that our lives may continually feel its warmth and power, but it is always in an earthen vessel. And so it lives, invisible and visible, the city of God yet the city of earth, the soul and the body, the Church triumphant and the Church militant. It is so easy to see the marks of mortality upon its body, those mortal ways which seem to separate it from its soul, and so it is with the Church visible. But that is why its aisles of

prayer and its altar are so helpful, because it is not unreal but real.

And then Jesus said, "I manifested Thy name unto the men whom Thou gavest me out of the world." There has always been a tendency to think of the Church as something apart from, and alien to the world. It is thought of as something apart from the nature of the world, and made up of men and women who are different from the rest of the world. But as Jesus said, God has given the Church men and women out of all the walks of life of the world. The people in the Church come from the same strata of life as those outside. They do the same work, move in the same circles, are affected by the same social problems, and have a common destiny. The same evils, the same war in their numbers, assail those within as well as those without the Church. The Church is gathered from those who are in the world, and so the human hearts of those in the Church are still human, and the pilgrimage is still a common one from the City of Destruction to the City of Life.

Those in the Church are of the world, yet with one difference. In the prayer Jesus said, "And they believed that Thou did'st send me." These are men and women from all the ways of the world who have one different mark upon them. They are ones who have touched a Presence. Charles Kingsley used to take friends to a hill above the parsonage at Eversley and let them see the Cotswolds beyond, and then he would say, "Now for you, it cannot have been." That is, now they could not say they had not seen it. Forever they would be a different men and women from those who had not seen it. Those in the Church are the same weary, fearful, lonely souls that make up the children of men throughout the world. But in them is one difference. They are those who believe that God sent Christ.

"And the glory which Thou hast given me, I have given them." No Church which does not grant men a sense of majesty and awe can be the Church men long for. Mankind cannot live upon the adoration of itself. One of the fiercest hungers of the spirit of man is for something great enough to kneel before. The Knights of the ages have ridden forth to follow a sign upon a banner to which they gave their all. And so the Church must be a place which, as men and women enter it, they sense the majesty and glory of God, and so of human life. And that is why a cross transforms life and imparts to us its glory.

"And as Thou did'st send me, so I sent them." And that ever has been and ever will be the Church, people who are sent out to save the world.

Like a mighty army
Moves the Church of God;
Brothers we are marching
Where the saints have trod.

And down through the ages it has moved. Men and women always on the march, and they have marched through the cities of the ancient world; past the catacombs; on through the rude forests of the Goths, far north to where the Angles lived; past the scaffolds, and the stakes and the prisons; through attics in which men translated the Word of God; sailed in the Mayflower and established freedom of worship; followed the sun to the ends of the world that Christ might be known to all humanity; sought to make "our alabastered cities gleam, undoomed by human tears." The Church is those who have been sent.

The Church is that which the Holy Spirit brought into the world. It is the continuing presence of Christ with men. It is the divine society.

I wish the author had written three versions of the old song, "Blessed Assurance, Jesus Is Mine." Then the whole audience could sing it and sing the truth. They should run like this, "Blessed assurance, Jesus was mine," for the erring Christian; then for the one who always says he is going to be a Christian, "Blessed assurance, Jesus may be mine"; then the whole audience could sing with the "spirit and understanding."—J. D. Moss.

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ART IN THE CHURCH

By AUBREY C. TODD.

The Church Building

A tornado recently visited the town in which I have been preaching for the past year. Almost every home in the town was destroyed, fifteen lives were taken, and the church building completely demolished. Since that time I have been thinking in terms of blue-prints and sketches, trying to figure out how to erect a good church building with a little money. Before this, when I thought of church buildings, it was to compare some big cathedral, like Fosdick's skyscraper, with the small one-floor churches in which I have been used to preaching. Now that I have to build one of those one-floor churches, I find that it is not such an easy task.

One thing that I am sure of in building this church is that it shall look like a church and not be mistaken for a school building or a barn. The people of my parish do not have a great deal of money, and their church building must not put them into debt, but I believe that a building can be built that looks like a church just as cheaply as some of the hideous wooden boxes that are scattered across the country.

Another thing that I am sure of, if I have any say in the building of this church, is that the interior of it will not resemble a lecture hall. The minister will not be made the center of attraction, seated in a red-plush chair on a high platform with a speaker's desk before him. Neither will it be patterned after the theatre, with a sloping floor, chairs in amphitheatrical arrangement, and painted organ pipes in front.

Perhaps you are beginning to think that my dreams are not going to help you very much, because your church has already been built. I would agree with you if it took money to change your church, but it does not. It is a great deal more essential that you have a sense of beauty than it is that you have money. The majority of the people who will read this article are those who attend services in small one-room churches. These churches are easier to change than are those more expensively built. When I go into some of the expensive horrors that are supposed to be churches I want to weep, because I know that changes can be made only at a great expense. But I have great hopes for the one-room country churches.

I have changed the interiors of two churches in recent years without the changes costing the congregations one cent. Most interiors can be improved with just a few minutes spent in rearranging the church furniture, but the exterior and the appearance of the building proper costs money to fix. For example, a coat of paint would improve some of our churches one hundred per cent, but poverty is given as an excuse, and often is a legitimate one. Still there are ways in which the outside of the building can be improved without any cost to anyone. Flowers can be planted, weeds cut down, the lawn mowed, paths and drives cleaned off, and the entrance kept neat. Such things have been done by some churches in the Southeast, and they can be done by others.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, AUGUST 25, 1938.

NUMBER 34.

Mrs B F Frank 12-1-38

THE CROSS

By DORA BYRON.

His cross was but
A common thing
Of cypress wood.
Upon a tired hill,
Desolate, it stood;
And yet its arms have reached from sea to sea.
Arms so strong that they have set man free;
And love so bright burning long ago
Changed the cross to gold with its glow.
My cross sometime is a wearisome thing

Too hard to bear
A tiny ugly thing;
It floods my life
In hopeless care;
But with His love
I, too, will make
That cross of gold,
And pour the dark
Tear-stained wood
Into His mould.
My cross can never
Stretch its arms
From sea to sea,
But it can raise
My heart to God,
And set me free.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Rev. J. E. McCauley, his wife, daughter and two sons were among the guests at the Valley Virginia Conference at its recent session.

Our churches in the Valley Virginia Central Conference are having difficulties to form pastorates, but they are seriously working at it, and is surely to be hoped that they will succeed.

Dr. James R. Clinton is supplying for Rev. H. S. Harcastle at Christian Temple, Norfolk, Va., and Dr. Marna S. Poulson at the Shelton Congregational Church in Portsmouth, Va., during August.

The Valley Conference was delighted to have Miss Pattie Lee Coghill in their midst again at the recent session. Miss Coghill is spending her vacation at her home near Herndon, N. C. Her mother was with her at the Valley Conference.

Elon College opens its fall term on September 5th. Prospects for the college are good. What about the prospects of the boys and girls in our local churches who ought to go to Elon this fall? Maybe the local church could help, if they are having difficulties.

Rev. J. F. Morgan, pastor of Rosemont Christian Church, Norfolk, is to assist Rev. B. H. Watkins in a revival meeting at Wakefield next week. Brother Morgan is one of our best revivalists and our church people at Wakefield, Burton's Grove, Barretts, Dendron and other nearby places will surely want to hear him.

When the automobile in which Dr. J. M. Rowland, editor of the *Richmond Christian Advocate*, crashed into a truck and crushed the life out of him on Wednesday of last week, Southern Methodism lost one of its most useful men, the editorial fraternity a charming writer, and the Christian world a devoted servant. Dr. Rowland had served pastorates in Richmond, Norfolk, and Lynchburg before accepting editorship in 1921. The Daily Press appropriately expressed appreciation of Dr. Rowland as a minister, an editor and author, public speaker, and an advocate of church union. THE CHRISTIAN SUN joins with others in lamenting the tragedy that takes from earth so useful a citizen.

THE PROPOSED CHANGE.

THE CHRISTIAN SUN of August 18th carried an editorial which stated the Virginia Valley Central Conference in recent session "set in motion machinery for election of delegates to the Southern Convention in keeping with the recent Convention action, etc."

The writer has carefully read the minutes of the recent session of the Convention, and has also carefully read the following quotation from the *Principles and Government* found on page 40, chapter 7, entitled:

Amendments to Government.

All amendments or changes in the Principles, Government or Official Forms and Ceremonies shall be authorized by the Convention, and all Motions and Resolutions for this purpose shall be published in the Church paper three months before the session, at which the subject is to be considered, and all changes may be determined by a two-thirds vote of the Convention.

In the report of the Committee on Credentials, it is stated that 151 delegates were elected to the recent session, and only 88 delegates reported and were enrolled. At no time during the recent session of the Convention, was a sufficient number (two-thirds) present, to make any changes in the Principles and Government. The *Proposed Plan of Representation* was not printed in THE CHRISTIAN SUN prior to the Convention session. It has not been adopted by the Convention, and the motion to refer the matter to the Conferences, was entirely out of order, and contrary to the Convention law of making Amendments.

Inasmuch as the Valley Conference seems to have approved this motion, and as the matter will probably be brought to the attention of other Conferences, it is expedient to present the Convention law and the *Proposed Plan* for a brief comparison. The Convention law on representation appears on page 32, Section I, item 2, as follows:

The Convention shall consist of all officers of the Convention, the Presidents and Secretaries of all Conferences, the Chairmen of all Boards of the Convention, the Presidents of all Church Institutions, and an equal number of Elders and Laymen, chosen by the Conferences in Annual Session in the proportion of one delegate to every two hundred members, but every regularly organized Conference shall have the right to send two delegates, one Elder and one Layman. The delegates shall be elected for two years.

Here is the *Proposed Plan* as printed in the Minutes, and referred to the Conferences:

Convention Representation.

1. President of the Convention.
2. Executive Committee of the Convention.
3. Members of all Boards and Committees.
4. Secretary of the Mission Board.

5. President of the Woman's Mission Board.
6. Superintendent of the Orphanage.
7. Presidents of all Conferences.
8. Every ordained minister, in good standing, of the Convention.
9. One delegate from every local church, elected by the local church.

Item I, of the *Proposed Plan* provides that the President of the Convention shall be a member, but drops the Vice-President, the Secretary, Assistant Secretaries, Mission Secretary, Promotional Secretary and Treasurer, from membership. The Mission Secretary is restored to membership under item 4. Item 2 could not be passed, because there is no "Executive Committee" of the Convention. The official term is *Executive Board*. Items 3 and 5 should be considered jointly. The Woman's Board is a regularly constituted Board of the Convention, and if item 3 is adopted, item 5 would be a duplication, as the President of the Woman's Board would be a member of the Convention, without special provision. Item 6 provides for the Orphanage Superintendent, but does not include the President of Elon College. Item 7 deprives Conference Secretaries of membership in the Convention. Item 8 provides for the Convention to elect "all ordained ministers, in good standing, of the Convention." The author of this item was probably very tired and surely did not mean what the language states: He should know that there are no "ministers of the Convention" except by representation. Ministers are not members of the Convention by ordination—but of the Conference. The Convention has no jurisdiction over a minister. He is amenable only to the Conference of which he is a member. The Convention could pass a law providing that each Conference may elect all of its ordained ministers as delegates to the Convention. But it has no right to deprive the Conferences of the privilege of electing Elders as delegates. The adoption of item 8 would be a radical and revolutionary action by the Convention to which all Conferences should raise serious objection.

Item 9 deprives the Conferences of the privilege of electing Laymen as delegates, and puts this authority in the hands of local churches. Local churches are not members of the Convention, and are not amenable to the Convention. Why should the Convention take any action which breaks the ties between it and the Conferences? Why should the Conferences be deprived of the privilege of electing delegates to the Convention? The *Proposed Plan* does that fearlessly and boldly, and the Conferences

(Continued on page 14.)

Virginia Valley Conference Centennial

By MRS. B. F. FRANK.

[The following report, giving the history of the past hundred years in our Valley churches, was presented to the Valley Conference meeting at Antioch church, near Harrisonburg, on August 10th. The other members of the committee were J. C. Bradford and R. Roy Hosaflook.]

The Virginia Valley Central Conference of Congregational and Christian Churches has existed since August 27, 1838, though under different names at different times.

In Frederick County, Va., on the above date a preliminary meeting for the organization of the Christian Conference of the Valley in Virginia was held. Rev. W. G. Proctor was chosen moderator and Rev. Christy Sine, secretary. The first regular meeting of the Conference was held at Antioch, Rockingham County, Va., November 8, 1838. Rev. John Zahn was chosen President. Other ministers present were Christy Sine, W. G. Proctor, John N. Hiett and William Bowman.

This organization gave place to the Virginia Central Conference, which was organized August 10, 1849, at East Liberty, Page County, Va. Rev. J. T. Robinson was chosen president, and Rev. Simeon Ward, secretary. Other ministers present were James Long, Christy Sine, George Cline and Isaac N. Walter. Oldest church present was East Liberty, organized in 1828. Other churches represented were Antioch, Timber Ridge, Joppa and Smith's Creek.

When the Conference met in 1863 it was called the Valley Christian Conference. The Conference became divided at Edinburg, August 7, 1869. Rev. Simeon Ward was president, G. W. Gentry, secretary. Other ministers present were G. W. Woods, Caspar Allemon, L. P. Marston, W. A. Dofflemyre, A. J. Kibler, J. W. Marvin, W. B. Wellons, and D. A. Long. Churches represented were Antioch, Bethlehem, East Liberty, Newport, Joppa, Narrow Passage, Cedar Grove, Mt. Zion, Timber Ridge and Salem.

The division was brought about by the question, "Shall the Conference accept the Declaration of Principles, Form of Government, and Directory of Worship as set forth by the General Convention (now Southern Convention)?" One group seceded from the General Convention, while the other group retired to another room and formed the Virginia Valley Christian Conference.

These two groups, the Virginia Central and the Virginia Valley Conferences met in separate sessions until August 17, 1905, when they met in a

united body at Leakesville as planned the year before at Mt. Lebanon and Linville. In 1905 the name of the Conference was changed to the Virginia Valley Central Christian Conference. In 1932 the name was again changed to include the Congregationalists. In 1905, when the two met in joint sessions, the ministers present were H. C. Moore, W. T. Walters, James W. Dofflemyre, John Tamkin, A. G. B. Powers, Killis Roach, M. L. Bryant, and A. W. Andes.

During the Civil War this valley was the scene of battles and some of the churches suffered severely. Conferences could not be regularly held. At East Liberty, in 1863, troops marched by while Conference was in session.

In 1885 the Valley Conference failed to meet and in 1886 Dr. W. W. Staley, president of the Southern Convention, called the group together and reorganized the Valley Conference at Antioch.

During the years from 1838 to 1870 it was the custom at the opening of Conference to elect the presiding officers and appoint a committee to plan divine worship, which meant a sermon each morning at 11 o'clock, each afternoon at 2:30, and each night at early candle-light. A committee was also appointed to arrange business to come before the Conference. In 1867 the record shows, "The meeting connected with Conference closed with good results. We had 17 conversions."

The usual order of business in these early days was: (1) Reception of members (ministers); (2) Reception of churches; (3) Examination of ministers; (4) Examination of churches and church records.

Eleven different times since 1850 the conferences have passed resolutions recommending the establishment of High Schools, an Academy, or College within the bounds of the Conference.

In 1873 the first Sunday School Convention was recommended by Rev. N. B. Kiracofe. Both branches of the Conference were just beginning to hold Sunday School Conventions in 1892.

In 1898 the first Christian Endeavor Society was reported from Joppa and in 1909 we had the first Christian Endeavor Standing Committee.

The Conference of 1873 recommended a Home Mission Society and a special session of Conference was called at Joppa that year to write up

a Constitution for the Home Mission Society.

A colored church was organized in Page County in 1872 by Rev. W. A. Dofflemyre and a colored Brother, John Wood, was ordained at this Conference.

In 1908 in Conference at Bethlehem the Home Mission Committee composed of Mrs. M. E. Grove, T. H. Showalter and M. A. Dofflemyre, recommended the organization of a Conference Missionary Association by electing a president, a secretary, and a treasurer, for the purpose of raising funds for mission work within the bounds of the Conference. The Conference Missionary Association was organized with Rev. W. T. Walters, president; Rev. A. W. Andes, secretary; Mr. J. E. W. Bryant, treasurer. This organization is still in successful operation with Rev. Billy Andes, president, and Miss Minnie Dofflemyre, secretary-treasurer.

In 1887 the Central Conference appointed Mrs. Lizzie J. Barney Confidential Secretary of Missions, and in 1890 in the Valley Conference a committee on Foreign Missions was appointed, probably the first in the Conference. This was composed of Mrs. Alice Lincoln, Misses Ada A. Swank and Fannie Simmers. Their report a year later showed a total of \$13.21 collected for Foreign Missions from the four churches composing the Valley Conference. Last year the Conference mission secretary reported a total for Home and Foreign Missions from all churches of \$437.85.

In 1899 the Central Conference appointed Mrs. E. T. Iseley as Conference Secretary of Woman's Board of Missions. This later developed into the Woman's Missionary Conference, which was organized at Linville in 1912 with Mrs. W. T. Walters, president; Miss H. C. O. Martz, secretary; and Miss Ivie Andes, treasurer.

The first city church, Winchester, was admitted in 1912.

The subject of pastorates is old, yet just as interesting as when it was first mentioned in 1852, when Conference spent a whole forenoon discussing how to divide the work in Rockingham into two circuits. In 1882 the Valley Conference churches divided into two districts with Revs. D. T. Deanes and J. T. Kitchen as pastors, each having four preaching places and receiving about \$300 for their year's work.

In 1903 the Executive Committee had a meeting during the year to consider arranging churches into pastorates according to request of Southern Christian Convention. We quote

(Continued on page 7.)

EDITORIAL STAFF

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J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

ARE YOU READY?

There is just one more week of August. Then comes September, the opening of school, the beginning of Autumn, and a change in the whole tenor of our lives. Business people are busy planning for the fall activities. School teachers are making final plans for opening school. Vacations are about to be over. Eager activity is just ahead. The wheels of industry and education are expected to turn rapidly during the Autumn. Is the church ready to play its part in this great game of life?

The churches that have taken vacations will need to call back the workers and members, go back to the regular schedule, and prepare for another season of good hard work. The vacation has doubtless been a fine thing. Workers have had a chance to relax; to think, perhaps to visit other churches, and to get a new lease on life. It is expected that they will return with September, bubbling with new ideas and enthusiasm. The world in which we live is a challenge to the best within us. We cannot possibly do all of the things that need to be done, but we can "give of our best to the Master."

Young People's Societies, Women's Missionary Societies, Ladies' Aid and Auxiliary Societies will all take on new life. There are things to be done, programs to be made, money to be earned, and service to be rendered for which plans must be laid in the early days of September, if they haven't already been made. The Sunday school will have promotion day the first of October. New teachers and officers will be in charge. They may be the same persons, but they ought to be new with enthusiasm and ideas. New classes will be formed, the school toned up, until it really becomes a school with study, teaching, and learning. The church itself needs the stimulus of reorganization. Conference Apportionments ought to be raised in full; delegates elected to attend Conference; new officers installed; a program prepared which will challenge the entire membership during the coming year; a budget set up; an every member canvass made so that all members contribute, not only to the local church program, but to the Kingdom at large through Conference Apportionments and otherwise. These and many other activities lie ahead of the church and its auxiliary societies. What fun it is to be a part of this buzzing, busy, working organization known as the church!

Are you ready, personally, to be among the group who will undertake these tasks for the Christ? Is your church ready? Have meetings been held, or planned,

so that definite arrangements can be made for the progress of the work? How about the letter that was to go out to all the members calling them back to the job, and telling of the future of your church? Is the money in hand for Conference Apportionments, or will it be ready when the time comes to report? Have all records been checked carefully, so you will report to Conference just what you have done and the number of members you have, rather than simply give an estimate? Are you ready for September—God's new opportunity for your church?

NEW CHURCH MEMBERS.

The revivals held this summer have brought into our churches many new members. Because of this we all thank God and take heart. It is a delightful thing to see men and women, boys and girls make profession of faith in Christ and unite with His church.

Now that they are members of the church, what difference will it make? What will the former members do to aid the new ones in their Christian experience? Will the church simply put their names on the roll, or will it receive them into a warm, deep, spiritual fellowship? Will these new members simply take their seats and be counted as active members, or will they busy themselves doing things for Christ and His church? Will any local church undertake greater service and increase its budget because of the new recruits that have come in?

The answers to these and similar questions are important. We are told that more than one-half of the people who unite with the church are soon lost to the church. This certainly doesn't seem to be either necessary or wise. When children are born into a family, parents make the necessary adjustments so that the little ones shall be cared for and given their proper place in the family. In some such fashion it must be the business of pastors, deacons, and leaders in local churches to see that new members are properly nourished, trained and directed into Christian activity. This is equally as important as it is to get a decision for Christ. Being born into the Kingdom is wonderful, but growing in grace and in the knowledge of the Lord and Saviour Jesus Christ is an essential to the perfection of Christian character and the development of a Christian world. A non-resident pastor should never feel satisfied when he has had a great revival and taken people into the church, not until he has found for these same people a place in the program of the church which will guarantee, to some extent at least, the growth and usefulness of those who have been received into the membership of the church. This imperative need of cultivating young Christians is one reason why pastors should live close to their people and not have their labors scattered over wide territory. The fall and winter program of our country churches should be definitely planned so as to use those who have recently come into the membership. And nobody can plan for this better than the pastor of the church and those who are his co-workers.

F. C. L.

The man who tries to come at Christ through a creed satisfying to his intellect will not find him. He is life and a creed is a formula; he is the sun and a creed is a candle.—Russel Henry Stafford.

The Redemptive Church

By PROFESSOR ROBERT L. CALHOUN.

In our thinking about the Church and the redemption of men we must lay a clear course between two false directions. The Church, first of all, cannot redeem the world, nor even its own members. God does that. God, not the Church, was in Christ reconciling the world to himself. But the Church as a human community cannot disclaim its own responsibility here. To us is committed a ministry of reconciliation, as servants of God and man. Insofar as we neglect to perform this service at our blundering best, we fail in a primary duty as followers of Christ.

Sound action here as elsewhere must be grounded not in wishes but in facts. The Church must be clear as to certain facts about men, about their life problems and present objectives, about their failure and need of redemption, and about itself and its own resources.

Man is an aspiring animal, actuated by powerful basic interests, among which are concern for other members of his own kind, and craving for something beyond all that is as yet actual, natural, or human. To forget this, and behave as though normal people of any class, race, or nation were merely predatory or ruminant animals is to blaspheme the Lord God who has made man after his own image. Men's brutal side is often enough uppermost, and always easy enough to see. But to ignore the other, the hunger for something better, is to make all talk of redemption futile. Cynicism is not realism. Man's nature, moreover, is such that reduction of human persons to instruments, as in mechanized industrial situations or political despotisms, proves intolerable. And no man lives nor dies to himself alone. Individual and social are two faces of one reality.

Among the life problems and objectives of these folks just now, the economic problem bulks large: how to provide suitable physical conditions for the fullest personal life of which each man, woman, and child may be capable. The immediate objective is to remove artificial checks on production, and to correct maldistribution of real wealth—a task for the best wisdom of experts, and the insistent demands of laymen like ourselves. With this goes a never-ending political problem: to provide a reasonably fair distribution of power to exercise social control, so as to insure a fluid, dynamic approximation to "rough justice" among persons and

groups. The present objective everywhere, including our own country, is to break the hold of vested minority interests upon the machinery of Government, and to remove the worst disabilities—education, economic, racial—which now prevent submerged groups from sharing effectively in self-rule. Inseparable from all these are the basic problems of morality and religion. Men need to discover and to realize, as far as possible, the diverse human values which come to light in work and play, friendship and love, loyalty and worship. Men need, moreover, to be laid hold of by the God who commands absolute loyalty, as human persons and institutions may not, and to give fitting expression to the transcendent devotion which God alone should receive. The Church's primary and permanent concern is with these latter problems but it must never suppose that it can cut adrift from economic and political concerns.

By common consent, men have failed to solve any of these basic problems, and need to be saved from their failure. They need redemption. So much is clear. It should be clear also that man's plight is not simply that of a criminal caught violating some extraneous rule of custom. His plight is that of a lost soul, alienated from its world and also from its own best insights, bewildered and defiant in the familiar manner of those who are profoundly insecure. Evil has man baffled, because it springs up and spreads even when he is trying to do his best, and is most sure he is. Moreover, all too often he cannot even muster his strength to try, and knows it only too well. He is at odds with a complex world order which he did not make and does not understand, and which subjects him repeatedly to the humiliation of being proved wrong. And being wrong can be frightfully destructive, however fair one's intentions. A feudal-minded employer can do more harm, for all his sincerity, than a hold-up man. A redemptive church must not be deceived by good intentions, no matter how genuine. The redemption which men need is not primarily a being made sorry and then excused, nor being brought to drop one code of conduct and adopt another. Codes and excuses have little to do with it, as Jesus told the Pharisees very plainly, and Paul found out for himself. The redemption needed is a painful thing: a being continually made

straight in the way one's life is aligned with the divine order of reality, the way things *are*. It is a painful but salutary making of one's life anew, again and again, like the breaking and resetting of crooked bones.

The church which confronts all these facts must have in mind also some facts about itself. It must recognize, first, that what we call churches may have chiefly the characteristics of an inclusive church, or those of a separatist sect, or an even balance of both. The one has heavy, massed resources; the other exploratory daring and mobility. The one has strength to stand fast, but little readiness to move; the other is much freer to lead an advance, but usually on a narrower front. In our own heritage the sectarian tradition is strong. How well it can be made to contribute to an ecumenical Church remains to be seen. No church, next, is at any time in possession of complete truth, intellectual or moral. Every church is perpetually "in crisis" like every human institution. But more clearly than most secular institutions, especially those of quasi-religious pretensions, it realizes its own imperfection, and encourages drastic self-criticism. To that degree it is better qualified for redemptive ministry than any class dictatorship or totalitarian state. The Church, moreover, is rooted deep in stubborn emotional loyalties, and will not yield ground easily to open attack. Its chief peril is such identification with an existing culture that really vital inroads, disguised as patriotism or some other familiar loyalty, may go unrecognized for what they are. Last of all, the Church traditionally, and at its best actually, has proved itself a community by which the transforming power of God is expressly recognized and proclaimed.

This ministry must be directed first toward individuals. With respect to them the Church's task is in part to increase its own insight, and theirs, as to the concrete nature of man and his world, and the best ways of dealing with both. Study and teaching are a perpetual need. The center of the Church's teaching will be the Christian revelation; but this is hardly meaningful apart from its bearing on the whole sweep of human life. Psychology and psychiatry, individual and public health, social, economic, and political principles, history and philosophy—all these are concerns of

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CONTRIBUTIONS

SUFFOLK LETTER.

The next session of the Eastern Virginia Conference will be held in Suffolk Christian Church, beginning Wednesday before the first Sunday in November (November 2nd). Two and one-half months from now the Conference session will be a matter of history. Within this brief time, pastors and church officials should bestir themselves to make this a year of progress and growth.

Naturally, one of the major matters to claim our attention, is the duty of doing our part towards raising Conference apportionments. This is not an easy task. In most cases it is not impossible. In recent years many churches have failed to raise the full amount. This is very discouraging to those churches which have made a great effort to meet their quota in full. There is a general feeling among the local churches that the Apportionments should be greatly reduced, so as to make it possible for a large number of churches to be on the Honor Roll. There are some churches which make little effort, because they are convinced that they can not raise the full amount. They give up in despair and become indifferent. And it does not help the situation when speakers on the Conference floor upbraid them for their failure. They need encouragement instead of censure.

This is written to give a word of encouragement to all the churches within the bounds of the Convention, to make an honest and earnest effort to raise the Conference Apportionments in full.

As Secretary of the Eastern Virginia Conference, this is a reminder that the churches should make a special effort to raise the Conference Fund in full. This Fund is not more important than the other funds, but it is of vital importance that the Conference shall have sufficient funds to pay the actual expenses of holding the Conference session and printing the minutes. If every church pays this Fund in full, these expenses can be paid; but there is no surplus fund from which a deficit can be provided for.

It is a good plan to ask Sunday school classes to help raise the Conference Apportionments. If the matter is presented early, they will have time to develop plans for cooperation. It is a fine challenge to their faith

and their loyalty, and they will be spiritually strengthened by this extra effort.

I. W. JOHNSON.

ANYBODY CAN GO TO COLLEGE.

An intriguing editorial appeared in this paper two weeks ago on the above topic. Some young people have taken this editorial literally and have written in declaring their desires to enter college and asking if they may come.

Anybody can go to college. Can they? They can, perhaps, if money is the only requisite. Other things enter into a college career. It takes money, to be sure, but it takes more than money. I am in touch with young people today who have money in the bank sufficient to pay their expenses, but they are not interested in going to college. I am in touch with others whose parents have the money to pay their expenses and would be glad for the opportunity, but these youngsters haven't the other things that it takes to enter college. We have youngsters in school who pay their bills and would be glad to continue to pay their bills, but they do not meet the curriculum requirements. They are not interested in college. While money is not the only essential, it is a very necessary part of a college career. At least it is one of the incidentals that enter in.

Things have changed a bit since the writer of the editorial in question and the writer of this article were in college. For instance, when the writer of this article entered college, about all that was required was an ambition, a determination, and a very little money. I was fortunate enough to be blessed with all three. You may underscore *little* with reference to money. It is interesting to me as I think of my first year's expenses in college. I roomed at what was known as the Hotel at Elon College. I paid \$1.25 a month for my room. I paid from \$3.00 to \$4.50 a month for my board. My total expenses for the first year in college including matriculation fee of \$10 and books reached a grand total of \$66.60. At that time and that has not been so many years ago, there were no accrediting associations, no scholastic requirements for entrance, no requirements as to buildings and equipment, no scholastic standards for faculty members. You could put up any kind of building, attach the name of a college, go in and begin teaching, and invite those

who were ambitious for an education to come. There were no requirements as to the number of volumes in the library, no definite amount of light, natural and artificial, required per student, no spring vacations, no weekend parties, and no automobiles parked on the campus waiting to consume the students' leisure hours. Accrediting agencies today would put such a school out of existence and perhaps rightly so. However, we cannot escape the fact that out of those conditions came some of the real leaders of this country—men and women who have made and are making rich contributions to this day.

I have on my desk today many requests from young people who want to go to college but who are without necessary money with which to pay their expenses. They have good minds, they have ambition, they have determination, they have a real thirst for knowledge, they want to be prepared for life but are denied these opportunities simply because they do not have money. Elon College would like to be able to give these young people a chance, but the college does not have the money. It would be a real benediction and a blessing to society and civilization if thrifty people, people who have accumulated money beyond their daily needs, would take from their vaults and investments a part of their earnings and place the same with the college as a scholastic fund to help worthy young people in their preparation for life. We get a great deal of joy out of living. We live successfully, we live richly, but when we die, we leave it all. Have you ever thought of the possibility of continuing to live here after you have died and are living yonder? It is possible to continue the rich life that has been yours after you have been called hence. If you will place \$1,000, \$10,000, \$50,000 or \$100,000 at Elon College with any kind of restrictions about it, just so the income may be used for the development and enrichment of character through all time to come, you will live through this medium and live gloriously so long as time shall last.

Where there is no vision, the people perish. They may live three score years and ten, and even more, but if their vision is no wider than the span of life, when life for them is done, they die, their influence is dead, and they cease to live. Lift up your eyes and look out on the hills of time and by your bigness of heart and generosity of hand project your life helpfully and continuously in the interest of human advancement.

L. E. SMITH,

VIRGINIA VALLEY CONFERENCE CENTENNIAL.

(Continued from page 3.)

from their report—"Four of the ten churches are mission points. When our churches are able to support two pastors we believe a division will be profitable."

In 1906 Conference appointed a committee to map out work for the ministers. This committee made their report and it was adopted. In 1910 Conference recommended that our churches group wherever possible. In 1916 the Executive and Home Mission Committees were asked to map out a suggestive arrangement as to pastorates and report to the churches within three months. In 1917 the Executive Committee reported that they had mapped out the churches. In 1922 in Home Mission report we find reference to Page Valley pastorate and Rockingham pastorate.

In 1925 Resolutions Committee recommended that we consider the plausibility of placing our churches in districts in such a way as to economize time for the pastor and in such a way as to give the most service to the churches. The Executive Committee was empowered to carry out the recommendation. In 1929 in his annual address Rev. B. J. Earp urged pastorates and a committee of five was elected and churches instructed to elect a committee of three to group the churches into pastorates. In 1930 the Grouping Committee gave their report to Conference. In 1931 one group was in good order, but later dropped out. In 1937, last year, the Home Mission Committee recommended that a committee be appointed for the purpose of grouping our Conference into pastorates so as to save time and expense for our pastors and give more time for actual contacting the people in their pastorates and this committee is to report to the first session of this Conference.

In 1881 the Valley Conference in their Literature report concerning THE CHRISTIAN SUN said, "We are pleased to say that this body is the banner Conference, having a larger subscription according to its membership than any other conference."

In 1932 the work of the Young People was recognized and a night session was given them.

During these 100 years Conference has met in regular Annual Sessions, Special and Mid-Year Sessions 136 times. The Conference has been presided over by the following for the given number of sessions: Rev. John Zahn, 1; Rev. Joseph T. Robinson, 1; Mr. John Burkholder, 11; Mr. Anthony Burkholder, 1; Mr. George Mc-

Inturf, 1; Mr. A. J. Downey, 1; Mr. George Spaid, 1; Rev. Simeon Ward, 1; Rev. J. A. Kibler, 7; Rev. G. W. Woods, 2; Mr. Jesse Burkholder, 8; Rev. J. W. Brown, 1; Rev. W. A. Dofflemyre, 5; Rev. James W. Dofflemyre, 19; Rev. J. H. Barney, 6; Rev. D. T. Deanes, 3; Dr. W. W. Staley, 1; Rev. J. W. Barrett, 2; Rev. P. H. Fleming, 1; Rev. D. A. Barney, 2; Rev. E. T. Iseley, 2; Prof. J. J. Lincoln, 1; Rev. R. H. Peele, 4; Mr. S. W. Lincoln, 1; Rev. L. L. Lassiter, 4; Rev. H. C. Moore, 1; Rev. W. T. Walters, 21; Mr. J. C. Bradford, 1; Mr. W. C. Wampler, 1; Rev. B. J. Earp, 6; Rev. R. L. Williamson, 13, including the present session.

The proceedings of these sessions have been recorded by the following secretaries for the given number of sessions: Rev. Christy Sine, 1; Rev. Simeon Ward, 4; Rev. J. T. Robinson, 1; Mr. W. M. Dorrough, 2; Rev. W. M. Reichter, 2; Mr. Martin Strickler, 5; Rev. C. J. Ralston, 8; Rev. John Tamkin, 29; Rev. John H. Barney, 1; Rev. W. A. Dofflemyer, 4; Mr. C. A. Hinton, 7; Mr. J. S. Kagey, 11; Rev. C. H. Swank, 1; Prof. J. J. Lincoln, 1; Rev. M. L. Bryant, 3; Mr. G. W. Rothgeb, 1; Rev. A. W. Andes, 35; Rev. W. J. Andes, 5, including Mid-Year Session.

Treasurers were not generally employed before 1869. Finances, when mentioned at all were handled by Finance Committees. Since 1869 the following have served as treasurers: Hiram M. Harman, 13; Jesse Burkholder, 2; Colonel E. Sipe, 4; Martin Strickler, 13; Harvey Simmers, 7; C. D. Maphis, 12; M. V. Louderback, 1; Samuel Earman, 32.

There have been 101 Annual Addresses delivered: Rev. J. T. Robinson, 2; Rev. Caspar Allemong, 3; Rev. Simeon Ward, 1; Rev. Wm. R. Reichter, 2; Rev. A. J. Kibler, 2; Rev. W. B. Wellons, 1; Rev. J. W. Marvin, 1; Rev. D. A. Long, 2; Rev. J. T. Whitely, 1; Rev. N. B. Kiracofe, 1; Rev. C. J. Ralston, 2; Rev. J. W. Brown, 1; Rev. John Tamkin, 6; Rev. W. T. Walker, 1; Rev. James W. Dofflemyre, 4; Rev. John H. Barney, 3; Rev. D. T. Deanes, 3; Rev. G. W. Brown, 2; Rev. J. T. Kitchen, 2; Rev. W. A. Dofflemyre, 2; Dr. W. W. Staley, 3; Dr. J. P. Barrett, 1; Rev. J. W. Barrett, 1; Dr. P. H. Fleming, 5; Rev. D. A. Barney, 1; Rev. E. T. Iseley, 2; Rev. A. P. Davis, 1; Rev. B. F. Black, 3; Dr. E. L. Moffett, 1; Rev. S. L. Baugher, 2; Mr. D. C. Strickler, 1; Rev. A. G. B. Powers, 1; Rev. L. L. Lassiter, 1; Rev. G. W. Tickle, 2; Mr. S. W. Lincoln, 1; Rev. M. L. Bryant, 1; Prof. J. J. Lincoln, 1; Dr. J. F. Burnett, 2; Dr. J. O. Atkinson, 2;

Rev. A. W. Andes, 7; Rev. W. T. Walters, 4; Rev. Edward French, 1; Rev. R. L. Williamson, 3; Dr. W. A. Harper, 2; Rev. B. J. Earp, 2; Rev. R. P. Crumpler, 1; Rev. J. F. Morgan, 1; Mr. J. E. Foster, 1; Rev. C. A. McDaniel, 1; Mr. W. C. Wampler, 1; Prof. A. L. Hook, 1; Rev. W. J. Andes, 1; Rev. R. A. Whitten, 1; and we feel the Conference will be fortunate to hear Dr. Weekley this session.

The Conferences have been held at Antioch 21 times (including this), East Liberty, 8; Timber Ridge, 15; Edinburg, 5; Joppa, 9; Bethlehem, 19; Mt. Zion, 2; Newport, 7; Soliloquy, 2; Pimple Hill, 1; Linville, 10; Alma, 1; Cedar Grove, 1; Leakesville, 11; Kid Run, 1; Mt. Lebanon, 3; Palmyra, 2; Dry Run, 2; Concord, 2; New Hope, 4; Mt. Olivet (R), 3; Mayland, 2; Winchester, 3; Mt. Olivet (G), 1; Bethel, 1.

At the beginning Conference had five churches: Antioch, Timber Ridge, East Liberty, Union School House which later became Joppa, and Smith's Creek. Sixty-three churches have been admitted, some of which were short-lived and others have stood the test of the years. At present we have twenty-five churches on roll.

The total membership in 1849 was 286. This has been increased to 2,477 in 1937. The counties included in the Conference are Hampshire County, West Virginia, Frederick, Shenandoah, Rockingham, Page and Green, and for a short time Augusta.

The ministers who have labored for the cause in this Conference have come from Ohio, Pennsylvania, West Virginia, North Carolina and Eastern Virginia, but we would not forget some of the prophets who have grown up in our own borders, namely, the Dofflemyres, Ralston, Fleming (J. C.), Calhoun, Harding, Kiracofe, Baugher, Swank, Black, the Andes, Bryant, Hook (W. C.), Clem and Brill.

"Before I started on my trip around the world, someone gave me one of the most valuable hints I have ever had. It consists merely in shutting your eyes when you are in the midst of a great moment, or close to some marvel of time or space, and convincing yourself that you are at home again with the experience over and past; and what would you wish most to have examined or done if you could turn time and space back again?"

"A careful consideration of our blessings will lead to the confession that, regardless of all we can do, they come through means that God supplies."

and this has come to be an annual event since.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

AMBASSADORS FOR CHRIST.

By J. O. ATKINSON, D. D.

[Printed by vote of the Valley of Virginia Central Conference.]

My topic is taken from the radiant and inspired words of Paul, II Corinthians 5:20: "*We are ambassadors for Christ, as though God did entreat by us.*" An ambassador is one who represents another, or even a country. And so Paul boldly declares that we who know Christ are His representatives, spokesmen and messengers. Thus we come into authority and power as we accept our ambassadorship and speak and act for Him. But to me the real radiant thought is in the words "As though God did beseech by us." This is enough to humble our hearts in the dust and lift our heads to the stars; the God of all the universe, condescending to entreat by us to represent Him and bear to all the world the message of His authority and His condescending love. There is nothing in all Scripture more radiant and more sublime than this omnipotent God sending poor, unworthy, weak creatures to represent Him in the world and that He is entreating the unreached peoples and areas of life through us.

I am thinking today in the terms of our efforts, powerless in themselves, but made powerful by the will of God. Thus I make bold to assert that through missions, weakness becomes strength, the impossible becomes possible, and the unattained is achieved. Thus Christ confounds the mighty by choosing the lowly and the weak, and making them powers for righteousness in His name. The very weakness of the Christ (from the human point of view) is His strength. They railed at Him on the Cross, saying, "Others He saved, but He cannot save Himself." True. And the reason He could not save Himself was because He was giving Himself to save others. Many of you who are gathered here today feel that because of timidity, or lack of strength, you can't be a real ambassador for Christ, that you can't do much, if anything, in the missionary task, that your handicaps are so many and you are so weak, that your efforts will not avail. John R. Mott says that the phrase he has repeated most in his life is this, "You can be come strongest in your weakest place." The mighty men and women of God have been of that type. They recognized their weakness and brought that weakness to God, and God made

their weakness His strength. One recalls that Jeremiah, the prophet, said when the voice of God came to him, "I am a child, I cannot speak." But when he offered even his weakness to God what a mighty message indeed he spoke to his generation and to the peoples of all time.

When the call of God came to Moses that humble man declared, "I am slow of speech." But God took him in his weakness and made him one of the greatest and strongest speakers of all times and tongues.

God is calling us today to be spokesmen for Him, co-workers together, in sharing the life and the love of His Son, with others. It may seem, and it is a very large task, to which we have turned our hands and hearts in missionary work. It is nothing less than that of changing the world, and making of it a better place in which to live.

Your speaker received by letter a contribution of \$6.00 from a woman in a distant State a few days ago, some tithe money she had saved for herself and her two small children. She wished it to go to Japan in missionary service in that land where the spirit of the war-lord is so dominant, for, said she, "If the Japanese had more of the love of God and the saving power of His Son in their hearts they would not be at war today with China." That woman has a vision which reveals the spirit of our Lord. It is a well known fact that thousands of Japanese are by conviction opposed to the present heartless, undeclared war that Japan is waging and causing to be waged against China. It has recently been declared to the world from authoritative sources that some five families of fabulous wealth in Japan hold in their hands a monopoly of production and trade in Japan and that these heartless and ruthless capitalists are sowing the seeds of strife in Japan and are driving the war-lords of Japan to their heartless and ruthless slaughter of the innocent and the helpless in China. The real Christian forces, few in number and yet strong in hope and heart, of Japan, oppose the military party in Japan, but their voice is not heard in the ears of those who are deaf amid the clamor for more riches, more wealth, more earthly power. But the spirit of our Christ will win out and we are ambassadors for Him. I have a letter from our Missionary Board's headquarters while I write

these lines, stating that our missionaries, faithful to our Lord, are facing grave dangers and perils in China and are carrying all the aid and relief they can in the name of the Prince of Peace. They are not deserting their post of duty because of the threat of death and danger. As many of you know one of our very ablest and most beloved missionaries, Dr. Rawlinson, was among the first to be killed in Shanghai, China, from the unpardonable bombing of the Japanese. These missionaries are the ambassadors for Christ, who have gone for us to the far flung firing lines, that they may reveal to the world the spirit of our Lord. Under this sign we shall conquer. In His name I call upon everyone present today to enter into a new and solemn covenant that we will seek in every way we can, by His help and in His strength, to reveal His life of peace on earth and goodwill to men in a world that so much needs Him this day. You are working at home and abroad through your prayers, your united efforts and your gifts to exalt His name, which is above every name, that this world may be a better world in which to live and that the kingdom of heaven may come and the will of God have full sway in the hearts of men.

Through three churches and schools, which you have so willingly and wisely planned and sustained, in the remote districts of Carroll County, Va., you are lifting a whole community of worthy people to a saving knowledge of our Lord and you have brought peace and happiness to homes and hearts in which prior to your efforts, feuds and factions and oft times lawlessness, held them in sway before your work and workers went there. Several of our churches during, and since, the depression here in the home land would have had to close up, but for your prayers, and the consecrated dimes and dollars that you have offered as sweet incense to your Lord.

The most productive enterprise or institution of our church, or any other church, is its missionary enterprise. I say this because when through missions a church is planted and begins work, even a missionary church, immediately it begins to make its offerings and donations to the other institutions and enterprises of the church. If our missionary offerings were increased and we could open new churches here in the home land where they are needed, or by missionary aid could make stronger some of our weaker churches which so much need our help, immediately the offerings to the other enterprises of the church would increase. Taking

money from missions to apply to other causes than missions is killing the goose that lays the golden egg. A missionary-minded church is a church realizing that it is an ambassador for Christ and thus becomes willing to do what it can for other interests and enterprises. We grow strong as we become a missionary-minded people. Every church does. Missions takes a church, or a community, as it is and shows that church or community what it can be.

To me one of the most inspiring scenes in the life of our Lord while here on earth was that in which the 4th Chapter of John's Gospel pictures Him as sitting on Jacob's well when the woman of Samaria came from Sychar to draw water. Sychar, as you may know, means "drunkenness," and the village of this woman was named from the character and the conduct of its drunkards. She herself was at the time living with a man who was not her husband. Jesus takes this woman *as she is*, and talks to her about what *she can be*, and inspired her with such hope and confidence in herself that in joyous radiance she went back to her own people and became a glorious, flaming evangelist of our Lord—"Come see a man who hath told me all that I ever knew." Her weakness had now been made her greatest strength and through her hundreds were turned through her radiant message to the Christ of love and life.

This is what our work and our workers in missions are doing in the world. The journey may be long, the task may seem impossible, our pilgrimage may seem slow; but we shall still journey on together with the radiant hope and assurance that our work and workers for Christ shall win out and this world of chaos shall be turned into one of order, peace and joy through Him. "The joy of the Lord is our strength," said Nehemiah, and in His joy we shall have joy, even the joy of assured victory for ourselves and for those to whom our work and workers go as ambassadors. Verily, the Lord is entreating by us that we be faithful and consistent ambassadors for Him in carrying to nearby and remote districts the message of radiance and of hope—the message of eternal Life, and infinite Love.

As we, today, review a century of this Conference now past, we *may* think our work and achievements are, and have been, small. Not so, Nothing done right and in keeping with the will of our Lord is small. God has not entreated by us and our ancestors for a hundred years in vain.

If apparent results are small it is only because and when we have turned a deaf ear and an indifferent heart to His entreaties. God sent His only begotten Son into the world. The world refused Him and nailed Him to a tree. But God was not discouraged. He never is discouraged. He entreats by us that through us the world may come to know His Son. Jesus Himself said that He could command a legion of angels to defend Him and He could have commanded legions of angels to have carried His saving message to every nation within forty days from His Resurrection. But His patience and His love forbid His doing this and out of desire to be co-workers together with us and allow us to be co-workers with Him and ambassadors for Him, He commissioned us, His followers, to go forth declaring that we shall be witnesses unto Him unto the uttermost parts of the earth. We are ambassadors for Christ as if God did beseech through us. God help us to be faithful and true to the most emphatic command and commission He ever gave to the world.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 20, 1938.

Sunday Schools.

South Norfolk, Va.	\$ 15.00
Sanford, N. C.	1.00
Leakesville, Luray, Va.	4.90
Pleasant Union, Lillington, N. C.	1.85
Wake Chapel, Fuquay Springs, N. C.	4.48
Biscoe, N. C.	1.10
Big Oak, Eagle Springs, N. C. ..	1.40
Mt. Carmel, Zuni, Va.	8.59
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Long's Chapel, Mebane, N. C. ..	5.53
Total	\$ 44.85

Individuals and Churches.

Mt. Auburn, Manson, N. C.	\$ 2.10
Long's Chapel, Mebane, N. C. ..	11.75
Total	\$ 13.85
Total for week	\$ 58.70
Previously acknowledged ...	18,003.24
Total since Sept. 1, 1937 ...	\$ 18,061.94

J. O. ATKINSON,

Secretary.

VICTORIA OF THE HILLS MEMORIAL.

Previously acknowledged	\$ 57.60
Received since:	
Miss Olive A Gould, Albion, Me.	1.00
Miss Bruce Walker, Burlington, N. C.	1.00
Miss Alice True, 43 Manton Ave., Portsmouth, N. H. ...	1.00
Total for the week	\$ 3.00
Total to date	\$ 60.60

J. O. ATKINSON,

Treasurer.

THE REDEMPITIVE CHURCH.

(Continued from page 5.)

those who must try to interpret the Christian gospel for the needs of to-day. Redemption which takes no account of the actual tangle of contemporary living will tantilize men, not save them. The Church, needless to say, will not try to pronounce *ex-cathedra* on questions for secular experts. It will insist on trying continually to enlist the skill of experts for the well-being, rather than the exploitation and destruction of human beings.

It will seek moreover, as a more distinctive service, to provide a content favorable to the development of moral sensitiveness and vigor, religious aspiration and hope. In pastoral ministry and in public and private worship, it will set itself to quicken men's imagination, prick their complacencies, and provide such reassurance, such moral backing, as may stiffen their best efforts to find their way.

As regards the major social movements of today, the Church's task is equally urgent. It must avoid becoming either a political organization or a hermitage. It must engage in persistent criticism of the social scene, with as much penetration, realism, and vision as it can muster, in the light always of its transcendent commitment to God. This means not simple fault-finding. It means illumination of good and bad alike, by speaking the truth, or what appears to be truth, without fear, recognizing always that we all are sinners together. To give and take such criticism in good part is a mark of spiritual maturity, to be cultivated by clergy and laity alike.

The Church may well provide, further, a foundation and bulwark for adventurous persons and groups among its own members who find themselves driven to radicalism in politics and economics, at variance with the dominant social patterns, and with those held by the majority of their fellow Christians. The Church's tolerance of diversity, for the sake of new light and growth, must be as wide as its criticism is keen. Its aim must be not uniformity but reconciliation, in the midst of continuing difference.

As regards itself, lastly, the Church will persistently seek to recover its lost catholicity. Differences must continue, but understanding must grow. And it will need to stand ready for the loss of social and political favors, even to the endurance of persecution, rather than abandon its role as spokesman for a God of justice and of love.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

FROM A ROCKFORD DELEGATE.

O, keep us building, Master, may our hands
Ne'er falter when the dream is in our hearts.

Youth is the time for dreaming, for setting ever-new and higher goals and for receiving the inspiration for ambitions. Early this summer one hundred and eighty Christian young people from thirty-six different states met in the first meeting of the National Council of the Pilgrim Fellowship on the campus of Rockford College to dream our dreams and receive our inspiration for the next two years of work in the Pilgrim Fellowship. We were there for work and we spent a large part of our time concentrating on such things as next steps in national and state Pilgrim Fellowship organization, plans for social action, missionary action, and personal religious living, keeping in mind all the young people who, in the next two years, will be using the materials published for Pilgrim Fellowship groups.

It was such a different conference in many ways from any I had ever attended, and if there is one week of my life I would like to relive it is the week spent in Rockford. In the words of a California delegate, "Never before and perhaps never again will I attend such a conference." Working with truly Christian young people and enjoying fellowship with them was a source of great inspiration. After being "exposed" to all I was there and dreaming dreams and projecting plans for the future of the Pilgrim Fellowship and Christian youth building a new world, I feel that we here in the Southeast must take up the challenge and make of our Pilgrim Fellowship in the various states a more vital and stronger organization.

Walter Staves, of Iowa, was elected to succeed Lanson Granger as President of the National Council. He, with the other new officers and the regional chairman—Mozelle Cole, of LaGrange, Ga., being the chairman elected for the Southeast—were installed on the last day of the Council meeting. With our plans before us, there seems to be no doubt but that the Pilgrim Fellowship and the Congregational-Christian Church has a bright future.

I was glad to be there both for what it meant to me personally and as the representative for the Southeast. I hope that we who were there can bring back to you at least some

of the spirit from Rockford, and that we will incorporate in our work the plans worked out by the Council for our Pilgrim Fellowship work.

DOROTHY TRUITT.

RULES FOR DRINKING.

If we *must* drink, just because it is "the custom" and because many very rich men want to become richer by selling us liquor, we will do well to follow these rules:

1. Have the dose of alcohol recommended by a physician. It is a drug and should be used only under scientific oversight.

2. Don't drink on an empty stomach. Food in the stomach, particularly milk, slows absorption and decreases the maximum concentration of alcohol in the blood.

3. Dilute the dose heavily. The old prohibition recipe prescribed two hundred times as much water as alcohol. This should be about right.

4. Don't drink when excited or nervous. If you feel like you "need" it, let it alone.

5. Don't drink when there is mental work to do, as alcohol has a narcotic effect, although it will make us think that we have been stimulated.

6. Don't drink when suffering from a cold or threatened with pneumonia. Rock and rye have killed thousands of people.

7. Above all, don't drink when snake-bitten. This is deadly. All doctors warn against the ancient superstition that whiskey is good for snakebite.

8. Don't take more than one dose in twenty-four hours, as repeated doses have a cumulative effect.

9. Don't drink on a social occasion as this tends to the forming of a habit, besides making us talk and act foolishly.

10. Don't drink before driving an automobile or performing any physical labor or engaging in athletics, as alcohol hinders physical efficiency.

11. Don't drink until satisfied that we are in no way supporting a custom and trade injurious to our country and mankind.

After conforming to these rules, we may take our drink with a clear conscience, but we should go to bed until we get over it as we have no right to go about the streets endangering others while under the influence of a narcotic drug.

THE RIGHT TO WORK.

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 4, 1938.

SCRIPTURE: John 4:34; 9:4;
Matt. 20:1-14.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Work in the Divine Plan—
Gen. 2: 8-17.

Tuesday—God's "Six Days Shalt Thou Labor"—Exod. 20: 9.

Wednesday—The Privilege of Work—
Ruth 2: 1-7.

Thursday—Work Not, Eat Not—
II Thess. 3: 6-16.

Friday—Work at Self-Chosen Tasks—
Gen. 4: 20-24.

Saturday—How Are Both Capital and
Labor Unions Unfair to Workers?—
Prov. 27: 18; Jas. 4: 1-4.

There are those who would claim that if Adam and Eve had not sinned man would not have to work. Is it true? Genesis 2:15-17.

Was the Sabbath intended as a work day? Exodus 20:8-11.

All people should have the privilege to work. The insecurity of employment in modern industry is one of the most critical problems facing our country. Even in "good times" there are a large number of people who are unemployed. Surely all should have a right to this fundamental of human rights. Since men should work for a living, are we not creating idleness which breeds laziness when the government hands out to those who are on relief rolls instead of providing some means by which they may earn that which they get?

What we need is improved labor conditions. Many business concerns make millions each year while those who labor at the task daily to produce the materials work for a small pittance. The laborer should have fair consideration. Does he get it?

Again we would say that the laboring man has a right to work under wholesome conditions with regard to freedom from hazards, protection against injuries and occupational diseases, sufficient time for leisure, etc. To what extent is this becoming possible?

Consider the points of strength as well as the points of weakness in capital and labor unions.

Suggested Hymns—

"O Master, Workman of the Race."

"To the Work."

"Work for the Night Is Coming."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

ELI: RESPONSIBILITY FOR OTHERS.

LESSON IX—AUGUST 28, 1938.

GOLDEN TEXT: *Train up a child in the way he should go.*—Prov. 22: 6.

LESSON: I Samuel 2: 12; 4: 18.

PRINTED TEXT: I Samuel 3: 11-14; 4: 12-18.

A Story of Tragedy.

The story of Eli and his sons Hophni and Phinehas is the story of a sincere, humble, even good and godly man, but weak and easy-going and unable to discipline and control two greedy and godless and immoral sons. It is the case of a man being so busy trying to look after people's children that he overlooked the fundamental responsibility of looking out for his own children. It is the case of a good parent having good-for-nothing children. It is the story of the heart-ache and the heart-break which wayward children can bring upon loving parents. It is the story of waiting too long before starting to discipline growing children. It is the story of the tragic end of those who disregard parents and disobey God. There is something in this story that ought to cause every parent to pause and to take stock, and to cause every young person to give heed unto his ways.

Greed, Godlessness and Gross Immorality.

Hophni and Phinehas were "sons of Belial"—worthless, the sorriest kind of fellows. They were greedy for gain and they stopped at nothing in their effort to get as much material gain as possible. They stole from the people, taking more than their share of the sacrifice which the people brought to the altar. Worse still, they combined a rash godlessness with their greed for they even dared to take their portion before they offered the sacrifice to God. (Like so many people today, they simply gave God the left-overs, what they did not want.) And to add insult to injury they lay with the women who were attached to the sanctuary as helpers, or who came up to worship. The thing smelled to high heaven.

The heart of the matter was not simply the sins of these young men; it was the absolute lack of any sense of responsibility which they had for others. It would have been bad enough to be such sorry cusses anyway. But to be posing as holy men,

to be administering holy things under such a cloak of unrighteousness was unpardonable. And God was not to be mocked. In due season they reaped what they had sown.

Let every Christian worker and every member of the church walk worthy of the calling wherewith he has been called. We have a high responsibility to others. We can do much harm to the cause of Christ if we do not walk as children of light.

Growing in Grace and Godliness.

In sharp contrast to these sons of Belial, Samuel stands out in his simplicity and sincerity. The story of his call is familiar to all who are familiar with the Bible. It is to be noted that even though his mother had given him to the Lord even before his birth, there came a time when Samuel had to give himself. And like every other person who is to grow in grace and in godliness, he had to keep on giving himself. Self-surrender is both an act and a process. We must keep our faces to the light and walk in the light if we are to come into more light. The story of Samuel is the story of a boy who had good heredity, good environment and training, and who himself responded to these factors. The determining factor in Samuel's life was Samuel himself. He could have been a sorry young man in spite of all the wholesome influences, if he had not responded to them. If one doubts this, let him consider Judas. After all a man's destiny is pretty well wrapped up in his own inner life. He decides which way he shall go.

Tact and Courage.

God revealed to Samuel that disaster was coming to Eli and to his household. Eli suspected something and asked Samuel outright about it. It took tact and courage, as it always does, for this young man to tell the old man the truth. But this young fellow was a real man and he told the truth in love.

A Form of Godliness But Not the Power Thereof.

The Israelites became engaged in a battle with the Philistines and they were defeated in the first engagement. It occurred to them that it would be a good thing, indeed an irresistible thing if they would take the ark of the covenant into battle with them. They thought that it would be a "good luck charm" that would bring the victory. Were they not Jehovah's chosen people. Was not the ark the symbol of His presence in their midst? Would He not give them the victory if they took this sacred symbol into battle against the heathen? But

alas! they learned to their sorrow and shame that it is one thing to have a form of godliness but quite another thing to have the power thereof. Outward forms and songs and symbols, are nothing without inner reality. God is not always on the side that has the largest army, nor is He always on the side that carries the insignia and symbol of His Kingdom. Simply to carry a Christian flag does not insure safety or success. Simply to wear priestly garb is not a substitute for righteousness. Simply to go through the forms and ceremonies of religion is not enough. Only as the heart is right, only as there is an inner reality corresponding to outward form, is religion strong and vital. And there can be no vital, inner life unless the soul is nourished by private devotion and worship.

Sin, When It Hath Run Its Course.

In spite of the fact that the Israelites had the ark of the covenant, they were defeated and put to rout. They suffered heavy losses in men and heavier loss in prestige. Among the slain were Hophni and Phinehas. (Give the devil his due, even these sorry fellows had enough patriotism to fight for their country.) When a messenger ran with the news to Shiloh, Eli's troubled career came to an end. There is something significant in the order in which the details of the tragedy were broken to him—first that the battle had been lost, then that his sons had been slain, and finally that the ark had been taken. The old man could stand the first two, but when he learned that the ark had been taken it was too much for him and he fell over backward, and in falling struck his head and was killed. In his heart his first devotion apparently was for God, but he was too weak and easy-going in other things. It is a sad ending to what otherwise might have been a great career.

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MONDAY.

SUFFICIENT GRACE.

"My grace is sufficient for thee."—II Cor. 12:9.

I looked up at the morning sun as it rose in the sky and I was charmed with its glory, and with the idea of its flooding the earth and giving it strength for its fruitage. I stooped and looked at a dewdrop and there I saw the sun encased with all of its glory in miniature. The sun is big enough for the earth and not too small for the dewdrop.

So it is with the grace of God. That grace that enables one to preach a sermon or to write a deathless hymn, is not too great to help the humblest saint to keep his temper and think right.

Prayer—O Thou, whose power changes nations, and also blesses the humblest of mankind, we thank Thee for Thy grace for us. *Amen.*

TUESDAY.

THE DIFFERENCE.

"The liberal soul shall be made fat."—Prov. 11:25.

We are told that the difference between the Lake of Galilee and the Dead Sea—one a sea of life and the other a sea of death—is that the "one gives and the other receives." The dead sea is an end in itself and gives nothing.

This also is the difference between individuals. Some receive and give—give abundantly. They have life everlasting. Others receiving but do not give. The end of that soul is death.

Prayer—O Lord, make us channels of blessings today—like Jesus, this we ask for Jesus' sake. *Amen.*

WEDNESDAY.

SHALL I STAY AWAY?

"Judge not that ye be not judged."—II Matt. 7:1.

Sometimes one is criticized for attending cocktail parties. He is a Christian and has always stood

against liquor. The people honored by this party are his friends and associates. What shall he do?

There is nothing to do, wisely, but to attend and give no sign, other than personal abstinence of disapproval. It is an opportunity to bear a silent but well spoken witness of love and tolerance. Jesus often consorted with persons whose habits he did not condone.

Prayer—Dear Lord, we pray for all the wisdom of Jesus we can have to help us in all the troublesome problems that come to us. *Amen.*

THURSDAY.

GO RIGHT ON SHINING.

"Let your light so shine . . ."—Matt. 5:16.

Sometimes one may be terribly maligned. We go into a rage about it and would retaliate. We heard a speaker once say that he knew of a dog that awakened the neighborhood by barking at the moon. The only thing the moon did, he said, was to go right on shining. The dog got tired and finally went to its kennel rather foolishly. Our speaker said, "The only way to answer slander is to keep right on living right, heedless of the barking of the dogs."

Prayer—O Thou Saviour, who, when reviled upon, reviled not again, we would have that Grace. Grant it to us for Jesus' sake. *Amen.*

FRIDAY.

A SYMBOL FOR A SAINT.

"It is raised a spiritual body."—I Cor. 15:44.

To the bier of an aged friend who has passed on, we are told that William T. Ellis sent a little sheaf of wheat, symbolic of the ripeness of the sainted soul passed on. Upon the sheaf of wheat he laid a spray of flowers as a token of the sweetness that her life had been in the world.

Would that our actions in all the events of life were as meaningful. Life is rich with good gifts which

may be symbolized by some thought and token of ours. Life's richest gift is death. Would that our lives were such that we could always welcome it.

Prayer—O Lord, we thank Thee for the blessed hope of immortality, for the fruit of life that makes it good and strong, and for the fragrance of that fruit that lingers on when death thrusts in its sickle and we are garnered for glory. *Amen.*

SATURDAY.

"ONE FOR ALL AND ALL FOR ONE."

"One Lord, one faith, one baptism."—Eph. 4:5.

Our text is the slogan of the "ship's spirit" on a ship in the U. S. Navy. A great deal of religious magazines, papers and other literature come to our desk. Some we read closely and others we merely glance at. But our hearts warm at the thought that all of them bear the name of Christ and set forth the essentials of salvation and of personal devotion to him.

Whatever may be our differences, one day all of his children in that "One far off divine event" will gather about the great white throne and not only sing that song in one mighty chorus, but actually "Crown him Lord of all."

Prayer—O Lord, make us all one in the understanding of the Kingdom of God, and one in purpose to be included when He calls us home. *Amen.*

SUNDAY.

"ON WATCH."

"Watchman, what of the night?"—Isa. 21:11.

He who has the watch in the Navy must stand that watch and be equal to any emergency that arises. That emergency may be a smashed boat and a man overboard, or a hurricane, or a battle.

These are crowded and troublesome
(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE LIVING BODY OF CHRIST.

By REV. OSCAR E. MAURER, D. D.

[Sermon preached at the General Council of Congregational and Christian Churches, Beloit, Wis., June 19, 1938.]

"For as the body is one and hath many members, and all the members of the body, being many, are one body, so also is Christ. . . . Now ye are the body of Christ, and severally members thereof."—I Cor. 12: 12, 27.

Paul wrote these words to the church in Corinth, but he was speaking to more than the Corinthian church. He wrote similar words to the churches of Rome, Ephesus, and Colassae, but in each case he meant more than the local church. He was the overseer of many churches, widely scattered, but he gathered them all together under the figure of the Body of Christ. He and his colleagues had not gotten far into their work of evangelization before they became aware that the spirit of Jesus was revealing itself more through an organism than through a series of organizations. Jew and Greek, circumcision and uncircumcision, barbarian, Scythian, male and female, bond and free, all were part of the Body of Christ, so they believed on him. This organism was the church which Christ loved and for which he gave himself.

Our theme this morning is the Holy Catholic Church, the Communion of Saints, the Body of Christ. It may be that I am presumptuous in undertaking to preach on this theme, for it has been borne in on me these past months—not without a trace of envy—that I am one of that undistinguished group of forgotten men who did not attend the Oxford and Edinburg Conferences. It must have been an experience truly pentecostal which our brethren shared who did attend these notable gatherings. They entered into mystical union with the Lord Christ and with one another. Mystical experiences are difficult to describe, and it is understandable why the delegates who have come back from Oxford and Edinburg speak with differing tongues. But on one thing they all agree. They all had a vision of the Holy Catholic Church—*unam, sanctum, at universalem*—the Communion of Saints. The Holy Ghost opened their eyes and they saw. They saw the jagged

mountain peaks of difference, some doctrinal, some temperamental, some governmental. They saw how far apart and how obdurate these upthrusting peaks are. But they also saw the common ground which underlies them. In the words of Dr. Adolph Keller, "We met God on our way; we saw Christ." It was a personal experience. It was a collective experience. The unity of which they were aware was not an ideal toward which to aspire. It was an experienced fact. "We are one in Christ," Dr. Keller goes on to say. "This unity consists in the sovereignty and redeeming acts of our one Lord. The source of unity is not the consenting movement of men's will; it is Jesus Christ, whose one life flows through the body and subdues the many wills to his."

The delegates to Oxford and Edinburg have come down from the Mount of Transfiguration and have long since met the stubborn practicalities of life on the plain. I surmise that they have encountered legions of demoniacal facts and forces which have tested the validity of their spiritual experience to the uttermost. I surmise, too, that they have had their faith strengthened and confirmed by discovering, here at home, men and women who also have envisioned the church as a whole family of God in Christ. To Mr. Gladstone in Rome, there once came a vision of the Universal Church, spanning the centuries, rising above race and nationality, comprehending humanity within the redeeming love of God. To more than one lonely disciple—whether in crowded city or lonely rural parish—there has come the same vision, evoked, perhaps, by homesickness for those who belong together in their relationship to God and His Son. These hail the ecumenical movement with joy and bear in on their hearts with prayer. They will be the first fruits of the evangelists who have returned from the World Conferences with such flaming zeal.

But let us admit it, brethren, there are too few of those who have had this vision, and among those few the vision has come only occasionally, or partially. The immediate and localized task has engrossed us and demanded our powers. When we have suspected, deep within, that our horizon is too limited, we have allayed our uneasiness by the thought that we

have at least been trying to develop an effective unit which may one day take its useful part in the larger whole. True, when we face great evils demanding collective resistance, we say that "the Church" should move against them. We reassure ourselves with the promise that the gates of hell shall not prevail against "the Church." But our concept of the Church is limited and vague. It has not extended much beyond the concept of a group of local congregations banded together in our free order; or of a group of denominations joining forces occasionally. We think of the other denominations with good will—or at least of some of them. We are ready to associate ourselves with them in good works—up to certain limits. Doctrinal differences probably do not weigh too heavily, certainly not among congregationalists. Matters of temperament and practice, methods of worship are more serious considerations. In all charity we admit to ourselves that these others are good and earnest folk, but that they certainly are different, and we prefer our own flavor. The Federal Council of the Churches of Christ in America is a step toward a more comprehensive concepts of the Church. But except to comparatively few, the Federal Council, too, is a vague sort of organization, to which our churches are asked to contribute, not without suspicion on the part of church officers that the money may be used for radical purposes. The World Council of Churches now in process of organization is another necessary step which will have to contend against the same handicaps. If the average church member thinks of these great bodies at all, he thinks of them as groups of associated denominations. He has not yet gotten the conception of the Church as a body of Christ. And that is not his fault. He has not been taught to think in the larger terms. In fact, he has been taught to think in the smaller terms. It is not an overstatement to say that he has been taught to regard catholicity with suspicion, and has been encouraged in the development of denominational loyalty and pride. The word "catholicity" has, unfortunately, come to have a sinister connection. That probably accounts for the use of the new word "ecumenicity" which some of us are trying to learn how to pronounce.

Officially the churches of the Pilgrim faith and order are on record as to their stand on Christian Unity. Our national and state councils have repeatedly declared their willingness

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

After a number of extreme hot days (the hottest we have experienced this summer) we had an all-night rain and the air became much cooler and more pleasant.

It is the haying season on the orphanage farm and we have a very fine crop this year if we can have weather to cut it and get it in the barn. Then filling the silo is the next job. The corn has grown tall this year, lots of it twelve feet high. It just takes men with strength to handle it. Little boys cannot do it.

When the hay has been put in the barn and the silo filled the ground is to be worked up to sow the fall oat and wheat crops, then the sweet potatoes are to be dug and put in the potato house to be cured for the winter. A mountain of work just ahead for all who can work. The orphanage boys are good workers and they go after it with quite a lot of energy.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR AUGUST 25, 1938.

Amount brought forward \$9,261.29
Sunday School Monthly Offerings.

N. C. & Va. Conference:
Union, N. C. \$ 5.00
Mt. Bethel 1.96
\$ 6.96
Eastern N. C. Conference:
Christian Light:
Church \$ 2.20
Sunday School 1.00
Sanford 1.00
Bethel, Wake County 2.00
Mt. Auburn 2.10
8.30

Western N. C. Conference:
Pleasant Ridge \$ 3.60
Pleasant Cross 2.00
Biscoe95
Mt. Pleasant50
Ether 1.51
Randleman 5.90
14.46
Eastern Va. Conference:
Rosemont \$ 14.33
South Norfolk 15.00
Union, Va. 9.00
Bethlehem, Va. 5.51
43.84

Valley Va. Central Conference:
Mt. Olivet (G) \$ 2.86
Leakesville 4.81
Mrs. Barbara Andes 5.00
Antioch Church:
Ben C. Deavers 25.00
Thomas L. Deavers ... 25.00
A Friend 15.00
Timber Ridge 1.84
79.51

Miscellaneous.
O. H. Lambert \$ 12.50
Alamance County 30.00
42.50
Total for week \$ 195.57
Grand total \$9,456.86

THE PROPOSED CHANGE.

(Continued from page 2.)

should vigorously oppose and vote against the adoption of such radical changes.

At the present time, there are 69 members of Boards and Committees, 49 of whom are ministers. One can readily see that if all the members of Boards and Committees should be classified as members of the Convention, there would be 49 duplications, or dual memberships, in these groups alone. To increase in the personnel of the Convention, under the *Proposed Plan* would not be as large as the author contemplated.

If there is a desire for a larger delegation and a more general representation by the local churches, it is a very simple matter to change the word "one" to "two" for every two hundred members, and suggest that the Conference recognize every local church in naming delegates.

The *Proposed Plan* would violate the basic and fundamental law of the Conferences and Convention, and would be a serious blow to the future unity of our fellowship. The law of the Convention should be respected. The method prescribed for making amendments should be recognized and observed by those who advocate suggested changes.

I. W. JOHNSON.

FAMILY ALTAR.

(Continued from page 12.)

days. They portend great emergencies and great wisdom. Would we escape them, or would we, as a watchman, set ourselves on the watch, and struggle to be equal to any demand? The spirit of Jesus is the answer.

Prayer—Dear Lord, prepare us all for the hour of destiny in life and make us emissaries of Thine in every call. Amen.

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1169 CHAPTER 2.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 98.

CHAP. 2.

Acts 19, 1.

ch. 1, 16.

Ps. 1, 6.

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THE LIVING BODY OF CHRIST. (Continued from page 13.)

to proceed, to the point of corporate union. The fact that the concordat making possible joint ordination by a bishop and Congregational council—an article in the constitution of the Protestant Episcopal Church—is not effective, is no fault of ours. But it is doubtful that one Congregationalist in a hundred knows that such a concordat exists. If our Congregational and Christian Churches are to have any constructive part in this gracious movement toward Christian unity, and God forgive us if we do not, though I doubt that He will, for it would be the unforgivable sin against the Holy Ghosts—then we must overcome prejudices which are not lacking among us, and begin to educate ourselves in the larger conception of the Holy Catholic Church, the Communion of Saints, the Body of Christ.

But let us consider what that larger conception involves. What are the implications of the concept of the Church as it has developed through the Christian ages?

1. The Church in its catholic or ecumenical sense is a Divine Idea existing in the mind of God. It does not originate with man. It originates with God. It is the divine pattern for society, objectively real, quite apart from man. We may reverently imagine the Creator as having this ideal in His mind before He created man in His own image. This divine Idea has been made available to man, but it exists, whether man accepts it or not, just as God's wisdom and love exist, although the idea cannot be made practicable unless man accepts it. It is mystical, because it is incapable of complete realization, just as God is mystical. Man's intellect can comprehend a part of the truth which the Church teaches—which is the Gospel—but much of this truth must be accepted by faith. In fact, faith is more essential than belief. Belief, based on reason, will lead only a short distance into the mystery of truth. The rest of the way we must walk by faith, and as we walk by faith we experience more and more of the truth.

2. This Divine Idea has the "togetherness" of a redeemed society for its object, "togetherness" in Christ. It is only as the individual is a part of this "togetherness" that he can develop into the fullness of spiritual life which is salvation. In physical life it is practically impossible for an individual to exist all by himself. When it does occasionally happen, such an individual is always a distorted and incomplete personality. So on his spiritual side, a human being can develop a normal soul only in the society of other souls. That is the fundamental truth underlying the saying, "Outside the Church there is no salvation."

3. This Divine Idea is above time and space. It is bound by none of these limits. It includes the past—all souls which have accepted Christ and have entered into eternal life. It includes all who are still on this earth, as actual or potential members of the Body of Christ. In its scope it comprehends the future and envisions the generations yet unborn. It is a family in heaven and on earth, and those who have passed through the experience of death are still living, active members of the Body of Christ.

Now, we must not be blind to the fact that this grand and apostolic concept of the Church has developed some sinister aspects in its historical evolution. The emphasis on "togetherness" has tended to minimize the individual person and the individual congregation. The Divine Idea has been translated into forms of

organization which tend to become fixed and rigid, and which express the mind of the Body in forms of authority that claim to be sacrosanct. The catholic idea developed certain forms of government, certain classes or orders of leadership, and has then claimed divine sanction for them to the exclusion of all others. From time to time the subordination of the individual has led to the reassertion of the individual—for the human spirit cannot be repressed beyond a certain point—and then there have been revolutions, and the individual person and the local church have again come into view. There have been a good many such revolutions in the Western Church. The great one was, of course, the Protestant Reformation. For us the one of immediate significance was the extension of the Reformation into England and the beginning of the Puritan movement.

These are sinister aspects of the development of the catholic ideal. We must recognize them. They exist today. They are inherent in the fallible human mind which endeavors to translate the Divine Idea in reality. But recognizing them should not blind us to the grandeur of the catholic idea of the Church as the Body of Christ. We belie our own tradition and history when we assume that our Congregational order is necessarily in antagonism to the catholic idea. The Congregational Churches of the first century held it. Many of the Congregational leaders of the 16th Century England held it. Their quarrel was not so much with the catholic conception of the Church, as such, as with the development of its sinister side. The Church for them was the Body of Christ, composed of living members. They rebelled against the identification of the Church and the nation. Though they could not agree with the Church of England, they felt themselves a part of the Church in England. As the ship which bore the Boston colonists left the shore line behind, Higginson is said to have exclaimed, "We will not say as the Separatists were wont to say at their leaving of England, 'Farewell, Babylon.' 'Farewell, Rome,' but we will say, 'Farewell, dear England, farewell the Church of God in England and all the Christian friends there. We do not go to New England as Separatists from the Church of England, though we cannot but separate from the corruption of it; but we go to practice the positive side of church reformation in America.'"

(To be Concluded next week.)

Dr. Poulson of Portsmouth, Va., Gets in the Papers of Maine

[On August 14th the *Sunday Telegram* and *Sunday Press Herald* of Portland Me., gave considerable space to Dr. Marna S. Poulson, of Portsmouth, Va. The paper carried a five line heading over a three column picture of Dr. Poulson and his log cabin. The following article, by Mark Hennessy in this paper, tells the story.]

If the human house, in which the soul of every man spends the time allotted on this earth, can speak for his character—and we can, as a certain good book tells us, judge a man by his smile, his dress, and his walk—then it is reasonable, and even imperative in the interests of the subject, and of accuracy, too, to carry on the thesis and judge as well by the house built by the man.

Atop a cliff bordering Winnegance Bay in Phippsburg, the seacoast township below Bath, there stands against the setting sun a log lodge, a summer home that is unpretentious but nonetheless strong and rugged of character, even as its owner, Dr. Marna S. Poulson, pastor of the Shelton Church, First Congregational, at Portsmouth, Va., who in prohibition days, and because of his civic work designed to eliminate underworld influence in local, State and Federal governments, won from his foes a new D. D. degree. Webster University in Atlanta, Ga., conferred upon him the degree of Doctor of Divinity; his foes in the underworld gave him the non de plume of "That Damned Dominic."

The late Mrs. Poulson had ties in Richmond, Brunswick and Bowdoinham, and because of them, Dr. Poulson was no stranger to Maine when he designed the log lodge and secured the services of Ralph E. Robinson, Phippsburg ship carpenter, to build it within the decade. In his own words, "I built a simple cabin on a magnificent site." The structure is 60 feet above the sparkling open water that is Winnegance Bay. At sunset, the straight clean pines that bank the far shore are silhouetted against the vivid sunset colors. It is magnificent. Dr. Poulson calls it Rocmarnel, from Rock, Marna and Nellie, the given name of the late Mrs. Poulson.

Dr. Poulson was born in Maryland. His father was the Rev. Thomas L. Poulson, D. D., and his grandfather was the Rev. Abraham Poulson. Mrs. Poulson, too, came of God-fearing stock. Her father was the Rev. Pennell Coombs.

A militant worker in New Jersey, New York, Maryland and Nebraska for the Anti-Saloon League, Dr. Poulson fought his best, largely because nothing short of good government would satisfy him. He never was, he declares, a crank on liquor. "I fought it," he explains, "because of its political corruption."

Of prohibition and repeal he has this to say: "Public sentiment was with prohibition at the beginning. The trouble was not with the law but its lack of enforcement.

"Things are worse now than when I was a boy because then the point had been reached where saloons could not be made attractive. Women could neither serve nor be served in saloons. There were, say, 175,000 saloons in the Country in those days. Today there are, I believe, nearly three times as many."

With those who favored repeal, Dr. Poulson has no quarrel. "They favored it honestly," he says.

On a two months leave from his church in Virginia, Dr. Poulson seldom leaves his log lodge. He has a number of neighbors nearby, other summer residents. The broad porch is an ideal reading and writing room and always before his eyes is the fascinating panorama of salt water, evergreens and blue sky. No matter how the tide, he finds the steps to his float at the base of the cliff as level as the permanent ones leading up the cliff itself. One of his sons, H. Ross Poulson, of Chicago, solved that problem with a few pieces of light wood and a half-dozen ordinary pins.

From his working model, Ralph Robinson, Dr. Poulson's caretaker, one of those typical Maine men who can turn a smart hand at almost anything, fashioned the steps. They work perfectly. Dr. Poulson has five children. His only daughter, Mrs. E. T. Smith, lives at Nairobi, British East Africa, where Mr. Smith is United States consul. His other sons are Charles Poulson, of San Francisco; Ralph M. Poulson, of Hayward, Cal.; and Harper W. Poulson, who recently received his master's degree from the University of London.

Dr. Poulson was educated in New York and at Adelphi College in Brooklyn. He was 24 when he began in the ministry in Brooklyn 45 years ago. For 25 years he was active in Anti-Saloon League work. Dr. Poulson served as pastor of the Shelton Church from 1918 to 1921, then held pastorates at Atlantic City and McKeesport, and for a time was on the retired list, making his home at Penney Farms, Fla. He began his present service to the Shelton Church in Portsmouth, Va., in June, 1937.

A past president of the Kiwanis Clubs of McKeesport and Portsmouth, Dr. Poulson is now president of the recently organized Portsmouth Forum, established to provide visiting speakers on subjects of general interest and importance.

HISTORICAL SOCIETY, 1955.
Southern Convention of Congregational Christian Churches

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

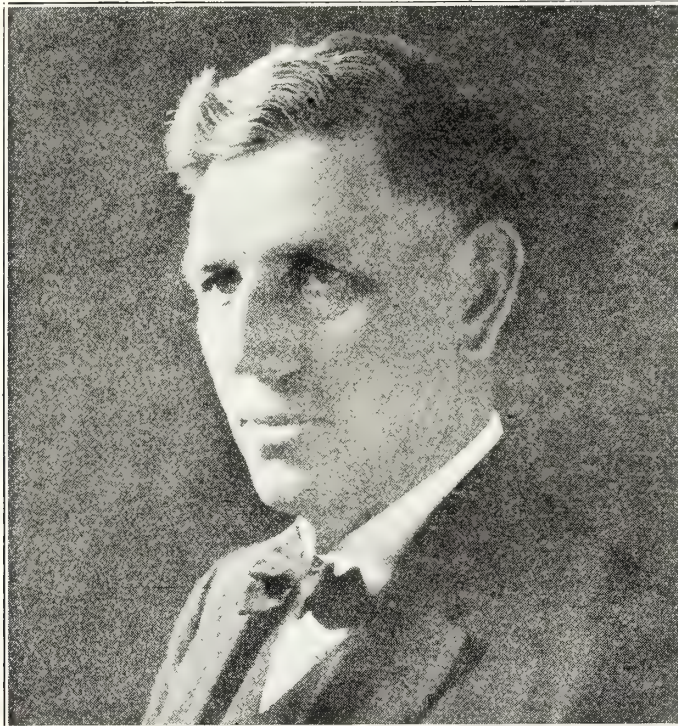
In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, SEPTEMBER 1, 1920

NUMBER 35.

Mrs B F Frank
12-1-38
02



REV. THOMAS E. WHITE.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

President L. E. Smith took a much needed vacation at Nags Head, N. C., last week.

Rev. Gardner D. Underhill, of Antwerp, N. Y., has concluded a vacation with his wife's people at Waverly, Va.

Rev. J. L. Neese has recently returned from a vacation trip to Florida. He had spent a week in the hospital previous to this and is now at home ready for renewed activities of the Reidsville (N. C.) Church during the coming months.

Rev. W. J. Andes, of Harrisonburg, Va., is planning to enter Duke University when it opens the latter part of September. He has been called to become pastor of Happy Home Christian Church, near Reidsville, N. C., for half-time service.

The many friends of Miss Irene Cotten, of Dendron, Va., who was formerly the secretary of the Southeast Pilgrim Fellowship, will regret to know that her father died on Monday, of last week. Their sympathy goes to Miss Cotten and her family.

Among those attending the pastor's school at Massanetta Springs (Va.), last week were Rev. W. E. Wisseman, of Greensboro, N. C.; Dr. John G. Truitt, of Suffolk, Va.; Rev. O. D. Poythress, of South Norfolk, Va.; and Rev. W. J. Andes, of Harrisonburg, Va. The editor was delighted to attend the Conference one evening.

At the funeral on July 21st, of Rev. T. E. White, whose picture appears on the front page, Rev. F. E. Hyde read the 103rd Psalm. This made such an impression on Rev. Mr. White's daughter that she wanted it printed with his picture in the church paper. Others taking part in the funeral besides Mr. Hyde were Dr. W. C. Wicker who led in prayer, the Sanford Music Club and local church choir, Mrs. H. F. Makepeace, soprano, and Rev. J. W. Patton who conducted the Masonic rites. The Junior Order and several ministers were present.

The *Chattanooga Times* (Tenn.) of August 21st carried a picture of leaders and part of the crowd who shared in the one hundredth anniversary of the closing of the mission to the

Cherokee Indians in Tennessee. Among those taking part in the program were Rev. R. S. Walker of Pilgrim Congregational Church, chairman; Rev. Alfred W. Hurst, Rev. M. J. Sweet, Dr. Wm. W. Peet, representative of the American Board of Missions in Turkey for nearly half a century; Mrs. B. L. Martin and Miss Mayme Nixon, of the local D. A. R.; Mr. Walter Johnson, representing the Presbyterian Church; Rev. Cecil P. Harding, pastor of the Brainerd

ONE HUNDRED AND THIRD PSALM.

Bless the Lord, O my soul: and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's.

The Lord executeth righteousness and judgment for all that are oppressed. He made known his ways unto Moses, his acts unto the children of Israel. The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembered that we are dust.

As for man, his days are as grass; as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone; and the place thereof shall know it no more. But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and keep his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them. The Lord hath prepared his throne in the heavens, and his kingdom ruleth over all.

Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul.

Methodist Episcopal Church, South, and Dr. Wm. S. Keese. One hundred years ago the Federal Government, under the leadership of President Andrew Jackson, moved the Cherokee Indians out of this area and the American Board Mission closed.

ATTENTION, PLEASE!

There was a called meeting of all the ministers and members of the various standing committees of the North Carolina and Virginia Conference of Congregational and Chris-

tian Churches held at Elon College in June of this year. At that meeting it was decided that another such meeting would be held on the afternoon of September 12th, which is the same day for the meeting of the Piedmont Congregational and Christian Ministerial Association. All members will please take notice and govern themselves accordingly. The meeting will open at 2 o'clock.

Standing Committees are as follows:

Executive—Revs. G. C. Crutchfield, W. E. Wisseman, S. C. Harrell; Program—Revs. G. C. Crutchfield, S. C. Harrell, J. H. Lightbourne; Education—Revs. S. C. Harrell, W. M. Jay, J. U. Newman, J. H. Lightbourne, H. S. Smith; Home Missions (Elected)—Revs. J. H. Lightbourne, G. C. Crutchfield, S. C. Harrell, J. O. Atkinson, Mr. Zeb H. Lynch, Mrs. C. H. Rowland; Foreign Missions—Rev. W. E. Wisseman, Mrs. S. C. Harrell, Mrs. J. H. Lightbourne, Mrs. W. P. Lawrence; Christian Education—Rev. H. S. Smith, W. T. Dunn, Miss Dorothy Truitt; Moral Reform—Revs. John R. Chapman, L. L. Wyrick, O. A. Elmore; Superannuation—Rev. C. E. Newman, Dr. W. H. Boone, Zeb H. Lynch, Rev. J. F. Apple; Ministerial Ethics—Revs. W. M. Jay, D. M. Spence; Religious Literature—Revs. W. M. Stevens, B. J. Earp, Mrs. C. H. Rowland; Budget and Apportionment—C. D. Johnston, S. D. Scott, Clyde Isley; Stewardship—Revs. Arnold Slater, C. L. Moody, Mrs. C. L. Simpson; Evangelism—Revs. J. F. Apple, J. L. Neese, G. H. Veazey; Memoirs—Revs. J. H. Lightbourne, J. U. Newman; Historian—Dr. J. O. Atkinson.

G. C. CRUTCHFIELD.

ALBEMARLE DAILY VACATION SCHOOL.

The First Congregational-Christian Church of Albemarle, N. C., has just closed a two weeks' successful Daily Vacation Bible School. The classes met both morning and afternoon and were conducted by Misses Roberta and Elberta Murray of Greensboro, N. C. They had a very fine school with 139 enrolled, 119 average attendance, and they awarded 90 certificates. The Murray twins did a great work with the children of our church.

The pastor conducted a class for adults each evening; with an enrollment of 51.

The Albemarle people are very enthusiastic and our work is moving forward.

O. E. ELMORE.

MT. OLIVET (G.).

Mt. Olivet (G) is still on the map and is in the Valley of Virginia, even though you haven't heard from us for a long time. Much progress has been made within the last year when Rev. W. J. Andes became pastor of the church.

About six years ago the church roll was destroyed by fire, and off and on the compiling of it has been discussed. Within the last few months we got down to actually working on it. Church letters and blanks went out to all that could be thought of who had ever held membership with the church. Blanks were returned very promptly, but there are still a few out. When this is completed we shall feel that a worthwhile task has been done.

There has been a great change in our Sunday School enrollment also. During the past few months it has jumped from 70 to 112 and we have between 90 and 100 every Sunday. Someone dreamed that some children who live about eight miles from the church in a section where there is no Sunday school should have the advantage that other children have, and a bus was secured to bring them each Sunday. The interest and enthusiasm of these less fortunate children has inspired the other members of the Sunday school to do better work. When the enrollment increased, plans had to be made to take care of these children. The Sunday school rooms were partitioned by doors that can be raised, so that they can be thrown into the main auditorium whenever necessary. This is a great asset.

The young people have not been sitting still. The painting of the church has just been completed. This was financed by the Young People's Auxiliary. The Young People's Sunday school class presented the church with a small but useful electric fan which will be a great aid to the minister and choir.

A most successful Vacation Church School was held under the leadership of Miss Evelyn Ayscue, a Student Sunday School worker in the Valley. She had three young ladies from our Sunday school to assist her. The attendance was good in spite of the shower of rain we had each day.

We have tried not to be selfish in our work. One of our outstanding days was the one in which we entertained the County Sunday School Convention, which is interdenominational. The Young People's Auxiliary entertained the Girl's Friendly Society of the Episcopal Church in February.

The church organization has tried

to provide social life for its members. Several of the Sunday school classes have been entertained by their respective teacher or president; the Ladies' Aid Society gave an informal party for the members of their families; and about fifty attended the Pilgrim Fellowship picnic on Skyline Drive, August 16th.

Church work has been enjoyed because of the fine cooperative spirit that has existed.

REPORTER.

DENATURED PREACHING.

In this day of social insecurity and human want, many preachers have an idea that they are qualified to decide all racial, political, and social questions. Many believe that the function of the minister is to make addresses and lecture on all secular subjects. Because of this, many professions have begun to look upon the preacher as just another professional man who talks much and does little.

The only way we can determine if a minister is really a true prophet of Christ is to measure him by the Word of God. They will be men of faith and men who show that faith by their lives. "The hireling flees when trouble comes—but the good shepherd lays down his life for the sheep."

It may be true that many church members do not want to hear the whole counsel of God; there have always been those who had rather have denatured preaching. But if the world is to respect the church of the future as the only institution in the world for the salvation of souls, the church must continue to demand the pure, unselfish, sacrificial, sinless life as a mark of its saving power and Christlikeness.

It isn't the Church's theology that is antagonistic to worldly-minded members; it is the Ten Commandments. It isn't the Church's antiquated creeds—the country is full of churches that have abolished creeds and antiquated theologies. And the very people who have neglected the church because of these forms do not go near the church.

Paul says, "I do not adulterate the message." The pastor must deliver God's message from God's Book—not his message from secular books. Too many pastors belong body and soul to their congregation instead of being bondservants of Christ.

When people go to church they want to hear something about religions, not sermons on politics, economics and social action. And I notice that the churches which have stuck to preaching Christ in our Southern Convention still do pretty well.

R. D. COULTER.

REVIVAL AND SINGING SCHOOL AT SHADY GROVE CHURCH.

The membership of the church and the people of the surrounding community were greatly encouraged and their faith very much strengthened by the two week's singing school and the six days series of revival that were held at Shady Grove Christian Church during the first three weeks of August.

In spite of the heavy rains, which fell continuously during the first week of the singing, people attended the classes regularly. The attendance was above the average in most rural communities.

The great interest taken may be in a great part attributed to the pleasing personality, unusual tact, the kind, loving interest, and most of all the prayerful spirit of our beloved singing teacher, Mr. A. M. Fentress, who worked with us unceasingly during the entire three weeks, and sowed, as it were, many good seed to be reaped at a future harvest.

We were very fortunate to have as an assistant to our pastor, Rev. J. M. Allred, the Rev. Mr. Vore, a young theological student from Elon College, who made a great and lasting impression on the young people especially but touched the hearts of the older ones as well. We feel that he has within him the makings of a great man.

Mr. Allred, our pastor, was a great inspiration, also, with his prayers, and his kindly face from which one could see the light of God's love beaming forth and beckoning them on to a higher and nobler life.

With men like these what community could fail to be blessed and lifted up to nobler ways of living. Sixteen members were added to the church.

REPORTER.

AN APPRECIATED NOTE

In response to a letter sent recently to some five hundred subscribers to THE CHRISTIAN SUN came the letter below, a letter which is greatly appreciated by the editor who would like to say in return, "God bless you."

Wellesley, Mass.,
August 9, 1938.

Dear Mr. Lester:

I am leaving next month to attend church meetings in England. Upon returning I go to Florida for the winter. Therefore please cancel my subscription here and put same in name of Webber College. God bless you all.

ROGER W. BABSON.

EDITORIAL STAFF

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TODAY WE BEGIN.

Today the office of the Board of Christian Education and the office of "The Christian Sun" open at Elon College, N. C. For five years the former, and for two years the latter, was in Norfolk, Va. Those interested in these two offices will please remember that they are now at Elon College and not in Norfolk. The girls in the office have left home to take a new start. They expect to do their work as heretofore and study in the college. Your editor is no longer to be the pastor of a church, but is to serve as a counselor, adviser, and friend to pastors and churches throughout the Southern Convention. Today, Thursday, September 1, 1938, we begin on a new job at a new place.

The job is bigger than the man who goes into it. "The Christian Sun" is to be edited, sold, and collections made. Leadership education is to be promoted in all the five conferences and in all of the churches. The Pilgrim Fellowships are to be inspired and assisted, both as young people's groups in the local churches and as Conference groups. It is hoped that new missionary societies may be organized, that more Sunday schools can be induced to make regular contributions to missions and to the Christian Orphanage. Boys and girls in Christian and Congregational homes are to be told of the opportunities they can find in our own church college. Pastors are to be aided in finding jobs and churches assisted in getting pastors. These are some of the things allotted to the office of Promotional Secretary. The writer has no idea that he can always be successful in the undertakings, but he does believe there is a challenging job that needs to be done and has cast in his lot with the two hundred churches of the Convention and is ready to begin work with them.

We begin with faith and hope. We believe that pastors and churches want the service which the office may be able to give. We believe the work is important and that something can be accomplished. We believe that pastors and churches will cooperate whenever the Secretary is wise in asking cooperation. We believe it is possible for our churches in the bounds of the Southern Convention to greatly multiply their usefulness and success. It is in this faith that the new task is undertaken. Without the cooperation, good will, and prayers of pastors and people, the Promotional Secretary will be helpless, but with them success can come to the churches. Today we begin with high hopes for the future of our Church in Virginia and the Carolinas. What the future may hold this writer would not prophesy. It lies in the

hands and hearts of the ministers and members of our churches, the ability of the Promotional Secretary, and the graciousness of the eternal God.

"THE REVEREND WEARY WILLIE."

Under the above title, Frederick D. Kershner in "The Christian Evangelist" for August 25th copies a paragraph from the "North Carolina Christian" entitled "Beware of Tramps." There are some high sounding phrases in this quoted paragraph, but the problem dealt with is worthy of serious thought.

"A tramp preacher among the North Carolina Disciples of Christ is a preacher who claims that faith, but sidesteps his accountability to that brotherhood as a whole within the state, and goes badgering through it for what he can selfishly get out of it. There is a bewildering variety of tramps. We may tag some of them. Whirlwind optimist who would bring heaven to earth in one glorified moment—elocutionist artfully mouthing second-hand sermons—seraphic tramp making favorable first impressions—silver-tongued tramp; his trombone eloquence would deceive the very elect—swaggering boaster setting up his glittering show-case for a day of sounding brass. He may be a free-lance fugitive—four-flushing free-booter—piratical pulpiter—sacerdotal swashbuckler—Bible-thumbing buccaneer; ubiquitous and baneful—higgledy-piggledy peripatetic parson who, like unto a greased pig, is slippery for control."

Those of us who love the Church of Christ like to think that all preachers are on the level, are sincere and are willing to make sacrifices for the Kingdom of God. Apparently, this is not always true. Churches may well be careful by calling to their ministry those who do not have standing as ministers in some church conference. The recent General Council said that no one should be recommended for a pastorate in our denomination unless he is a member of some Association or Conference of the denomination. Those churches which stick to such a standard and hold the ministry in high regard usually succeed well. They certainly miss many of the difficulties which less careful churches have.

Our Conferences have established certain standards that men must meet before they can be licensed or ordained to the ministry. These standards can not be sustained unless the churches cooperate by calling to their pastorates only such ministers as are recognized by their Conference. This is an important matter to be considered by churches that anticipate a change of minister. It is easy to discover the standing of ministers by referring to "The Christian Annual" of the Southern Convention or to the "Year Book" of the denomination. These are official publications to be used by the churches. If a minister will not meet the requirements of the denomination, it is doubtful whether he will prove to be a successful pastor of a church within the denomination.

F. C. L.

A preacher said he did not object to a woman's preaching or speaking in the assembly. This sounds like he feels all is settled by what he decides. The word of the Lord objects, as in 1 Corinthians 14, and that ought to have some effect on such a preacher's mind.

—H. M. Phillips.

The Church Undertakes China Relief

The Christian Church in America is confronted in China with a need for its help unparalleled since the days of the World War and in some respects exceeding even the tragic need of those days.

The Need: Disaster Follows Disaster.

The distress due to war and natural causes combined is literally unmeasured and under present conditions unmeasurable. The Japanese invasion of North China had hardly gone beyond the "incident" stage when the swollen rivers emptying northward into the Grand Canal burst their banks. The best estimate of those in need of immediate relief in flooded areas was 4,000,000 souls by October 1, 1937. The fighting in Tientsin and Shanghai added hundreds of thousands of homeless refugees and direct war victims. As the Japanese armies advanced southward and westward from the Tientsin-Peiping area and later from Shanghai, millions of the threatened population tried to evacuate to avoid the fighting and its aftermath. Some returned later to ruined homes and desolated fields to share with those who had not fled the trials of life in occupied territory ground between the guerilla warfare of their own armies and the martial law of the invaders. Those who did not return are for the most part penniless vagrants unabsorbed by populations already hard-pressed. Wide-spread bombing not confined in its effects to military areas added to the total of suffering.

Now China's Sorrow, the Yellow River, seems to be carving a new channel through usually rich agricultural country, and other floods are threatened in the same areas as last summer, for conditions have prevented repair of the dykes and levees. Epidemics of cholera and typhus are threatened. The best estimate the American Advisory Committee could give in its last report, dated May 18th was that in the area involved in these cumulative disasters a population of 149,000,000 people normally live, of whom 30,000,000 have fled from their homes.

America Responded.

The Christians of America have been concerned over this situation. Some have tried by various political measures and by individual boycott to stop or at least hinder the undeclared war, believing that prevention is better than cure. But judgments have differed concerning the economic, political or ethical validity of such measures. However, there can be no

doubt what Christ would command His Church to do for the victims of disaster: "Thou shalt love thy neighbor as thyself!—Go, and do thou likewise," even as the Good Samaritan.

Even in the field of relief, results have been hard to achieve. The Mission Boards were the first to realize the extent of the disaster and some made early appeals both for relief and for the emergency expenses of their work in China, with returns for both purposes totaling well over half a million dollars, of which a substantial portion has gone into direct relief. China Famine Relief, U. S. A. Inc. through mail appeals alone raised \$103,254. The Christmas Appeal of the Federal Council of Churches netted \$22,862.58 for China. The Red Cross closed its appeal on June 15th with total receipts of \$445,615.23 in addition to \$200,000 appropriated from its general reserve. The returns on the Bowl of Rice Parties on June 17th are not yet available. Taken all together, those making a rather impressive total for eleven months of effort and it is hoped that the money given in June through the Red Cross and the Bowl of Rice Parties will meet the most acute needs through the summer and early fall.

But Not Adequately.

In April it became evident, however, that there was need for steady, continuous and still more effective presentation of this need to the conscience of American Christians, upon whom, on the basis of their profession, the responsibility is heaviest. Unless the churches of America united their strength to meet this almost overwhelming catastrophe, not only would the people of China suffer and perish in almost unbelievable numbers, but the people of the churches would be guilty of rank disobedience to our Lord's command to love our neighbors as ourselves, our Christian witness be nullified to a large extent and our own spiritual welfare dangerously imperilled.

Therefore the Church Committee.

With the conviction of inescapable duty, the Federal Council of the Churches of Christ in America and the Foreign Missions Conference of North America united with China Famine Relief U. S. A., Inc., the agency which they had created in 1928, to form the *Church Committee for China Relief* to serve as the single agency of the churches in securing funds for China relief. A strong representative committee of thirty has been formed, with Mr. Harper Sibley, the well-known Christian lay-

man of Rochester, N. Y., as Chairman, Dr. John R. Mott as Vice-Chairman, and Mr. James M. Speers as Treasurer. The Foreign Missions Conference has secured the release of Dr. Wynn C. Fairfield, Far Eastern Secretary of the American Board of Commissioners for Foreign Missions, to serve as Director; and the Federal Council of Churches has released Rev. Roswell P. Barnes, Associate Secretary of its Department of International Justice and Goodwill, for half-time service as an Associate Director, thus keeping the executive direction of the enterprise under the personnel of the two cooperative agencies best prepared to represent the churches in this project. Headquarters have been established at 105 East 22nd Street, New York City.

We Must Work Together.

Mission boards are cooperating by assigning many of their most effective missionaries from China to work under the direction of the Church Committee with their salaries continued by the Boards. Some of these will be assigned to executive work with local committees. Many more will be available around the country as speakers. This is a church enterprise. Therefore it is expected that thousands of volunteer workers will be enlisted to work in and with the local committees which are to be set up in and by the churches, using existing agencies of inter-church cooperation wherever possible. No monetary goal can be set at present, but the first slogan of the effort is: *A Million Friends for the Chinese People*, a million people who will give their widow's mite or their thousands to obey their Master's command to be Good Samaritans. The enterprise is committed to continuing Christian goodwill to the people of Japan.

As They Do in Japan.

Fortunately, there is no need to set up new machinery for the administration of the relief in China. Gifts will be forwarded to the American Advisory Committee in Shanghai, composed of four American business men and four missionary executives which was set up in 1928 by China Famine Relief U. S. A., Inc., to distribute its funds for famine and flood relief to the most effective agencies in proportion to the relative needs in different areas. Dr. John Earl Baker, called to China years ago as expert adviser on railroad finance in the Ministry of Communication and with eighteen years of experience in administering direct relief, rehabilitation and other constructive enterprises on a national scale, is the coordinating executive
(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Ministers and teachers have one tendency in common—to become dictators. The position of the minister is conducive to this because he is regarded as a representative of God, and his message is usually based upon the Bible—a Divinely inspired Book. In the pulpit he speaks to a congregation with the assurance that he will not be interrupted. It is presumed that he has prepared himself and his message. When this preparation is reinforced by sincere Christian living, the message is more powerful.

The fact that the minister becomes conscious that he is an Ambassador, with a Divine commission, intensifies his conception of his authority. Out of this grows the office of Bishop or the higher office represented by the Pope. But the pastor of a little church by the wayside may become just as dictatorial as the Pope. He may take the position that the members of his church should follow his leadership and obey his orders in every respect. Pity any minister who reaches that conclusion! He is heading for a miserable and well deserved failure. He should be a co-worker—not a boss.

The minister should be able to keep watch over his work, in the pulpit, as a preacher. If he becomes a victim of the fallacy that the pulpit is a place to display his knowledge, his personal gifts as an orator, and his championship of the latest political, social, or economic fads, it is time for him to resign. He is a messenger of God, and not a publicity agent of current "isms." He should leave all personal animosities and enmities in his study, when he opens the door to enter his pulpit. His message is more than convincing argument; it is a glorious gospel of salvation and holy living. He is not the master of his congregation, but he should present the Master, in such a way, that they will follow Him.

And then the minister goes out from that sacred altar to meet his people in their homes. The people in the humblest homes should rejoice when he crosses the threshold of their cottage, and the rich should give him a cordial welcome into their gilded palaces. He is a servant of God. He should be a man of God, who is kind, thoughtful, friendly and helpful to all. If he can play with the children on the floor, and kindle a warmer friendship with the parents, happy is his lot. What a glorious privilege to

preach the Gospel in the pulpit, and be a welcome guest in any home in the community. How can any man disdain such an opportunity? The true minister does not want to be a dictator, but a servant and a friend of man.

I. W. JOHNSON.

DR. J. M. ROWLAND.

This is not an obituary notice, nor is it a report from a committee on memoirs, but it is an appreciative statement regarding a most unusual character and a very dear friend.

Dr. J. M. Rowland, deceased, of Richmond, Va., was killed in a high-way accident on Wednesday, August 17th. He and members of his family were returning from a few days vacation and much needed rest. His death seems to be most untimely. One of great faith, marked consecration, and an earnest passion for righteousness has been removed from active and bodily participation in the affairs of the church and world events. Dr. Rowland had traveled widely. His travels had taken him into the principal countries and world centers. It was my privilege to be a member of a party which Dr. Rowland conducted in 1927. Through the generosity and goodness of the Christian Temple of Norfolk, Va., of which I was then pastor, it was made possible for me to go on the trip. I was traveling companion with Dr. Rowland. The tour took us into England, Belgium, France, Switzerland, Italy, Greece, Turkey, Syria, Palestine, and Egypt. It took 86 days to make the trip. Being associated with a man day and night on a trip of this kind will certainly give you an opportunity of a correct insight into the man's real character. After the trip my admiration for Dr. Rowland was greatly increased. Since that time I have regarded him as one of my intimate friends and as one who was intensely interested in the higher and better things of life. In his writings Dr. Rowland had the ability to put profound facts in a most interesting light. His books are read with increasing interest. His editorials have done much to shape the policies and mold the thoughts of the great Methodist Church of which he was a devout and ardent member. He was a great preacher. Theologically speaking he might be classed with the old school, but practically speaking he demonstrated real and vital Christianity. His very life was a challenge to clean

living, high ideals, and real accomplishments in the kingdom of God. His ministry at Elon College was greatly appreciated by faculty, students, and friends. For the past six years Dr. Rowland has been a most welcomed speaker at the college. He always spent a week-end with us, usually giving an entertaining lecture on Saturday night and an inspirational sermon on Sunday morning. No speaker was appreciated more on our campus. We shall miss his visits greatly. To have one with such ability and consecration taken away in the prime of life and the midst of great usefulness is a mystery that we have not yet been able to understand, but they tell us that sometime we shall understand.

I am reminded of a statement in Revelation: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." May the benediction of God be upon Dr. Rowland's high efforts and upon all of his friends and dear ones.

L. E. SMITH.

THIS MINISTER FAVORS PASTORATES.

Liberty (Vance) has extended me a unanimous call to serve as pastor for another year. Last Sunday I accepted the call and those present pledged their whole-hearted cooperation to their church and pastor. For the next year concentration of efforts and thought will be upon this field with one or two other churches to complete a group. One day Liberty will support a full-time man as pastor. The earlier this is realized by the church the sooner she will become a stronger worker for righteousness. There are great possibilities ahead.

The churches of the Southern Convention do not have a satisfactory group relationship, whereby a minister can do the best work for his churches. There is too much overlapping by ministers. They cross paths as they go to their Sunday morning services. I am anxious to see our churches from some grouping plans whereby both church and minister may be benefitted by the proximity of the work. Ministers cannot successfully serve seven and eight churches. I tried that this year.

We serve a great church which serves a great God. No challenge is greater than the one God extends to us. Are we able for the task? Surely we will be, if through a common faith in our Christ both people and pastor give themselves to Him.

S. E. MADREN.

REV. LEWIS H. KELLER, D. D.

Rev. Lewis H. Keller, former superintendent of the Congregational Church work in the Southeastern States and former president of Atlanta Theological Seminary, died in a sanitarium in Asheville, August 5th, after a long sickness. He was born in Upper Sandusky, Ohio, February 24, 1858, and died in his eight-first year.

The following account is taken from *The Tryon Daily Bulletin*:

"A memorial service was held in Erskine Memorial church August 8th, for Rev. Lewis H. Keller, D. D., who served as summer supply minister of that church for four seasons from 1933-'36 inclusive. The memorial address was given by Rev. C. Arthur Lincoln, D. D., pastor of the church, a tribute was spoken by Rev. J. S. Williams, chaplain of the Good Samaritan Mission of Asheville, and a further tribute written by Rev. Arthur E. Leonard of Penney Farms, Fla., was read by Dr. Lincoln. Mrs. Keller and her two daughters, Mrs. Homer M. Carter, of Madison, Wis.; and Mrs. Glenn Halik, of Harrisonburg, Pa., accompanied by her husband, were present. Dr. Keller's sister, Mrs. John D. Sterner of Atlantic City, N. J., the only surviving member of a family of five children, could not attend.

"Dr. Keller had a useful and distinguished career. Born in Upper Sandusky, Ohio, he received his collegiate education in Valpariso College, Ind., and in Adrian College, Mich., and his theological education in Yale Divinity School from which he graduated in 1889 with the degree of B. D. In 1890 he married Miss Nettie Hardy of Adrian, Mich. His pastorates were in the Congregational Church of Edgerton, Wis., the Lynedale Congregational Church of Minneapolis, Minn., the Pilgrim Congregational Church of Milwaukee, Wis., and the Plymouth Congregational Church of Fon du Lac, Wis.

"While pastor of the last church, he was also acting Superintendent of the Congregational Churches of Wisconsin. In addition to all of this work he led the Fon du Lac church in the erection of a very beautiful church edifice to replace one that had burned. In 1912 he resigned his pastorate to devote all of his time to the State Superintendency. After six years of this service he was selected by the national Congregational Home Missionary Society to be the Superintendent of the Congregational work in the Southeastern states, first with headquarters at Atlanta, Ga., and later at

Jacksonville, Fla., a position he filled for six years.

"In 1925 he became President of Atlanta Theological Seminary, Atlanta, Ga., an institution rendering a distinct service to the South in furnishing an educated ministry but one which was severely handicapped by insufficient revenue. It was under the leadership and inspiration of Dr. Keller that arrangements were made to move the Seminary from Atlanta to Nashville, Tenn., and affiliate it with Vanderbilt University, although the actual transfer was made in 1929, the year after Dr. Keller resigned because of sickness.

"After making a brave and successful fight for the recovery of his health he became supply minister for the Union Congregational Church of Holly Hill, Fla., during the winters of 1931 and '32. After that he and his wife took residence in the Memorial Home Community at Penney Farms, Fla., a place for retired ministers and their wives. The next four summers brought Dr. and Mrs. Keller to Tryon where he greatly endeared himself in his summer ministry. The last two years have witnessed a courageous battle on his part against an insidious disease, a good part of that time being passed in an Asheville sanitarium; and finally on Friday, August 4th, he was transferred from earth to the Better Country, the 'sweet and blessed country, the home of God's elect.'

In addition to his ability as a preacher and pastor and the administrative qualities shown in his executive positions, he had journalistic talents that found acceptable expression in his editorship for eight years of *The Congregational Church Life*, a Wisconsin publication, the editorship of the *Southern Congregationalist* for another eight years, and in the review of books for leading publishing houses all of which he carried as an extra contribution to the Christian work. He was a trustee of Piedmont College, Demorest, Ga., and served on important national committees of his denomination.

He was a tremendous worker, progressive in his religious thinking and at the same time deeply spiritual, and omniverous reader, a natural leader and a loyal and dear friend. To the end his mind was undimmed, his happy spirit undaunted, his keen sense of humor not dulled in the least, his interest in everybody he knew as lively as ever. He could never be thought of as being old.

He was a faithful minister of Christ, a minister in the best sense, a friend and servant of the Lord

Jesus and of his fellow men. With a mind at home in mathematics, science, philosophy, theology, literature, the science of government and economics, he turned his searching intellect to the problem of revealing the riches of the gospel of our gracious God. With a heart that included the world for which Christ died, he reached out to make plain to bewildered and seeking men and women the pregnant truth and the abounding love of the Heavenly Father. With a vision for the future of God's kingdom he garnered the hearts of children and of young men and young women for the friendship of the eternally young Christ, and this he did by his own young spirit, even to the end of his eighty years of living. It is the eager, on-going, loving spirit of his life that bespeaks this true greatness and which constitutes his invaluable contribution to the life of the church and the work of Christ.

'Radiant with love and love's unending power,
Hence on a new quest starts an eager spirit,
No dread, no doubt, unhesitating faith
With God-ward face and asking eyes.'

"'Life is eternal and love immortal: and death is only a horizon. And horizon is nothing save the limit of our sight. Lift us up, strong Son of God, that we may see further.'"

POINTED PARAGRAPHS.

"The empty bag is blown up with wind; the empty head, with self-conceit."

"No one should fall below that degree of self-respect that makes life decent and honorable."

"He who is false to present duty breaks a thread in the loom, and will find the flaw when he may have forgotten its cause."

"Christ's love for his disciples did not waver when required to die for their salvation. His love for us is still unailing."

"Truth always defeats error when given a fair test. Weakly defended or inconsistently lived is a sure way to give error the advantage and hurt the church."

"No one need fear that the devil can prevent his final salvation, if he accepts the provision God has made and remains 'steadfast, unmovable, always abounding in the work of the Lord.'"

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

FROM THE HILLS.

The hills are most beautiful at this season of the year. There is a quiet pervailing everywhere which is quite a contrast to the blowing winds of the winter visits.

We winded our way to the top of the mountain just at sunset. There was a lovely soft glow all through the sky blending perfectly with the mountains which already are tinged with brown.

On our way several times we stopped as people waved from the doors of their cottages. Little children ran out and climbed on the car. A mother, carrying a baby, and grandmother, known to us as Aunt Lou, all came out to welcome us for another week-end among the people of the hills.

Last evening we went to the home of the mother and father of the late Victoria Edwards. We wanted to find what this family wished to have engraved on the monument which the readers of THE CHRISTIAN SUN are giving to be placed at the grave of our "Victoria of the Hills."

When we returned to the parsonage, we looked up: we seemed so near the millions of stars—indeed we felt as if we were up among the stars.

At the Fancy Gap Post Office we found a package of clothes to be distributed among the people. Miss Murray of Greensboro should be congratulated for collecting this box. There seemed always to be more clothes in the bottom of the package.

Some kind lady from Guilford College regularly sends her old magazines to be given among our mountain people. We are, of course, unable to acknowledge our appreciation for all the many things people send for the hills.

We miss Victoria greatly. She was the cheerful sufferer who made those around her feel so much better. But somehow we can not feel sad for her—it's just the loss. She loved these hills—but more enduring than that love was the love she held for these her people!—human humanity.

MARGARET EARP.

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 27, 1938.

Sunday Schools.

Mayland, Broadway, Va.	\$ 1.00
Pleasant Hill, Liberty, N. C. ...	3.62
Rosemont, Norfolk, Va.	13.54
Berea (Nans), Driver, Va.	5.60

Happy Home, Ruffin, N. C.	4.35
Reidsville, N. C.	7.55
Shallow Well, Jonesboro, N. C. .	6.00
Durham, N. C.	7.46
Total	\$ 49.12

Specials.

Class No. 3, Rosemont S. S., Norfolk, Va.	\$ 3.00
Total for the week	\$ 52.12
Previously acknowledged ...	18,061.94
Total since Sept. 1, 1937 ...	\$ 18,114.06

J. O. ATKINSON,
Mission Secretary.

NEWS FROM SOCIETIES.

By MRS. W. M. JAY.

MT. CARMEL.

The Junior Missionary Society of the Mt. Carmel Christian Church has had a very successful year and is looking forward to being an honor society. For a public meeting a Mother's Day program was presented to a large appreciative audience. The study book was especially interesting and the group is at present working on posters concerning our missionaries on the foreign field. This is proving to be a very interesting phase of work and one of helpfulness and enlightenment to the members. Miss Alma Rose and Lucile Redd, members of the society, sent us this news, for which we are grateful:

The Woman's Missionary Society of the Mt. Carmel Church has as the secretary Mrs. F. H. Johnson and she sends the following. The membership of this society is eighteen and four have made a 100% attendance for the year.

The mission study has been a high light in this society, since they were so fortunate as to have their pastor, Rev. H. E. Crutchfield to teach the lessons. Many plans are being made for the new year and the spiritual life of the members has been deepened. All are striving for a better and bigger service for next year and a closer communion with God.

* * *

FRANKLIN.

The Franklin Missionary Society is still enjoying the memory of entertaining the woman's conference and the inspiration of the wonderful messages brought by Dr. Dunning, Dr. Eggleston, and Miss Jillison. These women always do things well and the meeting was one of real pleasure and helpfulness because of the wonderful hospitality shown.

The finances for the year have been handled by Mrs. J. D. Williams, treasurer, and the report showed an

increase of funds. A poster for the society, "Christ Looking Toward the Doorway of the Nations," was made by Miss Dorothy Williams and Mrs. Everett Bryant and was beautiful and helpful.

A special program was rendered at Christmas time and in January \$5.00 was sent to Kagawa in Japan. In February several members attended the meeting in Suffolk to hear Miss Ruth Isabel Seabury, of Boston, on the Moslem World. Several evenings were devoted to the study of the book, *Mecca and Beyond* in groups in the different homes.

The World Day of Prayer for Missions was observed in March and the society also celebrated their anniversary by having a special program, bringing in mite boxes followed by a social hour with refreshments.

In April about twenty-five members attended the District Meeting at Holy Neck Church, which proved to be a great day. Mrs. Herbert Lloyd from Japan and Mrs. W. G. Smith from China brought the messages of the day.

In June the Cradle Roll program was held under the supervision of Mrs. J. V. Beal. The parents and members of the Woman's society enjoyed the little folk in their speeches and songs. Refreshments were served to all.

One part of the program each month has been the items of interest in THE CHRISTIAN SUN, which was brought by Mrs. W. A. Jones.

This society has been wide awake as to missions; meetings have been well attended; they have met the requirements outlined by the Conference, and the program leaders have brought well-planned and helpful programs. Mrs. E. L. Beal, spiritual life superintendent, closed each meeting with a lovely inspirational thought.

A successful year is coming near a close under the guidance of Mrs. E. P. Jones as president and Mrs. W. J. M. Holland as secretary.

* * *

DAMASCUS.

Mrs. B. L. White, president of the Women's Missionary Society of the Damascus Christian Church, Sunbury, N. C., reports a good year and much interest manifested. Regular meetings have been held with good attendance. At the February meeting the men were invited to attend, as a special clean-up campaign had been planned. Armed with rakes and such, they soon had the church yard taking on a new and approved appearance. It was at this meeting that it was decided to raise funds to paint the church and plans were made.

Several of the members availed themselves of the opportunity of hearing Miss Seabury on the Moslem World. The World Day of Prayer was observed in March and one of the younger members of the society had charge of the program. Over one hundred visits have been made to sick and shut-ins and always they were remembered with fruits, magazines, cards, etc., to help brighten their way.

* * *

HENDERSON.

The Woman's Missionary Society of the Congregational - Christian Church of Henderson, N. C., has had a successful year and is planning to finish the year with all goals met.

The study book "Moslem World" was thoroughly enjoyed and a delegation went to Elon College to hear Miss Seabury. Circle No. 2 presented the play "If I Be His Disciple" at the church, at Liberty Vance, and at Youngville Church.

All money has been raised and sent in quarterly and the requirements of the Conference met.

* * *

WINDSOR.

The Woman's Missionary Society of the Windsor Virginia Christian Church under the leadership of Mrs. A. E. Crutchfield has gone forward in various ways. Ten members have been formed consisting of the younger women of the church who have recently returned from college.

The society has enjoyed varied programs during the year. Outstanding among these was a review of the book *Rebuilding Rural America* given by their pastor, Rev. H. E. Crutchfield, and a talk on the mountain work by a visiting pastor, Mr. Waddren.

The Windsor Society entertained the societies of the other churches on the charge in May, when Rev. Mr. Crutchfield review the study book *Mecca and Beyond*. At the close of the study a social hour was enjoyed.

A missionary pageant, "Christ In America," sponsored by the society, was given at the church the third Sunday night in June. Mrs. E. R. Laine is the efficient secretary of this splendid group of women.

* * *

PORTSMOUTH.

The Junior Missionary Society of the First Christian Church, Portsmouth, Va., has been trying to carry out the goals which are set for young mission groups. A study has been made of Peace, Rural Life, and the Moslem World.

In connection with peace the group studied World Brotherhood, and used for its primary project the Jewish

people. This was very interesting as the Gomley Chesed Synagogue is across the street from the church, and a more intimate association could be made. The high light of interest came with their giving a service in the Jewish manner. The scroll was made, the altar arranged, and all details planned and presented by the children.

At present a public service for missions is being planned, at which time every child in the church is to make a gift to Missions. This will be followed by an exhibit of work and social for the mothers.

The Women's Society, under the leadership of Mrs. Mamye Rudd and the young people, with Miss Caroline Gort as their adviser, are doing splendid work. Recently these two groups combined to give a public program.

Mrs. Robert Lee House is Superintendent of the Junior Society and sends the above interesting items.

* * *

OAKLAND.

The Ladies Missionary Society of Oakland Christian Church has had a very successful year. We have filled all requirements as set by our conference. Our dues were divided equally among the members in order to reach our goal. We like this method very much since our society is not very large.

We have missed our beloved pastor and his, Dr. and Mrs. I. W. Johnson. Mrs. Johnson was our teacher, but during her absence she has supplied us with very interesting notes.

Our church had a great revival during August, which was largely attended. There was a fine group of converts, most of them children. These children gathered around the altar made a pretty scene. The message delivered by Dr. N. G. Newman on Sunday morning when the boys and girls were baptized was so sweet and sincere and delivered in such a simple manner that each one of the children understood it clearly.

I wish to take this opportunity to thank each of the members of Oakland Missionary Society for their cooperation during the year.

MRS. J. E. GAYLE,
President.

MISSION BOARD TO MEET.

The Mission Board of the Southern Convention has been called to meet in annual session by the President, Col. J. E. West, at the Christian Church, Suffolk, Va., Wednesday, September 14, 1938. If there are requests or petitions to be presented to the Board

the same should be presented in writing and sent to the undersigned not later than September 10th.

Respectfully,

J. O. ATKINSON,

Executive Secretary.

Elon College, N. C.

VICTORIA OF THE HILLS MEMORIAL.

Previously acknowledged	\$ 60.60
Received since:	
Woman's Missionary Society, Dendron, Va.	\$ 1.00
Elk Spur Church, Fancy Gap, Va.	2.00
Rocky Ford Church, Fancy Gap, Va.	1.25
Woman's Auxiliary, Newport News, Va.	2.00
Total for the week	\$ 6.25
Total to date	\$ 66.85

We thank the friends who have sent money for the memorial for Victoria of the Hills. No more money need be sent as the contract for a beautiful monument has been let to a Mt. Airy contractor under the conditions, giving us most liberal concessions, for which we are grateful. The memorial is to be unveiled with appropriate ceremonies, the pastor, Rev. B. J. Earp, officiating, Sunday, September 4th, at 10:00 A. M.

J. O. ATKINSON,

Treasurer.

NOTICE!

The Christian Missionary Association of the North Carolina and Virginia Conference will meet on September 20th, at 10 o'clock, at the Belew Creek Church.

Pastors and churches will please note that the last session changed the date of meeting from December 12th to the above mentioned date.

The second Sunday in July was designated as C. M. A. Sunday or the Sunday nearest thereto found more suitable. The June 30th issue of THE CHRISTIAN SUN contained a table of minimum memberships for the churches.

Dr. J. H. Lightbourne, executive secretary of the C. M. A., recently informed me that he had received no reports from the churches.

Pastors are urged to take another look at this table of minimum membership and be prepared to report their full quota at the September meeting. This is the plan of financing our Home Mission projects in the Conference and the full cooperation of all pastors, church organizations, and individual members is urgently solicited. The program will appear in an early issue of THE CHRISTIAN SUN.

W. M. JAY,
President.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

VIRGINIA VALLEY YOUTH MEET.

The Virginia Valley Youth Fellowship held its eighth annual meeting August 10th in connection with the Centennial Meeting of the Conference.

The business session of the Fellowship was held in the afternoon and was short, so that the Young People would not miss the Conference session.

The following officers were elected for the ensuing year:

President, Eugenia Snow, Dykes, Va.; Vice-President, Minnie Dofflemire, Elkton, Va.; Secretary-Treasurer, Irene Hensley, Elkton, Va.; Assistant Secretary-Treasurer, Ruth Strickler, Elkton, Va.; Superintendent of Social Action, Helen Showalter, Harrisonburg, Va.; Superintendent of Leadership Training, Kathleen Oates, High View, W. Va.; Superintendent of Devotional Life, Mabel Higgs, Shenandoah, Va.; Superintendent of Publications and Reporter, Thelma Morris, Dykes, Va.; Superintendent of Missions, Ann Lou Showalter, Harrisonburg, Va.; Past Counselors, Rev. Roy D. Coulter, New Market, Va. and Rev. R. A. Whitten, Winchester, Va.; Lay Counselors, Mr. E. W. Cathers, Winchester, Va., and R. R. Hosaflook, Linville, Va.

Another important business item was the changing of the name of the organization. So as to conform with the national organization, it was voted unanimously that the name of our organization be Pilgrim Fellowship rather than Youth Fellowship.

The evening session of the Conference was in charge of the young people, with Miss Minnie Dofflemire, retiring president, presiding. It was a pleasure to the Valley people to have Miss Pattie Lee Coghill back with us for a visit. She brought inspiration and challenges as she led us in our worship and in the installation service. Miss Eugenia Snow, representative to the National Pilgrim Fellowship Meeting in Rockford, gave an interesting report of the Conference there.

During the service the Misses Doris and Jean Driver from Bethlehem Church favored us with a vocal duet. The program was climaxed by a most inspiring message, "The Spirit Giveth Life," by Dr. L. E. Smith.

The usual social hour was not held because of a full program, but a picnic was planned for the following

Tuesday night, August 16, at South River Picnic Grounds on Skyline Drive. This was held and again the young people got together for the renewing of acquaintances and making of new friends. It will long be remembered by about one hundred people who attended, for the fine fellowship and ideal form of recreation. After the group had enjoyed a delicious picnic supper, we gathered around the camp fire for friendly chats and singing.

On the hottest days one is comfortable on the Drive. As we looked all about us we could feel God's presence and the longer we looked at the beautiful scenery and listened to the songs of the birds, the more we realized what a beautiful world He had made for us. We can more readily understand what the Psalmist meant when he said, "I Will lift up mine eyes unto the hills, from whence cometh my help," for God lives in those hills, also. Everyone left with the feeling, "It was good for us to have been there."

THELMA MORRIS,
Reporter.

DRY "NEWSETTES."

The Alexander Film Company, of Colorado Springs has abandoned beer accounts, thus sacrificing an annual net volume exceeding \$50,000, as they advertise in more than 6,000 cities. They are the largest producers of these advertising films, and one of the very few which refuses to accept advertising campaigns for alcoholic beverages. May others follow in their train.

* * *

Arizona dries filed their initiative measure for statewide prohibition which contained 22,879 signatures, and has been officially accepted by the Secretary of State. The wholesale liquor dealers of the state met immediately at Phoenix and raised a campaign fund to fight the dry measure. The Christian patriots of Arizona should march in solid phalanx to the ballot box and elect their measure.

* * *

Douglass Corrigan is quite perturbed over the fact that a beer concern used his picture in an advertisement in New York papers. The friends of sobriety everywhere are elated over the dry stand taken by

the flyer when he landed in Ireland, refusing a drink of whiskey, while asking for a glass of water.

ETHEL HUBLER,
Editor, *National Voice*.

OUR ECONOMIC "FREE-FOR-ALL."

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 11, 1938.

SCRIPTURE: Matt. 5: 38-42; 25: 14-30.

Daily Readings—

Monday — Age-Old Exploitation — Jas. 2: 5-9.

Tuesday — Justice for All in the Courts — Lev. 19: 15.

Wednesday — Bring Good Will Into Labor Disputes — Col. 3: 12; II Peter 1: 5-7.

Thursday — Envy Creates Trouble — Gen. 27: 44.

Friday — A Boy Who Claimed His Share — Luke 15: 11-19.

Saturday — The One Solution — Matt. 7: 12.

The world is placing a premium on selfishness. Business has a tendency to reward greed. Along with this comes deception. In industry and commerce competition is so terrific that rivals often resort to deception to gain selfish advantage. These evils will have to go out if Christ is to come into our world's life.

Something to Think About—

1. There are about thirteen million American workers out of employment today. How does this unemployment fit into God's will for the world? Did He provide these natural resources on our continent for only a part of its inhabitants to exploit?

2. Someone has said: "Of all the dust that gets into men's eyes, there is none more blinding than gold dust." Why does Jesus talk more about what property can do to individuals than any other single thing? Is not the most of what he said about heaven or hell related to the use of one's possessions?

3. Rollin H. Walker writes: "Our national love for property is like a thyroid gland. Without it we are abnormal, but if it is too active we have a spiritual goiter and are liable to be choked to death." How may our economic "thyroid gland" function normally?

Suggested Hymns—

"Our God, Our Help in Ages Past."

"Come, Thou Almighty King."

"Take My Life and Let It Be."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SAMUEL: SPIRITUAL REVIVAL.

LESSON X—SEPTEMBER 4, 1938.

GOLDEN TEXT: *Prepare your hearts unto Jehovah, and serve him only.*

—I Samuel 7:3.

LESSON TEXT: I Samuel 7:1-17.

Even the ark of the covenant proved inefficient to save Israel when led by and following the evil sons of Eli. The ark itself was captured and carried away into the land of the Philistines. However, a thing that may be good in itself may prove a curse to those who wrongly obtain it and keep it. Gold may be a great blessing if justly obtained and rightfully used; it may be a great curse. So it was with the ark. And "the Philistines were afraid . . . for there was discomfort throughout all the city . . . and the men that died not were smitten with tumors; and the cry of the city went up to heaven." So after seven months, the Philistines sent the ark back to Israel with a trespass offering of gold.

In the meantime, repentance and reform were greatly needed in Israel. Idolatry was rampant everywhere, and thy were slaves not only to the Philistines but to their gods as well. A great leader was needed, and once more God called one forth, in the person of Samuel.

Samuel was a prophet, a preacher, and a man of prayer. "And Samuel spoke unto the house of Israel." What was it that Samuel had to say? First he called them to repentance. Deliverance from the Philistines was offered them if they would "put away the foreign gods" and return unto the worship of Jehovah. And under his persuasive leadership, we are told, "The children of Israel did put away the Baalim and the Ashtaroth, and served Jehovah only."

After repentance came revival, and a great revival it was, for they "served Jehovah." Snowden says, "Spirit revival that does not culminate in spiritual service degenerates into sentimentality and is worse than useless. God intends not only that men shall be good, but that they shall be good for something.

It was not long before they were to be tested. They gathered at Mizpah, and the Philistines hearing of their gathering in response to Samuel's call to prayer, took this opportunity to again swoop down upon them. But what a different story was the result this time from that of a former occasion, for Samuel "ceased not to

cry unto Jehovah," and the Philistines were subdued, and the cities they had taken were retaken from them. "And Samuel judged Israel all the days of his life. "And there was peace."

As God saved Israel in days gone by, so can he save the world today, but "unless the nations of the world find God, this civilization of ours will go the way of all previous civilizations. If revival could occur in Israel in the days of Samuel, it can occur in the world today. (Snowden.) Pray that God may raise us a leadership that like Samuel may be unafraid and zealous in his cause.

NOTE: Dr. Hardeastle is on vacation.

Please bear with his substitute.

J. T. K.

STRENGTHEN THE HOME TIES.

Two of the notable developments during the past ten years in North Carolina are the home comings at country churches and the family reunions in the regions of the ancient homesteads. July and August do not furnish enough dates to avoid conflicts. Such people are to be commended for cherishing the memories of the years gone as well as for doing much to strengthen the home ties—something that has been to much neglected for the past two centuries.

The pioneer conditions under which the American people lived and the steady advance into new territory that forced a break with the family—often never to return—severed relationships that otherwise would have remained intact. Along with this venture went all family records and not a few family traditions; to say nothing of the associations at the old country meeting house. The home comings at the churches are valuable to revive tender memories and fresh aspirations for better living. These family reunions ought to do much to preserve family records as well as to extend acquaintance among those of the same blood and bone. Most of the old pioneer families have a record that the later generations would do well to cherish and a contribution of family traditions that should go to the enrichment of the after times. How fearfully neglected in this respect have we been!

In such a day as this when so many influences are at work to break down the family, anything that tends to preserve the home ties deserves the approval and aid of all who are well wishers of the Republic. First among these influences are the ancient hearthstones and the sacred altars of our fathers and our God. It is noticeable that on most of these oc-

casions special stress is laid upon the religious features of the day. The old songs are sung and the virtues of good and true men and women of former generations are recalled.—*From N. C. Christian Advocate.*

THE CHURCH UNDERTAKES CHINA RELIEF.

(Continued from page 5.)

working under salary from China Famine Relief with the leading relief groups, including the War Relief Council of the National Christian Council of China. Scattered all through the areas of need are hundreds of devoted missionaries, American and European, who have been able to stay in or return to their regular stations and whose sacrificial service of protection and relief has won the admiration of all classes of Chinese society, from coolies and peasants to government leaders, and of "hardboiled" American newspaper correspondents. Associated with them are large numbers of dependable Chinese Christian workers and laymen, as well as other Chinese of proved integrity. Years of sad experience with recurring famines and floods have trained these various groups how to administer relief suited to the local situations and at the same time largely to avoid the pitfalls of imposition, graft and pauperization that lie in the path of the inexperienced.

To Do Our Share.

It can hardly be expected that America, even still rich and enjoying luxuries, should meet all of this appalling need. The Chinese are doing what they can for relief even in the face of unprecedented demands for public funds for defense. The Chinese churches outside the war zones are contributing sacrificially to the relief work under their National Christian Council. England and Canada are trying nobly to do their share. But much of the burden must be taken by America or millions will perish. At present rates of exchange, ten cents will save a life for five days and a dollar will save a life for well over a month and do something toward providing shelter and clothing for the approaching winter and toward helping rural refugees to make a new start on the land. A Christian who gives what he can will know that even small gifts go a long way in China, and will earn the widow's commendation: "She hath done what she could." But we need also to remember the words of our Master, "Inasmuch as ye did it not to one of the least of these (hungry ones), ye did it not to Me."



MONDAY.

SELF - REALIZATION.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4:23.

There is a great deal to self-control and it is a factor in life that cannot be dispensed with. But the chief emphasis of Christianity is not self-control, it is self-realization. Our greatest purpose should be to realize the glorious powers of the self and use that power to bring life's issues together around its noblest purposes, and to concentrate life's energies into captivity of those purposes. Such a management of your life lies in Christ.

Prayer—Dear Heavenly Father, day by day help us to go behind the scenes of our souls and keep the temple there swept and garnished, for the abiding place of Thy Spirit. *Amen.*

TUESDAY.

"WHEN THOU PRAYEST."

"When thou prayest, enter into thy closet."—Matt. 6:6.

Dr. Luccock refers us to a certain minister's method of preparing a sermon. He says Dr. Albert B. Coe has the "custom to spend much time in his church alone. He walks up and down the aisles. He sits in his pulpit and drinks in God's light through the rose window. He imagines every different individual in the pews, and seeks an intimate comprehension of each one's methods, and then prays for the power to meet that need in a sane, intelligent and inspired way. He then goes out to the street and watches the people as they go by, and visualizes the possible need of every one. Each and all reveal hunger for some sort of reality.

Prayer—Dear Father, "We need Thee every hour. Stay Thou near by. Come quickly and abide, while Thou art nigh." In Jesus' name. *Amen.*

WEDNESDAY.

"FORGET IT."

"Forgetting those things which are behind and pressing forward to the things that are before, I press on."—Phil. 3:13.

One of the common expressions of today is "Forget it." In personal life this injunction is often offered as a cure for ills. "Forget it. Take a hot bath and an asperin and go to bed." There is such a thing as mental pathology and there is a psychology that is a cure for it. But for the deep-seated maladies of the spirit and the sin-sick soul, it takes more than forgetting it. It takes repentance and a determination to leave the past and rise to claims of the future.

Prayer—Dear Father, like the prodigal who left his bad past and turned to his father, we turn to Thee. O God help our souls. *Amen.*

THURSDAY.

HUNGRY FOR GOD.

"Blessed are they which hunger and thirst after righteousness for they shall be filled."—Matt. 5:6.

Christ has told us that we should live so that others seeing us might take knowledge of us that we live with Jesus. We have read about a preacher whose life and ministry was such that his people were made to pray "O dear God, how we want you." Our living should be such that brings into the life powers not of men but of God.

Prayer—Dear Heavenly Father, make us Thy true children this day and grant unto us Thy divine aid in all things. *Amen.*

FRIDAY.

A FIXED STAR.

"Sirs, we would see Jesus."—Jno. 12:21.

Reflecting again our Tuesday's meditation regarding a preacher's preparation for preaching, once heard of a pulpit that had incised on its

wood-work facing the preacher, as he sat in his pulpit chair, the words, "Sirs, we would see Jesus." It is a sacred responsibility to stand in a spot that represents the throne of heaven and there represent God and Jesus Christ to the people. Confronting the challenge of those hundreds of lives who worship in the pews awaiting a vision of God and strength from God, there is but one purpose, "Sirs, we would see Jesus." Let us pray that this may be the deepest of our desires, the highest of our hopes, the heart of our soul's hunger. *Amen.*

SATURDAY.

A WHOLESOME MINISTRY.

"The Son of man came not to be ministered unto, but to minister."—Mark 10:45.

The other day an elderly gentleman in garden clothes, with hoe in hand and tools about him, was seen over the back fence working in the neighbor's flower garden, and setting everything in good shape. "Are you a regular gardener?" said one from over the fence. "No," he replied, "I am just doing this because I love it and to help the lady who owns it." "You don't mean to tell me you work for nothing." "That is just what I mean," said the gardener. "Well," said the neighbor, "if you work that way you can come over here and live."

There are more jobs than are being filled. Volunteer financially unrequited service is at a premium and men are losing their souls.

Prayer—O God, through Thy Holy Spirit, stir us up to see and do the tasks awaiting everywhere to be done. Lift us out of the littleness of self-absorption. Thou dost feed and clothe Thy children always. *Amen.*

SUNDAY.

Read II Chronicles 35:2, of the encouragement to be given at the house of the Lord. Well, let us all get ready and go to church.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE LIVING BODY OF CHRIST.

By REV. OSCAR E. MAURER, D. D.

[Sermon preached at the General Council of Congregational and Christian Churches, Beloit, Wis., June 19, 1938.]

(Concluded from last week.)

It was impossible for the men and women who settled New England to think of organized life without the Church. For them, too, the Church was the Body of Christ, made up of living members, strengthened by His spirit to overcome the wilderness without and the even more dangerous wilderness within. It was God's plan of the way in which His children should live together. They formed themselves into local churches, with power of self-government, but they never lost their consciousness of the Church of God, which was the whole fellowship. To a far greater degree than today, they recognized their obligation to the whole fellowship. Separated though they were by distance, hampered by slow means of intercommunication, the Congregational Churches of New England, like the churches of the first Christian century, had a keen and vivid sense of the One Body to which they all belonged. Dr. Peel has said that the little communities in Ephesus and Philippi knew that they were independent of all but Christ, but still they knew, too, that with Him they were the one Church, Catholic, Universal. That was equally true of the churches in Plymouth and Boston, in Hartford and New Haven. The Church for them was not a religious or social club, nor a lecture society, nor a self-improvement association. The Church was the Body of Christ, living a particular kind of life. Its members had experienced that life through Divine Grace, and had covenanted together with God and one another to maintain God's standards in the face of godless world. They insisted that it is the whole Body of Christ which worships its Lord. We condescendingly regard the fact that they imposed fines for non-attendance at worship, as an evidence of their intolerance, but we overlook the fact that they considered it a grave sin not only against God but also against the Body of Christ for a Christian to absent himself wilfully from worship, just as it is a sin against the spirit of the family for any one of its members to withdraw himself when the family does something meaningful together.

That is a thoroughly catholic conception of church membership and the early New England churches held it.

When the modern American Protestant, especially in the free orders, thinks of the church, his concept is in marked contrast to that which has been outlined. He thinks of the church as an organization which man has created as a useful and, in fact, necessary instrument for promoting religion. Man is the originator. Man takes the initiative both as to form of organization and doctrine. He thinks in terms of groups of like-minded and more or less congenial persons, banded together for corporate worship, for mutual encouragement and for common service to the cause of Christ. It is the individual, however, that comes first, rather than the group and while the local church must, of course, have certain standards, the essential thing is that the individual must guard against the violation of his conscience in accepting these standards. If he can accept them, well and good. But if he cannot, it makes no essential difference. He feels that he can still be a Christian even though he does not belong to any church. The emphasis is placed on individual conscience rather than on the "togetherness" of the corporate conscience; and this emphasis is stressed to such a degree that the individual is reluctant even to investigate the measure of freedom which corporate conscience and corporate faith may afford. He wants no limits to his freedom and fondly imagines that there are none. That is why church discipline in the sense understood by the Puritan Fathers has practically disappeared. If discipline is to have any force, the person concerned must recognize the authority of the body which disciplines him. But in our branch of Protestants the very thought of authority is repugnant. If any of our Congregational or Christian churches should revive the ancient practice, and should discipline a member for violation of his covenant vows, it would have no more effect than the Pope's bull against the comet. Excommunication might be annoying, but it would make no essential difference to the person involved. He justified himself by his own conscience. And he knows that if he wants to re-establish himself, he will be received with open arms and no questions asked by the church

across the street. If he wants to go it alone, he can always say in the words of Coleridge, "I belong to that holy and infallible church of which at the present time I am the only member."

The tradition of an individual freedom which is our Puritan heritage is priceless and sacred, won in spite of fagot and gallows and exile. It is unnecessary to point out at length that it, too, has its sinister side, revealed in the multiplication of sects. That process seems to have been arrested. Would that we could be sure that it has been arrested by the operation of the Holy Spirit in the hearts of men. One fears, however, that it has been checked by lack of conviction, by economic necessity and by sheer impossibility of splitting the timber any further. We may be grateful that the principle no longer prevails: "If you do not like a particular church, start another." Unfortunately, that gain is neutralized by the negative principle expressing itself in the cynical question, "Why have any church at all?"

As one reads over the series of high-minded pronouncements that have been made by our Congregational and Christian Councils, Conferences and Associations, and by individuals, one realizes that together with our manifest sympathy for Christian Unity there is the feeling that we do not come with empty hands, but bearing precious gifts bequeathed to us by the Fathers, priceless jewels with which to adorn the chaplet of the Bride of Christ. What are these gifts?

First of all there is our belief in the Lordship of Christ. He is the Head of the Church, and only Head. It is in obedience to His holy will that we achieve our freedom. We recognize and accept the fact that this involves a paradox. In one sense each Congregational church is an absolute monarchy. Christ is its sole Head. In another sense, each Congregational church is a pure democracy, conducting its own internal affairs in the liberty in which Christ set us free.

The next jewel is our belief in the Priesthood of Every Believer, the cardinal tenet of the Protestant Reformation. Every Believer has the right, and to some extent the ability, to communicate with God himself and in his own way, without the intervention of a priest, or a system of doctrine, or for that matter, of a church. I say that he has that ability to some extent. By that I mean that he may not know how to make the most of his communion with God. He needs instruction. He needs to be

(Continued on page 14.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The law in North Carolina requires vaccination against smallpox. We are trying to get all this done before school opens. Fifty of our children were vaccinated this week. I suppose we will have quite a number of "touch-me-not children" in about a week when their arms get sore. We divided the group so all would not have sore arms at one time. Then, too, the boys are in the midst of making hay and filling the silo and will be for another week.

The writer is a great believer in protecting oneself against preventable diseases. Why should anyone have smallpox now when we can be immunized against it? Why should anyone have typhoid fever when we can be immunized against it? I remember some years ago a good friend of mine had a severe case of typhoid fever and was very ill for weeks and was not able to work for several months. Why he had never taken the vaccination against typhoid has always been hard to understand.

We try to keep our children immunized against smallpox, typhoid fever, and diphtheria.

We also keep our dairy herd tested against disease and when we find one of our cows suspicious, she is eliminated from the herd at once.

We hold a certificate from the government giving us an accredited herd of which we are very proud.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 1, 1938.

Amount brought forward \$9,456.86

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Ingram	\$ 7.00
Western N. C. Conference:	
Antioch (R)	1.00
Eastern Va. Conference:	
First, Richmond:	
July	\$ 3.53
August	4.17
Wake Chapel	7.82
Cypress Chapel	4.40
	19.92

Valley Va. Central Conference:	
Winchester	\$ 2.49
Newport	2.56
	5.05

Special Offerings.

C. M. Fields	\$ 2.50
Fidelity Bank	12.50
Mrs. Phillips, support of children	30.00
Men's Bible Class, for picture of Robert Currin .	2.00
	47.00

Total for week \$ 79.97

Grand total \$9,536.83

THE LIVING BODY OF CHRIST.

(Continued from page 13.)

shown, and here pastor and church can help him. But they cannot do it for him. It is something which he must do for himself.

Close to this is the principle of "Gathered Churches." Our Fathers held that membership in the church was based upon the personal union of Christ and each member. Not every baptized person was automatically a Christian. To be a Christian he must show some evidence of grace; his manner and quality of life must reveal the spirit that is in him. The true church member is one who has been called out of a godless world to become a living part of the Body of Christ. I leave it to you to judge whether we have been faithful to that principle. But on the whole it can be maintained that this is the basis upon which membership in our churches is founded. Even during

the period when there was a legal connection in New England between the Congregational churches and the state, church membership was a matter of personal commitment to Christ. The Congregational churches are: "Gathered Churches."

Another contribution which we feel that we can make to the church of the future is Democracy in Church Government—the freedom of the local congregation to administer its own affairs, but a freedom self-limited by the obligations of fellowship. While I have mentioned this last, it is probably the fairest and most highly prized jewel of them all, so outstanding that I do not need to enlarge upon it, though a good deal might be said as to its implications.

We shall indeed not come empty-handed if we come bearing these precious gifts to that great assembly where men shall gather from the east and the west, the north and the south,

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Christ's message to the churches.

UNTO the angel of the church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 98.

CHAP. 2.

Acts 18, 1.

Ch. 1, 16.

Ps. 1, 6.

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and sit down together in the Kingdom of God. But we might as well prepare ourselves for discovery that others will bring the same kind of gifts, equally resplendant. They are no longer our exclusive possession, if, indeed, they ever have been. Consider our American church scene. Whatever its history, is there a Protestant denomination in the land, whatever its form of government, which does not acknowledge Christ as its Head? Is there one which does not now concern itself with the personal allegiance of its members to Christ? Can you point to any in which the local congregation has not won a large measure of freedom? If you think you can, talk with a bishop, if you can catch him in an off moment. Within the spacious limits of their constitution, to which the various churches willingly assent, they have found scope and freedom. If a minister of an episcopally governed church violates the freedom of his order, he gets into trouble with his bishop. If the minister of a congregationally governed church violates the freedom of his order, he gets into trouble with—well, he gets into trouble. Do the

non-congregational churches impress you as writhing under the heel of a ruthless hierarchy? Do Henry Sloan Coffin and George Buttrick sound like men muffled by theological restrictions? Does Harry Emerson Fosdick measure a man's Christianity by the depth of the water in which he was immersed? If any of these churches or any of these ministers could be asked to name the precious things in their spiritual heritage, they would undoubtedly speak of the same that we hold dear.

These things we shall bring. On their inclusion in the ecumenical church of the future we must unwaveringly insist, although we may find it unnecessary to assume the role of *Athanasius contra mundum*. But we must bring more than these. We must bring a mind and spirit open to receive the larger conception of the Holy Catholic Church, the Body of Christ. And to do this we must learn to think in more inclusive terms. We must learn—and this will not be easy for us individualists—that full-rounded, spiritual manhood in which lieth salvation is to be achieved in the "togetherness" of the Body of Christ rather than in the isolation of its members.

II.

In conclusion I venture to suggest an outline of the ideology by which we may school ourselves to think in these larger terms.

Binding all Christians together, over and above the local church, or groups of churches, there is the Holy Catholic Church, the Body of Christ, which believes in and strives for the ultimate "togetherness" of life in God as He is revealed in Christ.

This Holy Catholic Church is distinguished from local, national or even international religious associations, all of which are temporal and partial, by the following notes:

1. *The Church is a supra-natural community*, i. e., it springs from the nature of God rather than from the nature of man. It is a Divine Idea given to man by revelation through the Holy Spirit, and by its spiritual standards all human culture must be judged, instead of the reverse. In other words, civilization must be judged by the Gospel which the church proclaims, instead of the Gospel being judged by civilization. This supra-natural community therefore is the ultimate spiritual authority under God, because in it rests the collective and corporate conscience of the Body of Christ.

2. *The Church is a supra-national community*, i. e., it is above any particular form which the state may take

at any given time; and while the state and the church ideally should work together in harmony for human welfare, the church must keep itself free from entanglement with the temporal state, so that it can express the collective and corporate conscience of the Body of Christ, even though this may bring it into conflict with political government. The truth of this becomes clear when the relation is reversed and the state assumes superiority over the Church and uses it as an arm of government. That is the conflict that is now going on in Germany.

3. *The Church is a supra-racial community*, i. e., it does not recognize that there is any distinction of superiority between the races in the sight of God who created them all. It mediates the Gospel to all, and all are equally the children of God's love. In the mind of the Church there cannot be Jew nor Greek, barbarian, Scythian, bond nor free; but Christ is all in all.

4. *The Church is a supra-class community*, i. e., distinctions of wealth, economic, position, worldly power recognized by the world, cannot be admitted by the church as affecting the value of human beings in the sight of God. The church must not identify itself with any one class. Its mission is to all, and it must keep itself free so as to be able to rebuke injustice and work for brotherhood.

5. *The Church is a supra-temporal community*, i. e., it ministers to a given time but is itself above time because the Gospel is eternal. The love of Christ which saved a sinner in Galilee, saves a sinner now, and will save a sinner a thousand years from now. The church is an eternal fellowship holding up before an ever-changing temporal world the eternal fact of a loving and saving God.

The world in its political and economic aspects is disintegrating. Mutually hostile theories are developing. The unity of political life is breaking up. In nationalism and the totalitarian state society is repeating the errors of denominationalism and schism. At a time when this disintegration is taking place with terrifying swiftness, life in its spiritual aspect is integrating. The churches, the organized expression of the spiritual life, are being drawn together in the unity of the Spirit and the bonds of peace by the irresistible appeal of Christ's prayer that they may all be one, and it is this "togetherness" that will save civilization. Beloved, let us not be disobedient to the heavenly vision of the Living Body of Christ. *Amen.*

Newspaper Report of Editor's Sermon

"Do not expect God to take care of everything while you seek short cuts to success," said the Rev. F. C. Lester, pastor of the First Christian Church, in his sermon at the last in a series of union services of the Berkley churches last night at Armstrong Memorial Presbyterian Church. Mr. Lester used as his subject "Motives That Drive Us." He said in part:

"It is fascinating to study motives, to try to discover what makes us do what we do. For instance: Why did you come to church? Was it to be with friends, to hear my last sermon in this union series, or to worship God. Why do you work? Is it to get food and shelter, to give loved ones, to get money for pleasure or to do your share of the world's work? Do you seek certain company to feel superior, to learn, to receive favors or to share mutual experiences?

Cites Daniel.

"The Bible says that Daniel 'purposed in his heart not to defile himself.' He would not drink the king's wine. Cocktail parties did not appeal to him. He dared to be different; to break the king's command. He did it because of his faith in God. Jesus of Nazareth suggests four motives that drive people. The first three He rejected as temptations from the Devil. The last He urged upon His friends.

"Pleasure was the first motive Jesus rejected. He would not turn everything into bread to satisfy the physical appetites. To eat, drink and be merry was not His philosophy of life. The latest dance from Harlem or show from Hollywood would not interest Him greatly. A dull stomach and an empty soul did not appeal to Him, for He knew that man cannot live by bread alone but must share the eternal truth of God. The motive of pleasure drives men mad and makes silly nothings out of those who should be the children of God. Prestige is another motive rejected by Jesus. To jump from the top of the temple would have been spectacular, and would have brought instant fame. The equivalent of a movie contract would have been His at once, no doubt. But such an act would have been as foolish as a mother leaving her children for a card party, a church boasting of its buildings, a man bragging about his goodness, or a business man trying to put others out of business so he will have the monopoly. Do not expect God to take care of everything while you seek short cuts to success. Better not tempt the Lord. He might let you down—hard.

Spurned Wealth.

Prosperity pulls at the heartstrings of many. It did at Jesus for a little while. He could have been a modern go-getter, a live-wire, the wealthiest man of his day. Men do try to join all the fraternities, enroll in the biggest church, and control people so they can show off their wealth. Human values cannot be measured by the dollar sign. The price of prosperity sometimes is the worship of the Devil. Men should worship God, and Him only.

"Perfectness is the motive Jesus set for His followers. All human instincts are to be brought into play, but they are to be selected, controlled, and developed so as to lead to perfect character. Perfection comes only in motives, not in acts. The desire to be like God brings conduct into like. Be ye also perfect as your Father is perfect was the standard set by Jesus. This is the motive worthy of human beings. Daniel's choice has inspired the world, and the motives of Jesus have given new hope."—In "Virginia Pilot."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, SEPTEMBER 8, 1938.

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Mrs B F Frank 12-1-38

VACATION BIBLE SCHOOL AT REIDSVILLE.



The Reidsville (N. C.) Christian Church held a very successful vacation Bible school this summer. It was the first for several years. The enrollment was 117 and the attendance was excellent. More than one hundred children received certificates for attendance and proficiency. Eighteen thousand, three hundred and fifty-three chapters in the Bible were read by members of the school during the nine days which the school lasted. The pastor, Rev. J. L. Neese, whose picture is fourth from the left on the back row above, presented New Testaments to the five who read the most Bible. These books were given to Evelyn Kernodle, Dorothy Lande, Helen Collins, Harold Simpson and Richard Gunn. Mrs. D. P. Barrett, a missionary to Puerto Rico (first on the left in back row), who was visiting her daughter, Mrs. P. D. Rudd, arrived at the school just in time to get in the picture.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Dr. H. S. Hardecastle will preach in an evangelistic meeting at the Holland Christian Church next week.

The revival meeting at Berea, Norfolk, Rev. Joe A. French, pastor, is continuing through this week with Rev. George D. Hunt, of Roanoke, Alabama, as the visiting preacher.

Rev. and Mrs. Carl R. Key have returned to their home in Holland, Va., after visiting Mrs. Key's relatives in Massachusetts, where they built a small summer home.

Chaplain and Mrs. H. E. Rountree were visitors in Richmond last week, at the home of the latter's brother, Mr. A. F. Franklin. Of course, they came to THE CHRISTIAN SUN's office of publication where they are always welcome.

Rev. C. Rexford Raymond is working with the Debt of Honor Campaign in New England. He makes his headquarters in New England and New York. THE CHRISTIAN SUN reaches him at the home of his daughter, who is the wife of Rev. Orville D. Ulom, pastor of a Congregational Church at North Carver, Mass.

Rev. I. I. Sears, a graduate of Elon College and pastor of Providence Memorial Church, Graham, N. C. is leaving on Thursday of this week to enter Andover Newton Theological Seminary at Newton, Mass. Several years ago the editor of this paper left that same church to enter the Divinity School of Yale University.

ELON OPENS.

The largest freshman class during the history of Elon College registered on September 5th and 6th. Other members of the student body are expected to push the total enrollment this year to about 600, which will be in excess of any previous enrollment at Elon. The faculty held its first meeting Monday evening at 8 o'clock in the President's office. Freshman orientation period got under way at 8 o'clock Tuesday morning, with President L. E. Smith, Dean J. D. Messick, Dean Julia Mae Oxford, Registrar A. L. Hook, and Mr. A. T. West, business manager, participating in the program. Tuesday evening at 8 o'clock the freshmen attended a program in the Whitley Memorial Auditorium, at which representatives

of the various student organizations on the campus spoke. Class work begins Thursday morning.

SHALLOW FORD.

The first of February, 1938, a number of men under the supervision of Mr. R. B. Hensley, Christian Building Committee, gathered at the Shallow Ford Church and began a 12 foot by 34 foot addition to the present church. Two splendid Sunday school rooms were made with an eight foot entrance in the center to the main auditorium of the church. On top of this structure the church bell was placed, making a much needed improvement.

Since the building program began Sunday school attendance has increased considerably. The second quarter showed an average attendance record of 133 with an enrollment of 216. A live Christian Endeavor Society has been adding interest and enthusiasm to the work by planting flowers, shrubbery, keeping clean church yard, etc.

The building was practically completed in 15 days including painting. The response was liberal; pledges were paid promptly, and when all bills were paid, the treasurer reported some money left in the treasury.

It was a happy occasion on Sunday, August 28, 1938, when people and pastor gathered to dedicate the handsome new needed front to the church. Our prayer is that the Lord will bless us and that we may live harmoniously so that the Lord may be honored and worshipped in a Christian way. We are deeply thankful for the work done and the convenience it adds to the church. Let all praise the Lord for His goodness and love.

L. L. WYRICK,
Pastor.

THE TIDE HAS TURNED.

Small arrows point the direction the wind is blowing, and that wind often becomes a storm of destructive dimensions and power. Local option elections in Ohio on November 2nd were held in 110 localities. In the first reports the "drys" won twenty-seven elections and the "wets" only five. Later reports showed that 48 out of 63 elections were won by the drys. Preceding the date of election, forty-eight towns and 131 townships had been dry, not permitting sale of beer. Since repeal of prohibition, 241 townships in Ohio out of 307 where local option elections were held, voted dry. Out of 337 where beer was the issue, 217 outlawed it. In Kentucky, about fifty counties had gone dry, and the

local option law has sustained every legal attack. In Pennsylvania, 960 have voted dry out of 1,200 communities. A former leader of anti-prohibition forces publicly admitted that dry sentiment is making rapid progress in the United States. Steadily the dry forces are recovering strength and citizens are being convinced of the futility and wrong of all license legislation. The community which sells itself to liquor pays dearly in return for the social and economic injuries received. — *Christian Advocate (Cincinnati).*

PREPARING FOR THE ECONOMIC PLEBISCITE.

In preparing for the Economic Plebiscite on November 13, 1938, the following steps will help:

1. *A Series of Special Church Night Meetings.*—These may be forums, panel discussions, debates. The speakers may be from within the church's membership or from outside.

Subjects:

What Will the Church Do About Economic Insecurity?

Should Government Provide Jobs for the Unemployed?

How Can the Farmer's Standard of Living Be Raised?

Should Workers Organize Into Labor Unions?

Should America Trade More With Other Countries?

Is the Public Ownership of Electric Utilities Desirable?

Should the Consumer Cooperative Movement Be Encouraged?

What Kind of Economic System Will Best Guarantee Justice and Plenty for All?

2. *A Series of Group Discussions.*—These may be organized as neighborhood meetings throughout the parish, or in the church itself. Members should be encouraged to read *A Primer of Economics* as preparation for these discussions.

3. *Programs in Church Organizations.*—In each organization—men's club, women's association, young people's society, Bible class, etc.—plan at least one program on the plebiscite.

4. *Wide Distribution of "A Primer of Economics."*—Purchase copies at the attractive price of 8c (if ordered in quantities of twenty-five or more), and give or sell one to every family in the parish.

5. *A Sermon.*—Preach early in the fall on the social implications of the Gospel.

For further information on educational methods, read *A Primer of Economics*, pages 91-3; or write The Council for Social Action, 289 Fourth Avenue, New York, N. Y.

ELON'S FORTY - NINTH SESSION.

When this article reaches the readers, the 49th session of Elon College will have opened. The faculty and administration are greatly encouraged by present prospects.

For the past six years the enrollment at Elon has steadily increased. From all indications, this opening will not be an exception. Advanced registration with paid fees is considerably larger than that of any previous year. Many things have contributed to the success of the school. Achievements on the campus, in the classroom, in the department of music, in our commercial department, in our athletic programs, have had much to do with attracting attention to the college. These, of course, mean an improved faculty and a good grade of students. Perhaps George D. Colclough, Field Secretary, as much as any one individual can be given credit for our increased enrollment. The college employs Mr. Colclough for his full time and requests that he dedicate all of his efforts to the business of interesting the public in Elon College, and he does a good job of it.

It is essential that business matters be kept correctly and that when information is requested, that information be given and be right when it is given. The Business Office under Mr. A. T. West as Business Manager and Mrs. J. B. Newman as Bookkeeper, is rendering an invaluable service to the institution.

With faculty, every member, administration, trustees, patrons and students of the college working together, success is inevitable. The efforts of all in behalf of the college are greatly appreciated.

Next week's article will carry more definite information about the opening.

L. E. SMITH.

TRUST THE PILOT.

(A STORY.)

When the telegram came saying her mother was dangerously ill, Kathleen was in a small Southern town. The only train had gone. She would have to wait until the next morning. To go in an automobile was out of the question; rain had fallen for a week, and the country roads were impassable. While she stood hesitating in the station a stranger spoke to her.

"Madam," he said, "there's an airplane in town. That would get you home in a few hours. I know the pilot would take you."

"Oh, I wonder if I could!" cried Kathleen.

Taking her courage in both hands, she sought the aviator. He agreed

to take her home in less than two hours. At the last moment she held back, looking at the frail craft that was to carry her through the clouds. "It seems so dangerous," she said, "I'm terribly afraid."

"You need not be," said the pilot. He seemed a mere boy, but his young face showed firmness and resolution. "I've been in the army in actual warfare," he continued. "I've taught men to fly; since the war I have carried a thousand passengers safely. So far as human skill can go you are safe."

Kathleen took her place in the airplane. The engine throbbed faster and faster, the plane was rushing across the field; then suddenly the trees began to drop below her, and they were off. At first so great was her anxiety and her fear that she could not look at the earth outspread before her. When the plane would drop a little or the wings swayed she found herself clutching at the sides frantically. Presently she relaxed and even found courage to smile. "How foolish!" she said to herself. "Nothing I can do can possibly make any difference. I must trust the pilot."

Trust the pilot! It dawned on her that this was just the word she needed. She was like a child cast adrift in a world no longer stable or secure, but shifting and changing like the airplane that rushed her along through space. And she had done nothing except let fear and anxiety torment her—fear and anxiety over her future, over her profession, over her relation to others, and now over this last threatening blow that had called her home.

Trust the Pilot. He had carried to a safe landing an uncounted multitude that had faith in Him. The Pilot's hand was the only firm thing in the changing world. It was time to give up her tormenting fears, and to rest in the faith that is an assurance of things hoped for. She would trust the Pilot.

She leaned back in the seat now and looked down over the side at the rivers and woods beneath her, at the towns like neat toy villages, the roads like winding brown tape, the fields like squares in a checkerboard. A drifting gray cloud shut out the sun and enveloped her in its ominous chill. The world was blotted out. Then the airplane came out into the sunlight above the cloud that lay below them, a floor of opal and pearl. She gazed down at it, fascinated. All her fear was gone. "Trust the Pilot," she whispered; "He knows the way through the clouds."

Before she thought her journey could be half done, the airplane was settling down in a field at the edge of her home town. Her father, who had received a telephone message, was waiting with an automobile to take her home. "Mother's a little better. The doctor has hopes," were his first words.

But before Kathleen left she stopped to hold out her hand to the pilot. "Thank you for a wonderful trip," she said. "And I wanted to tell you I had time to think, and I've learned to trust the Pilot."

He saw the double significance of her words, and a serious smile lighted his boyish face. "I learned that long ago," he said.—*Youth's Companion*.

**ALL MATTERS CONCERNING SUBSCRIPTIONS
TO "THE CHRISTIAN SUN"**

**ALL MATERIAL FOR PUBLICATION
IN "THE CHRISTIAN SUN"**

and

**ALL MATTERS PERTAINING TO THE
BOARD OF CHRISTIAN EDUCATION**

Should be sent to

ELON COLLEGE, NORTH CAROLINA

and not to

Richmond, or Norfolk, Virginia

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE FALL ROUND-UP.

The Church World Press of Cleveland, Ohio, has issued material with the above title to be used in churches at this season of the year. There is a big folder carrying pictures and ideas related to a rodeo. In like manner as the cattle are rounded up in the fall by the ranch owners of the West, so the members of churches who have been on vacations are to be brought back into the activities of the local church.

Those who have been fortunate enough to have a little time off to visit with friends, rest, and to see some of the beauty spots of earth may well count themselves fortunate in being able to return now to the home church, to the regular duties, and to worship with those who are near and dear to them. Churches that have been closed for a month or two should now begin to hum with activity. Some of the members will return gladly and gratefully, but others will have to be "rounded up" by the faithful ones. This is sometimes done by literature, but is more effectively done by visiting. One good method is to have a big social to which all members and friends connected with the church are invited.

It is a real joy to be a part of a working church. Some can help to collect money to pay for needed supplies and to do the many services which a church renders. Others can serve on committees that keep the church and church grounds in repair, and still others will busy themselves in teaching the good news that God comes to share in human experience. All of the activities of the church are important and it is a very great joy to come back after vacation and join in this fine type of work.

RALLY DAY.

Many churches stick to the idea of having a Rally Day. An effort is made to have everybody present for this particular occasion, which is usually the first Sunday in October. Beautiful cards and other literature can be had in abundance for the invitation to this service. There is usually an extra fine program and a great deal of enthusiasm is created. The idea is to rally around the standard of Jesus and to be among the workers in the church. The Board of Christian Education can render some help to those churches that need it, if they will write to the Board at Elon College, N. C.

The former Moderator of the General Council, Mr. Roger Babson, says that the thing we need in our churches is enthusiasm. He thinks we have become a bit stale. Rally Day is intended to break away from

the humdrum and to put new life into the whole church organization. Why not try it in your church this fall?

Of course, there needs to be something definite in the way of program for the church to rally about. It is not sufficient simply to get a crowd together. This group of people should undertake definite activities which will keep them busy throughout the year. Some churches will need to build Sunday school rooms, repair their church buildings, improve the grounds, increase the membership, form new Sunday school classes, organize Boy and Girl Scouts, develop young people's work, undertake definite missionary activities, and share in community enterprises. Among such activities almost any church can find sufficient things to do to keep large groups busy throughout the months that lie ahead. Rally Day should mean the beginning of enthusiastic work for the building of the Church of Christ.

IMPROVING "THE CHRISTIAN SUN."

It is the sincere hope of your editor that "The Christian Sun" may become a more effective and efficient instrument for the development of our churches. He has some ideas concerning things that can be done to improve the paper, but he does not have all of the good ideas. If you who read will kindly take the time to write a letter to the editor at Elon College, N. C., telling him the things you like most, the things you think could be left out, and features that should be added, it will be greatly appreciated and may help in the developing of a better church paper. Do not hesitate to speak your mind freely. We ought to have a good church paper. We can have it. We will have it if people throughout the churches will cooperate and if the editor has sufficient wisdom and skill to do the necessary work. Within the next few weeks he hopes to have at least a hundred letters from subscribers, giving suggestions as to how the paper can be improved. He hopes that these letters will come from preachers and laymen, from big churches and little churches, from the cities and from the country, on fine stationery and on postal cards. He wants to know what people of all classes think concerning this paper. Please let us hear from you at your earliest convenience, for within the next few weeks plans are going to be developed which it is hoped will add to the attractiveness and usefulness of "The Christian Sun."

F. C. L.

Emotions leave unmistakable traces. After the hair is white and the eyes have lost their lustre, we can see written on the face the story of loving self-sacrifice, of courage, of constant cheerfulness. And these other things which leave as definite traces—anger, jealousy, and suspicion. What will the world find on your face by and by? Will it see the traces of the unlovely, ungenerous moods or the footprints of smiles?—Anon.

No amount of human wisdom is proof against the possibility of sin. Solomon surpassed all of his day in wisdom, was twice warned of God, yet brought his kingdom to ruin through sin. We should always recognize the danger of falling.—Exchange.

AND NOW MADRAS

By LESLIE B. MOSS.

It has become the style to place together a city and a date as a symbol of a great Christian event: "Oxford 1910"; "Stockholm 1925"; Lausanne 1927"; "Jerusalem 1928"; "Oxford and Edinburgh 1937." And now Madras. The date is 1938. The season, Christmas. "Madras 1938" will become another mile post along the way to a world Christian fellowship.

Ten years ago the world missionary forces met in Jerusalem at Easter. Now they face a vastly different world—a world that seems to be drifting and to be threatened with the desolation of death—unless, as long ago in Bethlehem, there can come the birth of new life. Christmas 1938 in Madras should give fresh hope to soul hungry men and women everywhere. It is the call to release new life for a world in the throes of death.

Western aggressiveness and capital is planting many strange, even terrifying ideas among people of the non-white races. Gandhi has taught India that soul force can rock the British Empire. Lenin and Stalin have attempted to pin the dependence of Russia on the purely materialistic. Strange gods are being raised up to lead nations out of the dismal swamp in which they seem to be lost.

In sharp contrast is the faith of Christians. They have in their mind's eye a pattern of what the world should be like; it is nothing less than the pattern of Jesus. Segmented, disjoined or half-hearted Christians cannot declare the gospel of brotherhood in convincing terms while hate is systematically fostered. Some more titanic strategy is needed in this hour. Hence in December of this year men and women from every continent will wend their way to Madras. A single question will draw them as a magnet. How can we build a genuinely world-wide Christian community? Only such a community can speak the matchless glory of Christian hope to a world drifting toward an abyss.

At Madras the national Christians of Asia and Africa will no longer be outnumbered in a world assembly. The richness of their thought and life will be joined in equal measure in the world counsels, and though they come from churches weak in numbers and well-nigh overwhelmed by their pagan surroundings they are finding transforming reality in Christian faith.

They come from the ends of the earth. From those colonies and countries which rim the continent of Africa—where Western capitalism is

exploiting both resources and natives—will go dark-skinned princes in the Kingdom of Heaven.

From Japan, Korea and China will go brothers and sisters in the Christian faith, who, in spite of chaos in their lands, believe that love can overcome hatred and fear.

From Europe, the nursery of the Christian faith, will go some who are facing persecution and great uncertainty in the midst of governmental interference—and some from the most orderly and the soundest economic conditions in the world.

From England—whose overseas empire has bred the superiority of stewardship into the fabric of her life—will go the stalwarts of the faith.

From Latin America, Mexico, Brazil, Argentina, Chile, etc., will go the "Latin temperament"—especially seeking guidance for a new day of open-mindedness among the intelligentsia of a whole continent.

From India—the hosts of the gathering—where Christians are pressing into the Church in an increasing tide, will go many with that deep insight in things of the spirit so necessary to our apprehension of God's deep purpose.

From North America—the "activist" portion of the world—always anxious to implement programs, will go a group hoping and working for concrete results.

So at Christmas time, 1938, four hundred and fifty people from every nation where a Christian church exists will meet in world fellowship led by the star of that ever transforming faith that Christ is alive and working in our world and He alone is its hope.

Technically it will be a decennial meeting of the International Missionary Council which combines in membership twenty-eight national missionary and church councils—fourteen in so-called "sending" countries, fourteen in the "receiving" countries. It is the great missionary agency of the world Christian community in its coordinating and cooperative capacity.

The delegates will confer under five specific heads: The Faith by Which the Church Lives; The Witness of the Church (frequently termed evangelism); The Inner Life of the Church (the true nature of the Church and its divine commissions); The Church and Its Environment (dealing with those conditioning factors of the social order in which it is set); and Closer Cooperation (the human condition for a spiritually vital

Church). Their purpose will be to turn the cloudy dream of a world-wide fellowship of Christians into solid reality. They will go realizing that the term "foreign missions" now becomes the "mission of a world Church." They will go knowing that upon them rests the necessity for reshaping some of the major strategies of that Church.

But we who stay at home are also the world Church.—Its strategies are in the hands of all of us; we must share in thought, action and prayer with other Christians around the world. By study of the streams of life and thought which will filter through Madras, we may come to regard it as a broadcasting station for the new conception of the world mission of a world Church. Following Madras we shall have the privilege of becoming acquainted at first hand with some of those outstanding Christian leaders from other lands, and of seeing through their eyes the beauty of this house of God built across the world in the hearts and lives of the great and growing fellowship. All the mission boards are cooperating in the holding of a continent-wide series of meetings in February and March, 1939, when guests from abroad will help to interpret to us the meaning of the Madras meeting.

Many will wish to know more in detail about the issues with which the people will wrestle at Madras. To provide for this, special assistance is available either from one's own mission board headquarters or from the Foreign Missions Conference of North America, 156 Fifth Avenue, New York City. *The Church at the Heart of the World Christian Community* is a 60-page pamphlet explaining the areas of study. The official organ of information is the *International Review of Missions*, published by the International Missionary Council. Consult your mission board for a year's trial subscription offer. Then, too, there will be a calendar of prayer for the actual days of the meeting, December 13 to 30, 1938; and there are discussion outlines for church and young people's groups. As a climax to all this preparatory reading and study there is being planned for Christmas Eve a world-wide broadcast from Madras.

Let us look forward with prayer and earnest expectation that He will speak again when the ends of the earth meet face to face in Madras.

"Let your communications be 'yea, yea' and 'nay, nay,' but don't toot about your veracity like a brass band."

CONTRIBUTIONS

SUFFOLK LETTER.

The annual revival meeting for Cypress Chapel Church was held the week after the third Sunday in August. The preaching was by the pastor, Rev. R. E. Brittle. Twenty-nine new members were added to the church with a prospect of increasing this number to thirty-five.

Rev. R. E. Brittle conducted a revival meeting at Bethlehem Church during the past week. He had no ministerial aid. Twenty-six new members were received into the church on Friday night.

Rev. R. E. Brittle conducts nearly all the revival meetings in the churches of his charge. He has developed a remarkable talent for this work, and is one of the most successful rural-pastor-evangelists in the Eastern Virginia Conference. The membership of Bethlehem and Cypress Chapel has almost been doubled since he has been pastor. He lays much emphasis upon personal evangelism, and sets a good example by his own perseverance and efficiency in that field.

Dr. Stanley C. Harrell assisted in a revival meeting last week at Liberty Spring Church. Dr. N. G. Newman, the supply pastor, and the writer, (the pastor) were able to be present every day throughout the meeting. Dr. Newman also attended every night. Nine members were received into the church during the meeting. There will be others to join before the Annual Conference.

Dr. Stanley C. Harrell delivered a series of strong gospel sermons at Liberty Spring. The large congregations appreciated his preaching and effective work in the church. This is his old home church and he has previously conducted a number of revival meetings there. The church is always glad to have him return and preach with his usual power and inspiration.

In these three adjoining rural communities, the people attend revival meetings in great numbers and with deep interest. Some of the people who live in large cities and write much about the decline of country churches which they have never seen, should visit a revival meeting in the above named churches. The country church has suffered much at the hands of uninformed city writers. These churches are alive and aggressive and are doing constructive work for the social, educational, and re-

ligious uplift of the community. Such churches are the hope of America in the future.

I. W. JOHNSON.

GOVERNOR'S COMMITTEE ON EDUCATION.

Recently the Honorable Clyde R. Hoey, Governor of North Carolina, appointed a commission consisting of nine members with Mr. Julian S. Miller, of Charlotte, as chairman, to make a thorough study of the public school system of North Carolina and report back to the state legislature on the completion of the proposed study. The purpose of the commission is to evolve a more efficient and more effective public school system for the state.

The course of investigation adopted by the committee calls for public meetings in various school districts of the state. The committee issues invitations to representatives of civic clubs, women's clubs, Parent-Teacher Associations, junior colleges, senior colleges, and other representatives at large for a full day session. The meeting for the district in which Elon College is located was held in Greensboro, Wednesday, August 31st. There was a good attendance for this meeting with practically all walks of life represented. The commission had no prepared program to present. It was conducted in the form of a public hearing in which all were invited to take part. If a person had any grievance against the present program of education, he was invited to state that grievance. If he had any commendation to offer, he was given the privilege. Practically every phase of public instruction was touched upon. However, this particular group seemed to be more concerned about adding a month to the present eight months' school term authorized by the state, extending the curriculum of the public schools of North Carolina to include the twelfth grade, and a greater emphasis upon vocational education for the schools of the state. This discussion was of great interest to higher education and of particular interest to the liberal arts colleges of the state.

Speaking for Elon, we have freshmen from states with nine months school and including the twelfth grade. We have freshmen from schools in the State of North Carolina with only eight months' school and extending only through the eleventh

grade. It would seem that those graduating from schools with a limited term and a limited curriculum would be at a great disadvantage. However, this is not always the case. Birmingham Southern College in Alabama, and the University of Kentucky are at present conducting an experiment in higher education along this line. They have taken graduates from schools with twelfth grades and nine months and graduates from schools with eleven grades only and eight months. Then they have also taken students from the eleventh grade of the twelve grade schools and put these three types of students together in a freshman class. At the completion of the first year's study, it was found that in some instances students excelled from all three groups, and there were those who failed from all three groups. The deduction would seem to be that after a pupil reaches the tenth grade in high school, more depends upon the quality of student than upon the length of time he spends in school. Of course, every month and every year in school count, but the individual with ability and a determination can excel in college if he has reached college age, even though his background has not been as complete as it might have been. This one fact, however, is true—the average student entering college today is ill-prepared for present college standards. The colleges have advanced their curriculums further than the secondary schools have advanced theirs. The colleges would vote for a nine-month school with the twelfth grade and a more thorough job in instruction from the grades through the high school.

L. E. SMITH.

THE BRAZEN SERPENT—A TYPE OF THE SAVIOUR.

"And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." The Son is the center of attraction and the source of all spiritual life. Like the physical sun illuminating, heating and controlling the planets, moving them in subjection day in and day out for ages in their course; just so the Christian can find the will of God by His Son to lead us in the course of His plan for our lives. What a great privilege fallen humanity has, to come back to God through the blood of His Son by the way of the Cross.

First—In I John He is brought out as the light of the world. He came into the world in the center of time; to a world that had fallen in darkness and was blighted by sin. The people longed for the light, and lo, there

appeared the bright and morning star to illumine men, that they might be brought from darkness to light. Too many people are living in the coal oil age dispensation, when they ought to be living in Grace age, the electric light dispensation. It was said that Jim Brown lived near the great power plant on the Tennessee River. Power and current were going past his house to all parts of the country; yet Jim Brown continued burning a coal oil lamp. What was the trouble? He had not yet been connected to the power plant. Oh, that the Church would get connected to the power house of Heaven. The sad condition is that "Men love darkness rather than light, because their deeds are evil."

Second—If it were not for the sun to give heat the earth would be a cold desolated place; no life, no vegetation, cold, barren fruitless. This condition spells failure to the individual or church that does not have their heart warmed by the Son. May the Lord help us to mind the Spirit that we be delivered from the worldly and lukewarm tendency that is lulling the masses to sleep. Let us keep on fire with our hearts aflame with perfect love; having oil in our vessels and our lamps trimmed and burning, with a passion for the lost. If we keep in contact with the Son we will have a zeal to get others ready for the great supper, not an oyster or ice cream supper but the Marriage Supper of the Lamb. The sun is our heating system and the heating process is where so many back down; they can't stand afire. It is the fire that burns out all the dross and purifies our hearts. "The trial of faith is more precious than gold."—(I Peter 1:7.) "I counsel thee too buy of me gold tried in the fire."—(Rev. 3:18.)

Third—The sun has a drawing power. Jesus says: "If I be lifted up from the earth, I will draw all men unto me." Oh, that people today would not complain like the children of Israel in their unbelief, but would look in faith to Christ on the Cross.

As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up. Look, believe, and live forever. If we walk in the light as He is in the light His blood cleanses. If we submit to the burning process He will purify us. Pure gold will receive or make contact with His great magnetic power when He comes for the Church, His waiting bride. I want to be among them; I expect to be one of the number. Don't you?

REV. EUGENE CROSS.

FAITH HOME — A STATEMENT.

A good friend kindly sent us a four-page folder printed, the front cover of which is a picture of Faith Home, sponsored by Third Avenue Christian Church, Rev. M. T. Sorrell, pastor, 162 Third Avenue, Danville, Va. Believing that the salient facts of this statement will be of general interest to CHRISTIAN SUN readers we submit the following from the statement:

"Believing that all children should have a chance in life and realizing the helplessness of many who, for reasons beyond their control, are deprived of a home environment, the Official Board of the Third Avenue Christian Church established a home for dependent children who, because of physical, mental, or other deficiencies, cannot secure admission to other institutions of similar nature.

"For several years the Church has appropriated a portion of its income for the relief of the needy. During the years that the Church has engaged in social service activities many pathetic cases of uncared for and neglected children have been brought to the attention of the Church.

"Upon completion of the Home the public was invited to submit a name for the institution. Many names were suggested, among them the name Faith Home was selected as the most suitable title.

"On December 13, 1937, the Home was formally opened and several deserving children were admitted. Applications were numerous but due to financial limitations provision could be made for only a few of the most appealing cases. Increased interest on the part of the public and the Church membership has made possible an extension of the work until we are now able to provide for about fifteen children. However, our limited facilities and finances make it possible to consider only a small number of the applications we receive. When public support justifies we will be glad to build additional cottages and increase the number of children cared for.

"Very recently a family with three children became in dire circumstances on the outskirts of the city. As they had not resided here very long, they were not eligible for, and could not secure aid through regular relief sources. These children were taken in the Home in an anemic condition and cared for about three months, after which time the mother secured employment and the children were returned to her in good physical condition.

"In another instance, we received a little fellow about two years old

whose mother worked for \$5.00 a week and was unable to provide for him. He was taken from very unhealthful and unsanitary conditions. After several months' care in the Home he developed into an unusually clever and affectionate little chap. Through the offices of the Children's Aid Society of Virginia, this promising little boy was placed in a permanent home where he will have a chance in life.

"The Home has only been in operation six months but even in this brief period we have been able to help many children and many cases as deserving as those above could be mentioned if space permitted."

A letter of recent date from Pastor Sorrell states, "We now have seventeen children with four of them to soon be placed with their father. Our home has cared for forty children since the 13th of December, last year. This work has given us one thrill after another. Our church now has and supports two native foreign missionaries."

Continuing salient facts of the statement:

"Faith is a non-sectarian home operated for the benefit of those who cannot help themselves.

"Faith Home endeavors to give children who come under its administration a Christian environment.

"Faith Home was built and is maintained through the support of friends interested in an enterprise of this nature, through a monthly offering of \$100 a month from the Third Avenue Community Church.

"Faith Home is under the active management of the Official Board of Third Avenue Community Church."

The statement concludes with declaration of divine truth, "He that builds character is greater than he that buildeth a city."

AN APPRECIATION.

Dear Brother Editor:

Will you permit us to express through the columns of THE CHRISTIAN SUN our thanks to our friends and members of the churches in and around Roanoke, Ala., for the gift of a nice automobile. We wish we could express to each one our appreciation, but since we do not know who is responsible for the gift we will say thank you every one until we find out more about it.

Sincerely,
REV. AND MRS. G. D. HUNT.

Be true to your word, and your work, and your friend—John Boyle O'Reilly.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WHY WE TRUST JAPANESE CHRISTIANS.

We, in this liberal and relatively free-spoken country, little realize the social pressure, if not actual censorship, that the people in Japan are under at this time when speaking even to their closest friends.

Added to which, very few have even the knowledge of what is going on outside their immediate vicinity as regards national movements and thoughts, because of the strict guard over the press that is exercised by the government. Of course military conditions are absolutely secret; only victories are announced and duly celebrated.

The frequent return of the ashes or severely wounded of the soldiers in China, and the lonesomeness of homes bear witness to the havoc of war. Gasolene is rationed and diluted 20% with cheap alcohol, cotton and wool fabric carries 30% substitute fibre, and imports of "luxuries" are practically nil.

Kept Ignorant of Facts.

In time of conflict the citizens are not supposed to think; that is the experience in every land. And very few people can separate in their minds the facts they know and the fancies of propaganda.

Japanese have had an increasing propaganda poured into their ears and eyes for many years. The people have nothing to remind them of facts that are contrary to the ideas necessary to wage war; naturally the present conflict seems quite inevitable, although much abhorred.

Through every channel of information the present struggle is pictured by the military as a beneficent move to free the Chinese people from bondage to Nanking. Movies showing soldiers comforting stricken Chinese and handing out money and provisions to the destitute, and Chinese waving Japanese flags as conquering armies come to guarantee life and liberty to their neighbors, are present time after time.

No wonder that even the most intelligent citizens see no reason why their armies should not carry on the "redemption of China."

Under the present heat of conflict life goes on in Japan much as usual, but with a faster tempo. Factories for war supplies work overtime; there is almost no unemployment. Stores sell goods, houses are built, Christian

schools, especially (note this fact!), have increased numbers of students, loneliness for youth gone to the front causes more active participation in making up bandage rolls and comfort kits for "over there."

Soul Hunger.

The weakness of mankind is more apparent than ever; the need for a power and a comfort greater than humankind is more keenly felt. The air is tense; anything may happen.

Meanwhile one must live, and the search for "something" is the time when something *soul-satisfying* will be grasped. This is the great opportunity for the Christian forces in Japan. What is more, they are making the best use of it.

In the cities, in the country, in the towns, our missionaries, men and women, use their talents in reaching the people, in giving service of whatever kind they can and in spreading the Gospel of Love.

Some are reaching the youth through their teaching, social work, summer camp-conferences, or Church School work. Some reach the older people through church groups and evangelistic tours. Our representatives are in touch with these Japanese Christian leaders, either as co-workers on some project or on committees dealing with vital matters.

No ounce of energy, no training or ability of these devoted missionaries is wasted in their effort to carry on the work with a staff of forty-five, where were sixty-three in our Japan Mission ten years ago. The opportunity to reach the people is now greater than for many a year, and they are straining every nerve to serve to the full.

Christian Work Goes On.

Meanwhile the regular work of the missionaries and national Christian leaders goes on without a let-up. Kobe College rejoices in a record number of baptisms for the year. Preaching-places report larger attendance, and social settlements greater interest in their programs of enlightenment and uplift.—*Leeds Gulick, in Missionary Herald.*

THE LITTLE CHURCH IN THE COUNTRYSIDE.

A country boy, twelve years of age, visited me recently, and one day we took a trip to a nearby city. As we passed a great cathedral, he made

this surprising statement, "Our little church in the country is as good as any cathedral."

The boy's remark set me thinking. There is a deep, underlying meaning in it. He is young in years, but this country boy has discerned and expressed a great truth, namely, that wherever God's Spirit is present, there we will find true religion and real worship.

The little church in the countryside throughout our broad land is making a valuable contribution to our national life, in its development of Christian character in our future citizens. In these little country churches are consecrated Christian leaders, the Heroes of Peace, as they may well be called—faithfully working out their local problems day by day. They should be highly respected, honored, appreciated while they are with us, and rewarded by an adequate salary for their unremitting labors and their daily heroism, unknown to the Associated Press despatches and the magazine feature writers.

The little white church in the countryside,
Has stood there for many a year,
And though life has taken us far away,
We cherish its mem'ries dear.

The little white church in the countryside,
With its mem'ries of long ago,
Recalls us today to our fathers' faith,
And to Him, whom we should KNOW.

—Harold S. Winship, in *Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 3, 1938.

Sunday Schools.

Apples Chapel, Gibsonville, N. C.	\$ 4.72
Holland, Va.	5.23
Turner's Chapel, Sanford, N. C. .	4.50
Elm Avenue, Portsmouth, Va. . .	4.68
Ether, N. C.	1.67

Total \$ 20.80

Total till August 31, 1938 . \$ 20.80

Previously acknowledged ... 18,114.06

Total since Sept. 1 1937 ... \$18,134.86

Sunday Schools.

Shallow Ford, Elon College, N. C.	\$ 8.84
Ramseur, N. C.	3.88
Pleasant Cross, Asheboro, N. C. .	2.00
Pleasant Ridge, Ramseur, N. C. .	6.60
Palm Street, Greensboro, N. C. .	5.09
Lebanon, Semora, N. C.	.87
First, Norfolk, Va.	2.00

Total \$ 29.28

Individuals and Churches.

Ingram, Va.	\$ 3.25
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Specials.

Burlington S. S., Burlington, N. C.	\$ 64.86
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Total since Sept. 1, 1938 ... \$ 97.39

J. O. ATKINSON,
Mission Secretary.

TRIBUTE TO MISSIONARIES.

By MADAME CHIANG KAI-SHEK.

At a missionary meeting held in Hankow, China, as a farewell to China's greatly beloved Bishop Logan H. Roots, Madame Chiang Kai-Shek was present and spoke to the company. A copy of her talk from the China Christian Advocate has been sent to us by one of our W. N. C. conference missionaries, and we are glad to give space to excerpts from that memorable speech:

"Some years ago it was the fashion to deery missionary efforts as being a failure, and I even remember that a commission was sent out from America to gauge the results of missionary work because there was then a widespread feeling that missions had failed in their object. At that time many wondered where were the successors of the Livingstons, the Morrisons, and the Young J. Allens. I think if one were to view impartially the work done by the missionaries, especially during these last nine months, one need no longer doubt whether the same stalwart, courageous, intense passion to help humanity is today present, as it was in the days of pioneering missionaries. I would say from my personal experience, that almost without a single exception all missionaries who are now in the China field have shown themselves to be possessed of those qualities which we so admired in those missionaries of other days, whose names have become famous.

"Many people today are thrilled when they read how Morrison, with a Chinese teacher, worked on his sampan translating the Bible into colloquial, while edicts from the Empress Dowager were sending guards to arrest him. We see something heroic in the way he labored under the uncertain glimmer of an oil lamp, risking his life as his sampan traversed tortuous canals, so that masses may have the benefit of the Bible in terms understandable to them.

"Today, however, missionaries are working under even greater handicaps of death and woe than those which harassed Morrison. All of you know too well what has recently happened in Nanking, Hangshow, Wuhu, and throughout that densely populated region marked by those cities; you know how the missionaries have stood their ground and saved hundreds of thousands of our refugees in the face of bayonets, artillery, bombs and unbridled lust.

"When I was at the front with the Generalissimo last week I heard sto-

ries of women missionaries whose heroism, and whose undaunted resolution to help and work among the stricken people, kept them within the fighting area. There is one woman 30 miles from Hsuehowfu, in a district formerly overrun by bandits, and which is now in daily danger of being entered by the invading troops. She is the only foreigner in that district. There is another woman 50 miles north of Hsuehowfu, who also is the only foreigner at her station.

"It was the missionaries who foresaw the need of refugee zones, and they established them early in various places. The missionaries in Kaifeng I understand are planning a refugee zone on a large scale, in which they expect to take care of 30,000 women and children should necessity arise. You in Hankow have undertaken and are continuing to undertake the stupendous task of succoring the wounded and the refugees through the International Red Cross.

"I need not stress what missionaries of the past have done in educational, medical, industrial and agricultural lines to help the people all over the country. One of the cabinet ministers who is a non-Christian remarked one day that he was studying the Bible. When asked if he were a Christian he replied: 'No, but I notice that the Christians throughout the country show a great self-sacrificing spirit and therefore I feel that there must be something to Christianity.' By your work and spirit that underlies it you have made manifest the meaning of true Christianity. The results of your efforts are so appreciated by the government and the people that the Generalissimo has now found it possible to have that law forbidding religion to be compulsory taught in Christian schools amended, so that religious subjects may henceforth be taught in registered mission schools. This decision is the greatest testimony in the history of China of our appreciation of the vital, real contribution what Christianity has made to the spiritual well being and livelihood of our people."—*From North Carolina Christian Advocate.*

Since November, of 1934, when he first started broadcasting twice a day the evils of drink, Samuel N. Morris, Baptist minister of Eagle Pass, Texas, has received letters from over 1,500 people informing him that his temperance broadcasts have resulted in their giving up drink, many of whom have been converted and are now active in the church. The radio is a power for good as well as evil.

PROGRAM OF NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

The following is the tentative program of the Annual North Carolina Woman's Missionary Conference of Congregational-Christian Churches to be held at Parks Cross Roads Church, October 4, 1938:

THEME: "Till We All Attain!"

Morning Session.

Call to Worship—The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.—The Prophet Habakkuk.

10:00 Hymn—"Christ for the World We Sing"—Tune, Italian Hymn.
Invocation—Rev. G. M. Tally.

10:10 District Reports:

Alamance—Miss Tora Rudd.
Durham-Wake—Mrs. C. M. Cannon.
Randolph—Mrs. Hugh York.
Chatham-Lee-Moore—

Mrs. Doyle McFarland.
Guilford—Mrs. Viola Cockman.
Vance-Warren—Mrs. E. M. Carter.
Halifax—Mrs. B. J. Earp.

Recognition of Ministers and Visitors
—Rev. F. C. Lester, Promotional Secretary of the Southern Convention.

Appointment of Committees.

10:45 Departmental Reports:

Spiritual Life—Mrs. W. R. Sellars.
Literature—Mrs. Stanley C. Harrell.
Day of Mission Study—
Mrs. L. E. Smith.

11:10 Recognition of Former Presidents.

11:15 Report of Treasurer—Mrs. Charles H. Stephenson.

11:30 Recognition of Societies achieving Standard of Excellence—Mrs. O. H. Paris.

11:40 Reports from Camp Winnepesaukee School of Leadership Training—
Mrs. J. H. Lightbourne, Miss Tora Rudd, Mrs. W. E. Wiseman.

12:10 Offering.

12:15 Worship Service—Ephesians 4:11-14
—Mrs. F. C. Lester.

12:30 Adjournment.

Afternoon Session.

2:00 Hymn—"In Christ There Is No East or West."

Prayer—Rev. D. M. Spence.

Departmental Reports:

Young People—

Mrs. W. E. Wiseman.

Cradle Roll—Mrs. M. W. Hook.

Life Membership—

Miss Margaret Alston

2:20 Dr. Atkinson's Message.

2:30 Address—Mrs. Mildred H. Hess of America College, Madura, India.

3:00 Reports of Committees:

Resolutions and Recommendations—
Mrs. B. J. Earp, Chairman.

Finance—Mrs. C. H. Stephenson, Chairman.

Place—Miss Margaret Alston, Chairman.

Nominations—Mrs. O. H. Paris, Chairman.

Minutes—Mrs. H. D. Lambeth, Secretary.

3:15 Memorial Service.

3:30 Benediction—Rev. J. H. Lightbourne.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

BACK TO WORK.

With the coming of September every young people's group should begin work in earnest, making plans for the fall and winter. Now is the time that people are returning from vacations, students are getting ready to begin school, and church activities should be returning to normal after the "summer slump."

Perhaps you are a member of one of those faithful groups which has been able to have meetings all summer—if so, you are to be congratulated. However, it is probable that even your group will need to rethink its program and break away from the summer routine. It may be that your group has joined for the summer with other young people's groups in your community. This spirit of co-operation is a fine thing, but you will find that there will be many adjustments to be made when you begin your own services again. If your group has "disbanded for the summer" your task will be more difficult, for you will have to contact all the old members and stir up within them enthusiasm sufficient to break the habit of "no young people's meeting" which has held them all summer. If your church has had no young people's society, now is an excellent time to form one—at this season when we are making plans to begin school and take up our work again.

To do any of the above mentioned things will not be easy. The leaders among the young people, with the aid of some interested adults, will have to make definite plans for the fall activities. They will also have to endeavor to see that the other young people are present at the meetings. It will do little good to have a well-planned program and only a few of the leaders present to take part in it and enjoy it; on the other hand, there will be no point in having a large group attend your meeting if you do not have a worth while program for them. These two—the young people and the good program—must go hand in hand if you wish to have a successful society.

The *Pilgrim Highroad* contains excellent helps for building programs for your meetings. There are other splendid materials available at a very low cost; in fact, many of them are free. Write to the editor of this page at Elon College, N. C., for a sample copy of the *Highroad* or other pro-

gram materials. We will be glad to help you in planning your programs.

There is no sure way of securing new members for your society, but there are many methods that have been used successfully by young people's groups. Get a list of the young people in your church from your minister or from the secretary of your Sunday school. Contact each one of them—personally, if possible—and let them know that you want them to attend the next meeting. Better still, give them some definite part in the next meeting—the reading of a poem, the reading of the Scripture lesson, a question to answer—and you will find that they will be much more likely to come. You may give a social and invite all the young people in your church to attend. While there try to work up a discussion of the possibilities of a young people's organization in your church.

If your group is small, do not be too definite about the age limits. Invite the older young people to attend and you will find that they will prove to be a great help and a steadying influence. Perhaps, later in the year, as your organization grows, there will be enough members so that the group can be divided. Then, too, you can often secure new members from the group moving into your community at this time. Those of you who are in high school can make it your job to speak to all the new pupils and inquire about their church relationships. If they belong to your denomination, if they belong to some group which does not have a church in your town, or if they have no church affiliation, invite them to come to your young people's meetings.

Do not let this opportunity pass for beginning a new society or re-vitalizing an old one. Get busy at once and plan how you can improve the young people's work in your church.

BUILDING A CHRISTIAN ECONOMIC ORDER.

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 18, 1938.

SCRIPTURE: I Tim. 6: 10;
Matt. 6: 19-34.

Daily Readings—

Monday—Develop a Generation That Really Knows Christ—Phil. 2: 1-11.
Tuesday—Develop Fair-Play—Matt. 7: 12.
Wednesday—Abolish Cheating—Lev. 6: 1-7.

Thursday—Develop Respect for Workers—Jas. 2: 1-9.

Friday—Develop Human Rights—Isa. 11: 1-5.

Saturday—Develop Property Rights—Prov. 27: 18.

Roger W. Babson says: The various remedies proposed by both Democrats and Republicans over the past few years can be boiled down into the following:

1. Regain our foreign markets.
2. Reduce farm operating costs.
3. Make farming a mode of living.
4. Support prices of all crop and market products.
5. Help families move away from poor soil.
6. Take politics out of the farm problem.

7. Use farm products in industry.
"Most people," says Mr. Babson, "that I talk with have a bug on one of the seven plans. I feel, however, that it is not a question of deciding which is the best of the cures. There is no short-cut to remedying a situation that has been thirty years developing. My opinion is to work along all seven lines of endeavor. Moreover, this farm problem of ours is more a spiritual problem than an economic problem. This means that all sections and all classes must make some sacrifices for the general welfare. . . . We cannot have prosperity in the city until we have prosperity on the farm."

1. Jesus' feelings were intense when he went into the temple and found men selling sheep, oxen, and doves under pious pretense. He says: "Beware of the scribes . . . who devour widows' houses, and for a pretense make long prayers; these receive greater condemnation." Are there any such "scribes" today?

2. How can we get Christian people to support efforts to better our communities?

3. Was Dr. Wilson right in this statement: "We need to put into the heart and soul of America a brand-new social conscience. We need a great consciousness that the words of Jesus and the New Testament are our spiritual revelation for a new day?"

Suggested Hymns—

"Lord We Come Before Thee Now."

"Take My Life and Let It Be."

"Send Down Thy Truth, O God."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

SAUL: MORAL FAILURE.

LESSON XI—SEPTEMBER 11, 1938.

GOLDEN TEXT: *To obey is better than to sacrifice.*—I Samuel 15: 22.

LESSON: I Samuel 10: 21-25;
15: 20-23; 31: 3-6.

The story of Saul's life is sad and somber reading, and is rather disturbing. It shows all too clearly the possibilities of even the best of us making a failure of our lives. It shows how gradual, but nevertheless sure and tragic may be the process by which a young man of high promise and large possibilities may make shipwreck of his life, break faith with those who care for him and believe in him, and come to a sorry and sordid end. It shows how physical endowments and environment and opportunity are not enough to insure strength of character and success. It shows in dramatic form that "the wages of sin is death." And the story is all the more tragic because Saul had such high possibilities. He might have been and could have been a great and good man. And as one reads the story he can readily think of men and women of his own acquaintance, who like Saul, have failed to live up to their high privilege and early promise. Indeed every one of us may well ask ourselves the question: "Is this thing happening to me?" For it is to be noted that Saul's career came to such a sorry end, not as an act, but as a process. When he fell off Gilboa, it was simply the flowering of the forces of disintegration that had long been at work in his inner life. It was not a case of a strong man going wrong so much as a case of a weak man being found out.

For Saul had many things in his favor. He was big and strong, a healthy, sturdy kind of fellow. And that is not to be sneezed at. Sound health is not, to be sure a guarantee of success, but it is a great asset. To have a strong body, with sturdy muscles and steady nerves, is a great blessing and boon. Saul stood a whole head taller than his fellow Israelites.

And in his youth Saul was a likeable, choice young man. The record states that he was a "choice young man, and goodly, in all Israel there was not a goodlier person than he." Whatever goodly may mean, it means that he was a good sort of young man, a young man of good appearance and of good ways. He un-

doubtedly had a good reputation and was well liked.

And Saul had large opportunities. He came in contact with Samuel, a man of integrity of character, and insight, and goodness. Furthermore he was called to a situation which afforded him an opportunity to grow and develop. The times and the place should have brought out his finest possibilities if he had responded to their challenge. But as has so often been demonstrated, what a man does and becomes does not depend so much upon where he is or even upon what capacities he has, but upon how he responds to his opportunities and how he uses what talents he has. In spite of the fact that Saul was well-born, that he had good health, that he had opportunities to associate with wise and good men, and that he had an opportunity to develop himself, he failed miserably, and finally ended up by committing suicide. Under his outward strength there were inner weaknesses that brought about his downfall, forces that today as then are just as deadly.

In the first place Saul was headstrong and self-willed. He seemed to be determined to have his own way. He evidently did not think that anybody else could tell him or teach him anything. He was deliberately disobedient to the known will of God, and if he had not had any other weaknesses this would have brought about his downfall. It is a serious thing when a man sins against the light, when he deliberately and consistently refuses to follow the truth which he has, when he goes against his common-sense and his best self. God does not leave himself without witness and no man goes to the devil without ample and constant warning. When a man, no matter how popular or cultured or educated or rich he may be, deliberately disobeys God, flaunts accepted moral and spiritual ideals, refuses to try to live up to the best he knows, and flagrantly disobeys conscience, he is going to certain doom and destruction. It may not be immediate, but it is inevitable.

Again, Saul was extremely, perhaps, insanely jealous. This jealousy undoubtedly grew out of his selfishness. He was concerned with himself. He could not bear the thought of anyone getting ahead of him, or even sharing with him, in honors or success. He could not rejoice in another's good fortune or success. The thing amounted to a disease with him it seems. Alas for the man or woman who is affected with and afflicted by jealousy in its lower form. It is twice cursed, for it curses the one

who holds it, and the one against whom it is held. Keep thy heart with all diligence against this arch-enemy of the soul. Jealousy is a cancer of the soul.

This is just another way of saying that Saul had the wrong spirit. When we read that an evil spirit possessed him, we are reading the writer's way of saying that Saul did not have the right spirit in his heart, that he lacked self-control, that he was obeying his lower nature. Eternal vigilance is the price of the soul. Character is an achievement and not a gift. A man must by the grace of God enthrone his best self on the throne and keep it there. Passion, impulse, whims, fugitive desires, must not be allowed to gain the ascendancy.

Of course, the sum of the whole matter, and the fatal defect in Saul's life was the fact that he left God out of his life. He neglected religion. He depended upon his own wits and wealth. He went ahead on the assumption that he could get along pretty well without God and when the great emergency came he did not have any inner resources. One cannot suddenly shift his soul from low to high gear as one shifts the gears of an automobile. It is only as one constantly and steadily keeps his heart open to God, as one gives attention to the things of the spirit, that the soul grows. Religion may be as a great reserve in the hour of trial and tragedy, but when the trial or tragedy comes it is too late to get ready for it—that must be done in advance. Like many a modern man, Saul had not been giving enough attention to the things of the spirit, and when the test came, his inner life collapsed. Today as ever, the words of the Master are in point—"Be ready," "Watch."

"The man who might have been"—such was Saul. What a great man he might have been, and what a great work he might have done! But because he lacked self-control, because he was self-sufficient, because he disobeyed God, he made tragic shipwreck of his life. Let every man take heed unto himself, lest when he thinks he stands, he falls, and great be the fall thereof.

Consolidated Dry's of North Dakota have on file more than twice the number of names required to place a dry measure on the ballot on November 8th. The Consolidated Drys are campaigning to repeal the liquor act of North Dakota and restore statewide prohibition.

"Daily life is more instructive than the most effective book."



MONDAY.

GOD'S LORDSHIP AND WE.

"He hath founded it upon the seas and established it upon the floods."—Psalm 24:2.

Situated on the east coast of the "boot" of Italy, nestled in the side of the mountains and among the cliffs by the great blue Mediterranean, is Amalfi. Of all the places we have visited in this world, this is one we long to see again and stay awhile. Hills and sea! What wonders the Lord has provided for man! On sea or on land, "they that have clean hands and a pure heart" shall know this, and there cure their wearied spirits and be lifted up by His infinite glories.

Prayer—Our Father, from pulpit to the city streets, from mountain-top to ocean wave, and from wealth to poverty, in all may we see Thee and serve Thee. *Amen.*

TUESDAY.

REQUITED SERVICE.

"After many days, it will return unto you." (Revised.)—Ecc. 11:1.

It was in New England in the state of Maine. We had trudged through snow up the hill for about a mile to the little white church by the side of the road. After the service, a man came to me and told me his story. He was once an ardent Christian. He had grown cold and had for a long time been out. This day was a turning point in his life. Though it has been twenty-five years now, that man has remained faithful and is a shining light in his church and in the denomination.

This stirs anew in our breast the consciousness that the revelation and results of Christian service, though financially unrequited, has rich rewards in souls and that it comes to those who "know Him fully."

Prayer—Dear Father, impress upon us Thy truth of working by blind faith, and we pray for the grace to trust Thee. *Amen.*

WEDNESDAY.

UNSPOILED NATURE.

"Except ye become converted and become as little children, ye shall not enter into the kingdom of heaven."—Matt. 18:3.

The other day a little child went to town with his parents. One thing seemed to be in his mind—a birthday card for grand-dad and grand-mother. Full of his mission, he attracted attention of the passers-by, but he never seemed to notice the pleasing glances of the busy shoppers as they smiled at this touch of unspoiled nature. Children share unconscious happiness. How much are you like them?

Prayer—O Lord, give us the child-like heart—simplicity, sincerity, and freedom from self-consciousness. *Amen.*

THURSDAY.

OUR LOYALTIES.

"Render unto Caesar the things that are Caesar's, and unto God the things that are God's."—Matt. 22:21.

Life is made up of a great many things which demand our loyalty. To fail in any of them would be a gross sin. But there is one loyalty which is primary and permeates the spirit of all the others—loyalty to Christ. One may be more loyal to party than to Christian faith. When so, it is a shameful sin. Christ taught loyalty to home, state and country, but in all his ministry he had no word for groups and parties into which citizenship was divided. Fidelity to God comes first. If this can be the case, the citizenship, the state, and the groups will be right.

Prayer—O Lord, deliver us from misplaced loyalties. Grant that Thy will may be done in us as it is by the angels of heaven. *Amen.*

FRIDAY.

TRUE RICHES.

"My fellow-workers in Christ."

The chapter of the text is a catalogue of Paul's friendships. Paul's own personal interest in life and the getting of this world's goods had long since been lost. His riches lay in the loves and the friendships of life that made him and them fellow-workers in God's great cause.

He who richly lives in the hearts of others and in service to his fellow-man, never lives in vain.

Prayer—O God, not only make us Thine, but make us rich in Christian friendship and fellowship. *Amen.*

SATURDAY.

LIVES OF SWEETNESS.

"Walk in love . . . as an offering and a sacrifice to God for a sweet smell."—Eph. 5:2.

It has been our pleasure to meet some people along the way of life whose chief joy was the writing of personal letters, and seeking personal interviews, and continually pouring out their spirit of love in condolence, comforts, counsels and congratulations upon whomsoever they could. Though they have passed on, their influence still lives and their memory is held sacred to thousands who knew them.

Prayer—O Dear Heavenly Father, grant unto us the ministry of kindness, in season and out of season, to any and all who are in need. In Christ's name we ask it. *Amen.*

SUNDAY.

The one hundred and twenty-second Psalm is David's confession of joy for the church. He prayeth for its success, and he backs up his prayer by going.

"If a man believes in God, he will not be afraid to invest in his business."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHY CALL ME LORD?

By REV. VICTOR B. CHICOINE.

Winter Park, Florida.

"Why call me Lord! Lord!
and obey me not?"—Luke 6:46.

I do not offer much comfort to you in this sermon. My thinking and dealing with this text has not gone along in slick and comforting grooves of thought. I believe that it is good for us to approach occasionally a text in just this manner. We often forget that there were those times when Jesus was stern and unrelenting.

As I read the words of the text it is as if I heard Jesus saying further, "You do not increase my interest in you because you bestow titles upon me, giving me cheap adoration, homage, veneration. I am not seeking after temporal things. What I want to know is, after you have said, 'Lord! Lord!' will you sweat with me and for me? Will you drudge with me and for me? Will you, if need be, scorn ease and keep on with me through the heart-breaking hours of life?"

I.

Now the fact is, that for more than nineteen centuries, a large part of the world, the powerful, dominating part, has been crying out, "Lord! Lord!" and not obeying Him. The so-called Christian world has been an obedient world but not to Jesus Christ! It has been obedient to the demands of the groups who have wielded the most power: the white race, to the hour rather to the ages, to stylists, and "catch" slogans. I have read, concerning a statue of Alexander Hamilton that stands by the lake shore in Chicago, that there is cut on the base these words: "The established rules of morality and justice are applicable to nations as well as individuals." What grand words these are, but in our own time they have been used like the words, "Lord! Lord!"—and are empty and meaningless.

Jesus desired to develop in the souls of men a kind of stubbornness for the right and against the silly, idle, beast-like habits and specious attitudes that were prevalent in his day. We talk of tenderness of soul being needed, and it *is* needed; but as paradoxical as it may sound, there is also needed in the soul a terrible toughness! Unless this is so, "Lord! Lord!" will continue to be

said very tenderly, but without meaning.

II.

Did you ever wonder if it annoyed Jesus that people should believe that He was such a dreamer, so impractical, so far removed from the realities of life, so incapable of seeing what was going on, that they could deceive Him with high sounding titles like, "Lord! Lord!"? Also, did you ever wonder if it were not in a moment of great impatience that He spoke the words of the text; determined to shake these shilly-shally nonentities and fawners into a genuine awareness of His mental acuteness and powers of observation, so that they might depart from His presence for all time?

Probably that is what one of us would have done. However, is it not far more likely that Jesus, great soul that He was, wanted to save even those who "hoped to cheat their way through life?" That ideal of His is still too big for us—but there it is.

Jesus was concerned that men should not only intimate their desire to do great things along with Him, but that they should go through with their intimations to the end. The Master was fearful that after much talking there would be little accomplished. This kind of incongruity, we can be sure greatly disturbed Jesus, and He wanted to awaken His followers to that fact.

So often we can see the kind of incongruity that does not matter, but the important kind we fail again and again to see. For example, we see the absurdity of a man attending some public function where there is insistence upon correct attire—wearing a full dress suit and a pair of light yellow shoes. That would cause a hoot and a laugh from even those who know little about the rules of fashion. On the other hand, chapels, churches, and the great temples of the Christian world will be filled to the overflowing on next Easter Sunday morning with worshippers who will say, "Lord! Lord!" Then on the next day the world will continue to move on its way; unappreciably different in its outlook concerning war, international robbery, and the abuse of the underprivileged! That is a kind of incongruity that is tragic, and yet the world does not see it.

III.

Many reasons are given for the drift of youth from the churches; but I would like to give one of my own. Young people have seen and heard men and women in their community, possibly their own fathers and mothers, say, "Lord! Lord!" and then do some craven or deceitful deed. Men and women say, "Lord! Lord!" as piously, as emphatically, and as regularly, as they please; but if that is all, youth will eventually turn away in utter disgust, spurn that group, and ignore the church that sponsors such a lot!

Youth, with its idealism looks at age; and at first, without experience, believes deeply all it hears. Youth listens eagerly to majestic phrases such as, "Lord! Lord!" from the adults of the community and is captivated. A few years pass and this same generation is older, more observant and more critical. Then one day it is revealed that many who have been saying, "Lord! Lord!" now in a moment of crisis, or personal cost, use subterfuges that his same Lord of whom they speak would scorn! Then it is that our young men and women turn away from the church and say, "Ah! That is it after all! Hollow! All hollow!"

If only age were attracting youth to the church through high ideals spoken about and lived up to, instead of driving them out because they see no relationship between words and lives—that would be true discipleship.

John C. Bennett brings this to our attention in his book *Christianity and Our World*. "There is an old letter, coming from the second century of the life of the church, the Epistle to Diognetus. The unknown writer says of the Christians in his time that 'they hold the world together.' To his contemporaries these words must have seemed absurd enough, but they have turned out to be true. It was Christianity which did hold the world together during a period of disintegration, and it was Christianity which preserved for the future the best in the civilization which collapsed."

"They hold the world together." What a sentence this is! As the centuries roll on, will there appear once more in the writings of men, another document referring to these troubled times of ours in which it is written that the Christians again kept the world together? It can be so if we will do more than just cry out, "Lord! Lord!" and follow Christ in spirit and in truth!

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are very happy this week to pass the tenth rung in our financial ladder. One more thousand and we will be half way to our goal for the year. On Sunday before Labor Day each year all the boys and girls who have been reared in the Christian Orphanage are invited back home. We call it our "Home Coming Day." Sunday, September 4th, was our Home Coming Day this year. Quite a number of the former boys and girls came back home for the day. They had the pleasure of meeting the boys and girls who were here when they were here and talking over days spent here. They renewed old acquaintances and made new ones. Several came back who had not been here for a number of years.

The day was beautiful and pleasant. The services were held in the orphanage chapel. The orphanage choral class under the direction of Miss Brookfield rendered several beautiful selections. The devotionals were conducted by Dr. J. U. Newman who has been a neighbor and loyal supporter of the orphanage since its beginning, after which Mr. Vitus R. Holt, Chairman of the Board of Trustees, presented Dr. G. O. Lankford who made the address for the occasion. Dr. Lankford made a very fine and timely talk and it made a deep impression on all who heard him.

After the audience was dismissed the Home Coming Day Society was called to order in its annual meeting by Mr. Vitus R. Holt, Chairman, and the usual business was transacted.

The Society voted among other things to buy a new radio for each of the three buildings, and subscribe for a daily newspaper for each of the three buildings.

The writer wishes to express his appreciation for the generosity of the Home Coming Day Society in making this timely donation to the orphanage. Every child in the institution will enjoy the radios and all the larger children will get lots of joy out of the daily papers.

The members of the Society which is composed of boys and girls who have been reared here and gone out, are handing back to the orphanage something to show their appreciation for what the orphanage has meant to them.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 8, 1938.	
Amount brought forward	\$ 9,536.83
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Henderson	\$ 6.38
Turner's Chapel	2.47
	\$ 8.85
N. C. & Va. Conference:	
Shallow Ford	\$ 9.70
Apple's Chapel	6.47
Burlington	26.79
Belew Creek	1.95
	44.91
Western N. C. Conference:	
Big Oak	\$ 2.06
Brown's Chapel	2.00
	4.06
Eastern Va. Conference:	
Rosemont, special check for special purpose	\$350.00
Old Zion	8.00
Elm Avenue	5.26
Oak Grove	1.58
Holland	5.41
Mt. Carmel, July & Aug. .	8.34
	378.59
Special Offerings.	
Men's Bible Class of Rosemont S. S., support of Robert Currin	12.50

A friend, Happy Home S. S.	2.00
Mrs. Hines, support of children	20.00
	34.50
Total for week	\$ 470.91
Grand total	\$10,007.74

If the members of a state have common interests and a common culture, with the unity of will which these give, almost any type of formal governmental organization will function efficiently. If the members lack this feeling of unity, no elaboration of formal governmental patterns or multiplication of laws will produce an efficient state or contented citizens. How such unity may be created and maintained in great populations, especially in fluid ones where personal contacts are reduced is probably the most important problem which confronts us.—Ralph Linton.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

In Memoriam
HUNSUCKER.
Charlie Washington Hunsucker was born June 18, 1864, and died August 14, 1938. He was married to Miss Annie Shields, and to this union were born nine children. His wife departed from him in death in 1911, and in 1912 he was united in marriage to Miss Julia Annettie Ragsdale. In 1922 Mr. Hunsucker united with the First Congregational Church of Albemarle, and remained a loyal member until his death.
He leaves to mourn his wife, five sons, one brother, and fifteen grand-children, and a great host of friends.
Funeral services were held at the First Congregational-Christian Church by his pastor, and his frail body was laid to rest in Forest Lawn Cemetery.
O. A. ELMORE.

BRYANT.
The sudden death of Mr. Carl F. Bryant, son of Mr. and Mrs. J. E. Bryant, of near Harrisonburg, Va., brought a shock to all of his friends and friends of the family. Mr. Carl Bryant was born on January 16, 1917, and died August 8, 1938, making his age only 21 years, 6 months and 23 days. He was a member of the New Hope Church, near Harrisonburg, and his Christian char-

acter was held in high esteem by all who knew him. Having passed away suddenly while at work, many could not at first realize that he was dead. He is survived by his parents, one sister, and his wife. The writer, assisted by Rev. Mr. Racey, conducted the funeral at New Hope Church.
W. J. ANDES.

BOWMAN.
Cecil Jackson Bowman was born January 22, 1938, and departed this life August 9, 1938. He was the son of Mr. and Mrs. Angelo Bowman, of Edinburg, Va., members of the Congregational Christian Church of Joppa. Services were held at the home of his parents and interment made at the McInturff Cemetery.

"There is no death! And angel form
Walks o'er the earth in silent tread,
And takes our best loved things away.
And then we call them dead.
But ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life. There are no dead."

ROY D. COULTER.
KERNODLE.
We, the members of the Ladies' Aid Society of Bethlehem Christian Church, wish to pay tribute to the memory of Sheriff R. T. Kernodle, who passed away at his home near Burlington, N. C., on July 12, 1938.

Mr. Kernodle was a faithful and loyal member, always willing to help in anything pertaining to the church and society.
1. That we bow in humble submission to the will of God.
2. That we hold in remembrance the life of the deceased and be true to the cause he loved so well.
3. That we extend to the family our heart-felt sympathy.
4. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication, and a copy be placed on our records.
Mrs. C. L. SIMPSON,
Mrs. C. H. GILLIAM,
Mrs. ROY KERNODLE,
Committee.

HOLLAND.
Again the membership circle of Ambrose Christian Church, Ambrose, Ga., has been broken. Early in the afternoon of July 12th, God called home Mr. T. J. Holland, who was a charter member and senior deacon of this church. He was very devoted to his church and home, both of which he loved much, and was always interested in things pertaining to the welfare of the Sunday school. The church will miss him greatly. He leaves to mourn his going a wife and two sons.
Be it resolved:
1. That we bow in humble submission to God's will.
2. That we hold in remembrance the life of the deceased and be true to the cause he loved so well.
3. That we extend to the family our sympathy.
4. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun" for publication and a copy be placed on our records.
Mrs. OSWALD VICKERS,
Mrs. J. M. DEES,
Committee.

PLYLER.
It is with deep sorrow that we, the members of the Albemarle Congregational-Christian Church, record the passing of our much loved brother, Lawrence F. Plyler, on the twenty-third day of July, 1938.
We hesitate to put into mere words a tribute to one so worthy of the best and deepest eulogy the heart could offer. Although he will no longer be with us in the flesh, his spirit remains with us, and will continue to influence lives, leading onward and upward.
Brother Plyler was a charter member of his church, and was loyal to it as long as the Lord permitted. Therefore be it resolved:
1. That we let our will be lost in God's will in dealing with his children.
2. That we express and extend our heart-felt sympathy to the members of his family and loved ones.
3. That we embody the goodness of his life in our lives that his works may live after him.
4. That a copy of these resolutions be sent to the family, a copy sent to "The Christian Sun," and a copy be recorded on our church record.
Respectfully submitted,
ORVILLE A. EIMORE, Pastor,
CARL DOBY, Trustee,
JASPER HATLEY, Deacon.

RAWLES.
Julius T. Rawles, of Holland, Va., died at Lakeview Hospital, Suffolk, Va., August 3, 1938, in the eightieth year of his age. The funeral services were conducted at Holland Christian Church, of which he was a member, by the writer assisted by Revs. Arnold Slater and W. H. Corbitt. The burial was in Cedar Hill Cemetery at Suffolk.
Mr. Rawles leaves a widow who was Miss Ava Rawles; six sons: Linwood, of Portsmouth; Emmett, Henry and Richard, of Suffolk; Ernest and Summer, of Holland; and one daughter, Mrs. J. T. Jones, of Holland; and eleven grandchildren. Mr. Rawles was a son of the late Mr. and Mrs. Henry A. Rawles.
Mr. Rawles was reared in the Box Elder neighborhood of Nansemond County, and his life was spent amid the people and associations of childhood. Mr. Rawles was a successful business man, an enterprising citizen, a generous neighbor, a good husband and father, and a faithful Christian and loyal church member. For sixty-five years, prior to his recent transfer to Holland, he was a member of Holy Neck Christian Church, and for the last twenty-five years he filled the office of deacon with loyal and faithful service.
A good and great man has left us. May his memory be blessed, and may his children ever rise up to so call him. May the God of all peace comfort and keep the bereaved ones.
N. G. NEWMAN.

In the history of the world, the prize has not gone to those species which specialized in methods of violence, or even in defensive armour. In fact, nature began with producing animals encased in hard shells for defense against the ills of life. It also experimented in size. But smaller animals, without external armor, warm-blooded, sensitive, alert, have cleared those monsters off the face of the earth.—A. N. Whitehead.

Faith That Changes Not

You ask me whether in the years that have gone the faith I received from my fathers has been modified in any essential particular. You ask me this, and I can look you in the face and look my Lord in the face, and say, The faith of my fathers is still to me the most believable that there is in all this world. I have tested its power in my own experience; I tested it over thirty years with practical application to the lives of others; I have tested it in my wanderings as secretary and bishop; I have known its value when the crown of life seemed to come to me in unsought honors, and I have known it in the verities and difficulties of life as a support that could give me cheer. And now, with the shadow of age upon me, and knowing that my history of fifty years is behind me, I look out into the future with an eye bright with the light of God's Spirit and with my hopes strong, yea with my faith strong that when God lets me die he will let me enter eternal rest. This faith I have. Nothing has disturbed it. I have read about new interpretations, and in my soul I have today the truth of God's Word confirmed to me by my own experience. I appreciate the ethical value of Christianity. I appreciate the philosophical forces which may come to attest it, but I appreciate more and more as things go on the great "If ye do the will of God ye shall know." And, just as I know that there is a supporting power to my body when in deep water I spread the palms of my hands out and use them as fins, not only supporting myself, but propelling myself, so I know that, leaving my heart to God and being helped by his death, I can do the things which by nature I cannot do, and that God helps me to love what I once did not love, and say what once I did not say, and I bless his name forevermore for the joys of the Christian family, for the fellowship of the Christian church, for the blessed brotherhood of this conference, and for the coming brotherhood of the eternal life.—Words spoken by Bishop Goodsell of the M. E. Church, before the New York East Conference, at the completion of fifty years in the ministry.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

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Mrs B F Frank

12-1-38

My Creed and My Philosophy

By DR. J. M. ROWLAND.

I have dreamed many a dream that never came true; but I have had enough dreams come true to make me forever believe in dreams and to keep on dreaming.

I have prayed many a prayer that was never answered; but enough of my prayers have been answered to make me forever believe in prayer and to keep on praying.

I have trusted many a man who failed me; but I have found enough true friends to make me forever believe in humanity and to keep on trusting.

I have sowed many a seed that fell on stony ground and was devoured by the birds; but I have held in my arms enough golden sheaves to make me forever believe in the harvest and to keep on sowing.

I have fought many a battle and lost it; but I have won enough battles to make me forever believe in the struggle and to make me keep on fighting.

I have written many a line that should never have been written; but enough of my writings have touched human hearts to make me forever believe in writing and to keep on at it.

I have preached many a poor sermon that shamed me, but I have seen enough hearts warmed under the Gospel to make me forever believe in preaching and to keep on at it.

I have seen Jesus my Lord lose many a battle; but I have seen enough of His triumph to make me forever believe in His divine sovereignty and follow Him forever and forever. Amen.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The North Carolina Minister's Association held its first meeting of the season at Elon College on Monday of this week.

Rev. John H. Knight, of La Grange, Ga., begins his pastorate at First Christian Church, Norfolk, this week. At last report the La Grange Church had not secured a pastor.

On last Sunday Rev. F. C. Lester preached his final sermon at First Christian Church, Norfolk, and is now giving full time to the work of Promotional Secretary for the Southern Convention.

Among those attending the opening of Elon College the past week were the Rev. C. J. Felton, Rev. J. E. McCauley, Dr. M. S. Poulson, Rev. Jesse H. Dollar and 517 young people who enrolled for training throughout the year.

Revs. Robert Kimball, of Everett, Pa., and A. Lanson Granger, Jr., of New Haven, Conn., are visiting at their homes in Manson, N. C., and Norfolk, Va. Granger has helped Kimball during the past two months in his larger Parish work.

Rev. J. L. Neese assisted the pastor, Rev. C. L. Moody, in a very fine revival meeting at Apple's Chapel Church from August 28th to September 2nd. The interest manifested throughout the meeting was excellent. There were 55 conversions and rededications, and 32 people united with the church.

The offices of the Board of Christian Education and THE CHRISTIAN SUN are now ready for the transaction of business at Elon College, N. C. The college has graciously furnished space on the second floor of the library building for the offices. Members of our churches will always be welcomed as visitors.

Rev. A. R. Flowers spent the last week of August in the Mount Olive section of Wayne County, N. C. He is hopeful of getting two very worthy young men of that section into some place of training in a few months, where they can have a chance to pre-

pare themselves for real service in life. Elon College, N. C., is his preference.

Rev. J. H. Warren, of Ocean View, Norfolk, Va., writes to say that he has organized a new church at East Ocean View in a community of some three hundred people where there is no other church. He says they have secured a lot for the church and are now holding a service in a rented hall. Rev. Mr. Warren preaches every Sunday night.

The article on the front page was written by Dr. J. M. Rowland, editor since 1921 of the *Richmond Christian Advocate*. Dr. Rowland was recently killed in an automobile accident. He was an outstanding editor of a Church paper and will be greatly missed, not alone in his own Methodist Episcopal Church, South, but in much larger circles.

Sometime ago a subscriber requested that his subscription be discontinued because he was unable to pay. A friend gave us some money with which to pay the subscription, and that subscriber writing to the editor said, among other things, "Just when the cloud seems blackest the silver lining will shine, and I am truly thankful that in all this wicked world there are still those who believe in God and His might power. May God richly bless the donor of my subscription."

CONCORD.

The membership of Concord church near Burlington, N. C., and the people of the surrounding community were greatly encouraged and their faith very much strengthened by the six-day revival which closed September 2nd.

Our pastor, Rev. J. U. Fogleman, was fortunate in securing Rev. G. C. Crutchfield to assist him. Mr. Crutchfield brought some very inspiring messages on faith, which revived the church very much. The church is steadily growing in grace and progress under the leadership of Mr. Fogleman. He has consented to serve us another year.

REPORTER.

AN APPRECIATED ITEM.

We dedicate this bulletin to Rev. F. C. Lester, Promotional Secretary for the Southern Convention. Mr. and Mrs. Lester are making Elon College their home, and Mr. Lester's office will be at Elon. The field of

labor to which Mr. Lester has been called is a most important one, and for him we entertain the highest hopes for a happy and successful service. At an early date we will have Mr. Lester with us for a recognition service.—*Church Bulletin of Burlington, N. C.*

SALEM CHAPEL CONGREGATIONAL-CHRISTIAN CHURCH MOVES FORWARD.

God said, "Let there be light" and there was light." Members and friends of Salem Chapel Congregational-Christian Church in North Carolina, have just recently been made conscious of the Light that knows "no variableness neither shadow of turning," through the able messages brought to them by Rev. W. E. Wisseman of Greensboro, N. C., in a series of revival meetings August 1-7.

Friends of the Congregation had generously financed the wiring of the church, and one and all had hoped to have the current turned on in time for the revival, but all to no avail, and faithful, long-suffering members were obliged to fuss and fume over the oil and gas lamps to keep them going, and the keenest disappointment was felt.

Notwithstanding this handicap, many were truly revived and six young people dedicated their lives to Christ and united with the church.

The Christian Endeavor Society has been quite active this summer and the members have enjoyed a number of outings. The pastor of the church, Rev. G. H. Veazey, is very much interested in the young people's work and attends most of the regular meetings.

The Woman's Society of the church is also doing active service and has aided the church considerable in the expansion program undertaken sometime ago. This includes a Sunday school annex of three rooms which is complete except for the painting.

FRANCES JOHNSON.

AN OPEN LETTER TO THE MINISTERS OF THE SOUTHERN CONVENTION.

Dear Co-Workers:

Some time ago you received a package of material from the Council for Social Action containing a chart—*Prepare to Vote in the Economic Plebiscite*—and a copy of the Social Action Magazine—*A Primer of Economics*. Your Committee on Social Relations urges you to post the chart and read the *Primer* and all other materials you may receive or find in

THE CHRISTIAN SUN on the Economic Plebiscite. If you did not receive a copy of the *Primer of Economics*, address the Council for Social Action, 289 Fourth Avenue, New York City, and you will get yours promptly.

We hope that every church in the Convention will cooperate in the Economic Plebiscite on November 13th. The Council for Social Action recommends an Education Preparation for the Plebiscite which appeared in a recent issue of this paper.

With kindest personal regards and best wishes to you in your work, I am

Very sincerely yours,
CARL R. KEY, *Chairman*,
Social Relations Committee.

RECOMMENDATIONS OF THE SOCIAL ACTION SEMINAR.

GENERAL COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES
BELOIT, WISCONSIN
JUNE, 1938.

In the light of the discussion which has taken place in this Social Action Seminar, the following recommendations are made as an expression of its mind and purpose:

1. That all our churches take an active interest in social issues as a vital and necessary part of their total program.

2. That we keep clearly in mind that we have a Christian duty to deal with all problems affecting persons and human relationships.

3. That, while we must promote fearless inquiry and honest judgment upon social issues, we seek to foster the spirit of good will and understanding based upon the teachings of Jesus.

4. That our churches organize discussion groups upon current social issues.

5. That our local churches explore and acquaint themselves with the problems and conditions of the local community, the nation, and the world, with a view to formulating and carrying out specific programs.

6. That all our churches encourage their members to subscribe to the magazine *Social Action* for the creation of socially-minded churchmen and as educational material for study groups.

7. That our churches inaugurate such educational projects as a social action reading table, a bulletin board, the sending of delegates to conferences in which social issues are discussed, and the introducing of courses on social problems in the various educational organizations of the church.

8. That the church relate itself to social and civic agencies in the com-

munity through interested church members. Where these agencies do not exist, we consider it the duty of the church to create not only the usual welfare agencies, but organizations to deal with such problems.

9. That a Committee on Christian Social Action be organized in every church.

10. That, in order to increase the adequacy and effectiveness of the social action program, the churches endeavor to increase the general level of their benevolence giving and in particular to meet the apportionment percentages recommended by the Executive Committee of the General Council.

11. Upon motion of Governor Sweet, seconded by Mr. Seward, it was adopted: "That we explore the lack of careful study on the part of many laymen and ministers as to the fundamental teachings of Jesus touching human relation in the sphere of economics. We urge that books and pamphlets on the way of life taught by Him be circulated in the church and that classes be held for the special study."

12. That every church be invited to participate in the Economic Plebiscite and that it make adequate preparation for it by using the *Primer of Economics* and other suggested materials in its educational program.

NEWS ABOUT THE CURRICULUM GUIDE FOR EASTERN VIRGINIA SUNDAY SCHOOLS.

All those who attended the Convention at Waverly recall the vote to use the available *Curriculum Guide* pamphlets for the first four classes in the Sunday schools. Similar pamphlets may be had for the remaining classes up through the Adults. The following pamphlets can be secured by addressing the Pilgrim Press, 14 Beacon Street, Boston, Mass.

Moore, J. E.—*The Nursery Class*, or *Cradle Roll in the Church School*, Price, 5c.

Moore, J. E.—*The Kindergarten*, or *Beginners in the Church School*, Price, 5c.

Lewis and Widber—*The Primary Department of the Church School*, Price, 5c.

Jones, C. C.—*The Junior Department of the Church School*, Price, 5c.

Things to Do for the Junior High School Age and Church Work With Young People of the Junior High School Age, both for Intermediates used together. Price, 10c each.

Curriculum Materials for the High School Age, for Seniors. Free.

Discussion Materials for Older

Young People, for Young People. Free.

Adult Education Bulletin, for Adults and Home Department. Free. (Note: This bulletin is published twice a year. On request your name will be placed on the mailing list.)

CARL R. KEY,
Executive Secretary.

LET'S GO BACK TO THE BIBLE.

For a period of thirteen weeks or more, dating from Sunday, September 25th, the voice of Dr. Will H. Houghton will be heard over an eastern network and other radio stations, in a series of gripping and arresting weekly messages on the above general theme.

Dr. Houghton, president of the Moody Bible Institute, Chicago, is profoundly convinced that the greatest need of America in this critical hour is a return to the counsels of the Word of God and to the faith of our fathers. He will look into the history of our country, bring forth information that is fast becoming veiled in the hurry of materialistic living, and the address will move forward logically to instruct and inspire all who hear to a new devotion to the old standards of faith and life.

The thirty minute program, announced by Wendell P. Loveless, will include great anthem numbers by skilled Institute singers under direction of T. J. Bittikofer. As now announced, the broadcasts may be heard from station WMBI (1080 kc.), Chicago, at 1:00-1:30, C. S. T.; and at 2:00-2:30, E. S. T., from the following stations: WHN (1010 kc.), New York; WSAI (1330 kc.), Cincinnati; WOL (1310 kc.), Washington; WCAE (1220 kc.), Pittsburg; and from WFIL (560 kc.), Philadelphia, at 3:00-3:30.

Dishearted and indifferent church constituencies will find much profit in these far-flung addresses, and devoted Christians may well support this worthy endeavor by earnest prayer for its usefulness and wide acceptance.

"The clamor in recent years is altogether about the rights and liberties of citizens; less and less is heard about their responsibilities which alone make rights and liberties possible. Vast numbers of citizens have delegated their moral and economic independence to others, and have accepted the role of victim or of beneficiary. The process has been aptly described as the most wholesale degeneration of character and personality which the world has ever seen."

EDITORIAL STAFF

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GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgement and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A CHANGELESS CHURCH IN A CHANGING WORLD.

One great writer has said that everything changes, that nothing stays stationary, what is today will be different tomorrow. In this is truth, but it is not all truth. Truth is changeless. There are qualities of the soul that were just as fixed, right, permanent, when Abraham came out of Ur of the Chaldees, or Adam walked in the garden with God in the cool of the day, as they are now. The Church is the treasure house of these truths. Of course, it has no monopoly on truth, and has not discovered all truth, but it does seek to discover, to preserve, and to live according to truth. The Church is therefore changeless in a changing world.

This is not an argument for a static Church. The light of the sun is always the light of the sun, but its reflections on the mountain top change greatly. The western sky may appear red, or purple, or gold, from the light of the same sun. The shifting clouds and atmospheric conditions add beauty to the sunlight and make the world a fascinating place in which to live. So the methods of the Church may change from time to time and add attractiveness to Christian ideals which are permanent.

Twenty-five years ago the rural communities of the Carolinas and Virginia were far behind in intellectual and economic development. The little log school-house by the highway boasted of only one or two teachers. The homes were lighted by candles or kerosene lamps. The farms were cultivated with horses and mules, hand plows and hoes. Each farmer in his own way sought to dig out of the ground a living for himself and his family. He went to church in his wagon, or perhaps in a buggy.

Today this situation is entirely changed. Consolidated schools bring high school education to all rural young people. Radios bring hourly news from around the world. Automobiles make travel easy. Tractors have in large measure taken the place of dumb animals. Electricity illumines the house and the barns, and makes life easy for the housewife. Home demonstration agents tell the women how to transform the old cabin into a place of beauty. Farm agents instruct farmers in the fine art of seed selection, cultivation, and the harvesting of crops. It is a new life on the farm in Virginia and the Carolinas. It is a new day. The atmosphere of the new day causes a glow of beauty to over-shadow these farms.

But what of the churches? Some of them have built bigger and better buildings; they have cleaned up the grounds, put on paint, and installed electricity. In many instances, however, the pastor comes once a month as he did a quarter of a century ago. He lives at a distance. He preaches and goes his way. The Church is about like it was before the days of modernization. It is speeded to the time of wagons and walking.

Perhaps the most important thing that the churches in the Carolinas and Virginia need is to be transformed to meet modern situations. One might say the churches need to be electrified, and mean by it something like what rural electrification means to the homes. The time has long since passed for the little churches by the highway to have the monthly preaching service and let it go at that. We must either keep pace with economic and intellectual progress or the Church will lag far behind. The eternal truth of the Gospel of Christ can work equally as well in a modern age as it did in the years that are gone. It is the business of those of us who are the members of the Church to make it as effective now and as desirable now, as it was in the days when grandpa walked to church or took the family in the old wagon.

READING PAPERS.

The former president of Elon College, Dr. W. A. Harper, once said to the students that ten minutes a day is sufficient time to spend with the daily paper. He suggested that we read the dailies while standing. This would insure against spending too much time with things that are unimportant. The former dean of the Divinity School of Yale University, Dr. Charles R. Brown, advised young ministers against reading magazines. He said that publishing companies are on the look-out for magazine articles that have real value and that material worth a minister's time will appear in book form. His idea was that ministers should read books—many books.

Memories of these teachings of educators make the writer wonder about those who read this church paper. He wonders if the readers turn through the pages hurriedly looking for the headlines and news notes, or do they really try to discover the most valuable and fundamental things in the paper. Recently there have been appearing some articles rather long for a paper of this kind. It is in these longer articles that ideas can be developed, but the articles will have no value unless they are read. It is the purpose of those who prepare manuscripts for the church paper to put into them ideas that have permanent worth. Of course, there are items that tell who went where and did what, but the soul is fed not on this type of material but on the poetry and prose articles that have eternal truth in them. Your editor would like to believe that the subscribers seek for that which is permanent, as well as the news that may be in the paper.

F. C. L.

We live in an age when the faith, hope and love of man is being shaken in many ways, and the Church of the Living Christ has a definite mission to perform in connecting this faith, hope and love with God, in establishing the first things in life and in giving dignity and reverence to human life.—C. Everett Wagner, D. D.

What Has Happened to Religious Education?

By HERBERT W. GATES, D. D.

[An address at last session of General Council, at Beloit, Wisconsin, June, 1938.]

It is natural, in trying this question, that my mind should run back over the nearly twenty years during which it has been my privilege to work with the Education Society and, more recently, with the Division of Christian Education of the Board of Home Missions. Most of the things that I shall mention have been developing throughout this period although more rapidly in recent years.

Two current attitudes may be noted: (1) a steadily growing interest in religious education and increasing appreciation of its central importance in the life of the Church and, (2) at the same time, widespread criticism of and dissatisfaction with the prevailing methods, materials and a program of religious education.

These are really not contradictory, but quite consistent. Conviction of the importance of any program creates a desire to make it as effective as possible, and the leadership of our churches is better fitted to make constructive criticism. There was a time when the theological seminary gave little or no training for this part of the minister's work. Today it ranks with any other department of theological training and the majority of our younger ministers, at least, are better fitted for intelligent leadership in this field.

Clearer understanding of the true purpose has led to a more careful scrutiny of methods and materials in the light of this purpose.

One answer to the question, "What has happened to religious education?" is a fact that causes deep concern in practically every denomination: the marked decline in Sunday school enrollment and attendance. This has been so often noted and commented upon as to make unnecessary to burden you with statistics. The decline is large enough to demand serious attention.

Let us note two points that are comforting insofar as they mitigate the charge of neglect or incompetence.

(1) There are not so many children in our church schools for the same reason that accounts for the decline in membership in the elementary grades of the public schools; there are not so many children. Government statistics on the birth rate in our nation attest this fact. One pastor in our fellowship, disturbed by the smaller enrollment in his church, made a careful study of the community and discovered that the shortage of chil-

dren practically accounted for the loss in his own school. Another, going over the records of his church school, found that the enrollment in the Junior High and Junior departments was larger than that in the Primary and that in the Primary much larger than that in the Kindergarten, a decided reversal of conditions in earlier years.

(2) A second point which is even more comforting is that a considerable portion of the decline in Sunday school enrollment is due to transfers to other forms of religious education in the church. During this period of declining Sunday school enrollment there has been a marked gain in the membership of our young people's



REV. HERBERT W. GATES, D.D.

organizations; an increase of forums, discussion groups and other forms of adult education; and the church has been making much more effective use of such program as the Scouts, Camp Fire Girls, and similar agencies for the religious education of adolescents.

Unfortunately, our present system of records and reports give no basis for accurate estimate of the extent to which these other forms of religious education are numerically balancing the reported losses. The figures for Sunday school enrollment receives the major emphasis and the time has passed when either the quantity or the quality of such work in the church can be measured in terms of Sunday school enrollment alone. So far as quality is concerned, there is abundant testimony from pastors all over the country that many of these newer forms are more vital and more productive of religious experience than much of what preceded them.

We must frankly face another criticism and in large measure admit its truth. It is that the generally prevailing programs of the church school do not appeal to Children and youth and do not produce adequate results in Christian character and loyalty to the church.

This condition is not particularly new. It dates back a good many years, but we are more keenly aware of it because we are not so easily satisfied with maintaining a program or an institution that does not produce results. The proportion of children and youth that passes on into active church membership, the number of adults who are taking their places as teachers and leaders, and the amount of effective cooperation with the purposes of Christian education in the home are not sufficient to make us complacent.

Some Specific Defects of the Church School Program.

It may help us in trying to meet these difficulties and in estimating the value of what is being done along this line to note a few specific defects of the church school program as it has been carried on and still is in the majority of our churches.

1. *A mistaken use of the Bible in the curriculum.*—The Bible is and will continue to be the most important body of material for Christian education. It is the record of a people who were deeply concerned with trying to understand God. It is saturated with a consciousness of God in private and national life, something that we could add to the habitual thinking of our day with profit. While it contains many mistaken ideas of the nature and purpose of God, it shows steady progress toward a better understanding and, in the teaching and example of Jesus, this progressive revelation reaches and, in the teaching and example of Jesus, this progressive revelation reaches its climax. There is no more urgent responsibility of the church school than that of giving to children an intelligent understanding and appreciation of the Bible. But the way in which it has been used in a great deal of our teaching materials and the way in which these have been used has, to a considerable extent, defeated our real purpose. Let me mention three points:

(a) We have taught the Bible too freely and indiscriminately to little children. This has resulted in giving them a superficial knowledge of many parts of the Bible before they are old enough to have any appreciation of its meaning or value. This, in turn, has burned the ground over

and dulled their interest and readiness to receive it when it might be of real help to them. There are few teachers who have not had the experience, when attempting to present some Bible story to Juniors or older pupils, of hearing them say, "Oh, we know that story, we heard it when we were kids." This can be avoided. The point of contact for young children is, for the most part, through nature and the experiences of their own lives at home, in the church, and with relatives and comrades and friends. There is enough of the Bible that can be naturally used in connection with such topics and which will have meaning to the child without premature use of material that they will find more interesting and helpful later on.

(b) There has been too much of unintelligent misinterpretations of the Bible.

This arises from the failure to grasp the fact just mentioned, that in the Bible we have a progressive revelation of God through the growing experience of a people who made many mistakes along the way. It is not these mistakes that cause the trouble, but the traditional habit of teaching them as if they were true. And, despite all the progress we have made toward better understanding this tradition still holds sway in many cases. A religious faith which has been built upon this sort of Biblical teaching cannot stand the strain of contact with scientific truth as we know it today, and some of the criticism of our colleges for destroying the faith of their students should be directed nearer home.

(c) There has been too much of scrappy treatment of the Bible.

This has been especially harmful in the presentation of the great characters of Hebrew history. Instead of giving pupils a complete picture of Paul, for example, and then letting them consider the details of his career, we have handed out now this and now that incident of his life with homilies thereon. This gives little opportunity for appreciation of the personality of the man and the thrill that might otherwise be felt.

This same method of dealing with Biblical material in scattered and unconnected sections is responsible for the failure to acquire that intelligent grasp of the Bible as a whole which is so desirable.

(d) There has been too much insistence upon the exclusive use of the Bible as the content of teaching.

This demand has been particularly vocal of late in face of the attempts to remedy the evil which it produces.

"We want more Bible-centered lessons" has been a frequent cry. I have recently studied the outline for a series of lessons prepared by a committee which had received instructions to heed this demand. The committee felt some obligation to choose topics which should have relationship to the experience and needs of those who were to use them and then to discover Biblical material for each lesson. The result is something that would be humorous if it were not so tragic. Verses of the Bible, and, in many cases, parts of verses have been taken without regard to their context and often with the slightest of logical connection with the real topic of the lesson. This does not produce either intelligent understanding of or respect for a literature that should have a unique and honored place in our lives.

To base our Christian teaching so exclusively upon Biblical material creates a sense of unreality and separation from daily living rather than making it a source of inspiration and spiritual power. There comes a time in the lives of boys and girls and particularly of young people and adults when the problems and moral issues of today should become the subject of direct study in the light of the teaching of Jesus and of the religious experience of the race. In this connection all that we can gain from the Bible becomes of significance as furnishing a standard for judgment.

2. A second defect in the program of religious education has been the lack of stimulus and opportunity for creative thought and action.

Our young people are being taught in the better public schools of today to think for themselves and are being given increasing opportunity to plan their work and the activities that naturally arise from their studies. Projects of leadership and cooperation in school life, in community affairs, and in world relationships are forming an important part of their programs. They will not readily accord to a process in which they are the passive listeners the same degree of interest.

Moreover, creative thought and action in which personal judgments are formed and put into practice is the method by which character grows. As Lotze said many years ago, "Growth in character comes through personal association and work."

Where this is lacking it is felt most strongly from the Junior High School age on and it is at this stage that the waning interest which later expresses itself in dropping out of the church school very frequently begins.

3. A third difficulty has been occasioned by the tendency in recent years to overemphasize methods and technique at the expense of the vital message of Christian education.

This is not to be wondered at. There is a fascination about the discovery of new and better methods and people often get lost in them. They also develop a new vocabulary peculiar to themselves, which the rank and file of church school teachers who have not had the benefit of professional training and who most need our help do not comprehend. The Christian purpose which actuated their service seems to them to have disappeared. They are vaguely aware of new methods which seem too complicated and they give up the job.

4. A fourth defect that may be noted is the lack of unity in the program of the church.

The school has been and is still too often conducted as a separate and practically independent organization, financing its own work and not infrequently regarded as a source of financial support for the church. Hundreds of boys and girls have attended the church school for years without having any feeling of relationship to the church as such, or any real share in its life and work. There is a gap between the church and the school that sorely needs closing up. The church is the institution to which Christian faith and loyalty are attached, rather than the school, and unless the educational work of the church can develop more of the desire and ability to participate in the life and work of the church itself it can not be adjudged a success.

5. The fifth and last of these defects that I shall mention is the failure of the home to share in the Christian education of its children.

There is a growing conviction that, unless we can overcome this difficulty, the efforts of the church must be seriously handicapped, if not defeated. As a potent factor in the development of character and standards of value, the home has the advantage over the church in almost every way. The child spends far more of his time there and his contacts are continuous rather than intermittent. Add to this the emotional pull of the home and family, the instinctive loyalty to the parent with which the little child starts out in life, and the constant impact of the impressions received in the conversations and associations of the home; and the wonder is that the church is ever able to overcome these impressions when they are contrary to its teachings.

I have spoken of the home as shar-

ing in Christian education, rather than as cooperating with the church in this respect. Our efforts to secure cooperation have too largely emphasized such things as sending children to the church school or possibly helping them with their lessons. Something far more fundamental and vital is required. The best contribution that the home can make is that of being a Christian home. Nor does this rest solely upon the conduct of family prayers or any other formal observance. It goes deeper than that. It means that the spiritual atmosphere of the home, the relationships of members of the family to one another, the standards of value, the manifest interests, and the conduct of life shall be, not only religious, but Christian. This is a field which the church must take more definitely into account in planning the total program of its educational work.

Signs of Progress.

And, now, having indulged in this frank statement of our sins, let us turn with relief to some of the hopeful signs. Perhaps at this point we should change the wording of our topic and say "What Is Happening to Religious Education?" And from this point, let us understand that we are speaking, not merely of the church school, but of those other forms which are making up the total program of the church.

1. *The Work of our Curriculum Committee.*—We now have an active curriculum committee comprising the staff members of the educational and publishing divisions, the Executive Vice-President of the Home Board and the Executive Secretary of the Commission on Evangelism. This has been giving earnest consideration to the problems mentioned in the first part of this paper and is now engaged in a study of the curriculum, the purpose of which is not merely that of patching up the one now existing but of a fundamental rebuilding in order to meet the religious needs of children, young people and adults. Definite progress has been made and the work of this committee is an important factor in the improvement of the present situation.

2. *Ministers and Churches are Facing Their Educational Problems.*—Contact with ministers and church workers in the many institutes held this year throughout the country, as well as correspondence and interviews with individuals gives evidence of the fact that these leaders are keenly alive to the importance of the educational work of the church and to the problems that are involved. What is more encouraging is the fact that they

are working with a good deal of effectiveness for the improvement of the situation.

More churches have religious educational committees that are taking their responsibilities seriously. An increasing number are either putting the entire cost of the church school into the church budget or are making a substantial appropriation for this purpose. Of even greater significance is the experimental work of many churches in the building of better programs, the more intelligent selection of materials, and particularly in the development of a more closely unified program for the entire church. This movement is worthy of special note.

3. *Unified Church Programs.*—The necessity of closing up the gap between the church school and the church has become evident to many. We have already indicated the reasons for this. This is being done in many places and with varying degrees of success through what is commonly called the unified church service. A unified church program would more accurately describe the true purpose. Merely to abolish the school and to transfer its activities to a short service in the church does not meet the need. Children and youth need the experience and the inspiration of the service of worship, but they also need instruction and the opportunity for creative thought and action. Without this the impulses born out of the service of worship are too apt to fade into the light of common day. The most hopeful of these experiments are those which combine the attendance of children and young people at the service of worship in the church, preferably sitting with their families, and also a period of study and learning, particularly for the younger pupils. Such work requires time and the attempt to limit it to shorter periods is a step in the wrong direction.

4. *Training for Parenthood and Home Life.*—The significance of the home as an inevitable and potent factor in Christian education has long been recognized but there is undoubtedly growing up a clearer understanding of the way in which parents and members of the family must do their part and an increasing sensitiveness to the responsibility of the church for helping them to do this. This responsibility must be met by preparing young people for the demands of Christian parenthood and home life and also by helping those who are parents and who have homes already established. The former is finding a larger place in our courses

for study and discussion by young people. More ministers are improving the opportunity for frank counsel with young people who come to them to be married. The duties of parents are being considered more frequently in sermons and in the more intensive work of parent training classes. All of this is encouraging, particularly when it directs attention to the fundamental necessity of Christian spirit and Christian conduct in home and family relationships. Dr. L. J. Sherrill, in his recent book "The Family and the Church," describes a variety of definite projects that are being carried on by ministers and churches in this field.

5. *The Pilgrim Fellowship.*—Our Pilgrim Fellowship of young people is an achievement of very great significance and full of promise. It has value not only for what it is but for the way in which it has come to be. From its beginning it has grown out of the experience and needs of young people and with their active participation. Its program is closely adapted to their requirements and is vital, practical and inspiring, but I believe that its greatest worth and the strongest reason for the response it has brought forth is the fact that it has enlisted the young people themselves in its development and given to them a very real share in the life and work of our churches as a whole. It has thus become a symbol and an example of the kind of program that it recommends for young people in the local church. In this instance our denominational program practices what it preaches.

The fact that, as we are meeting here in the sessions of the General Council, the National Council of the Pilgrim Fellowship is meeting at Rockford close by, a carefully selected body of our finest young people from every part of the country, facing the same problems as we face, and considering them with all the energy and courage and idealism of youth; this is a fact that we ought to hail with enthusiasm and with heartfelt thanks to Almighty God.

6. *The Adult Education Movement.*—There is deep meaning and also much of hope in the fact that, closely following the birth of the United Christian Youth Movement and, to some degree at least, inspired by it, the United Christian Adult Movement should have been initiated and should have gathered its present strength. There have been too many adults in recent years who have said, "We are too old to learn. We have done what we could; now it is up to the next

(Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MY CREED AND THEOLOGY.

By G. W. HADDAWAY.

Man is a sinner—needs a Saviour—Jesus saves. This is accomplished by repentance toward God and faith in Christ. In this is accomplished a new birth. The Christian life should be developed through service or deeds. "Work out your own salvation." "Not every one saith, Lord, Lord, but he that doeth the will of my father in Heaven." "We shall appear before the judgment seat of Christ to give account of the *deeds* done in the body." "Everyone of us shall give account of himself to God who will render to every man according to his deeds." These are scriptural quotations. Hence we go to judgment not for salvation but for reward or otherwise according to faithfulness or unfaithfulness in works.

Faith in Christ saves, works satisfy. "Show me your faith without works and I will show you my faith with my works. Even faith without works is dead being alone." Thus works must always accompany faith, if both are to be effective in the Christian life. Thus we must obey the great commission of our Lord. "Go ye into all the world and preach the Gospel to every creature" and at the judgment day we will be judged accordingly.

The most practical thing in the world is Christianity. We practice our religion in daily deeds and attitudes. —*Methodist Protestant-Recorder.*

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 10, 1938.

Sunday Schools.

Youngsville, N. C.	\$ 2.00
Wakefield, Va.	1.92
Linville, Va.	5.94
Eure, N. C.	2.00
Mt. Bethel, Stokesdale, N. C. ...	1.10
Liberty (Vance), Henderson, N. C.	6.05
Newport, Shenandoah, Va.	3.07
New Hope, Harrisonburg, Va. ...	4.10
Wake Chapel, Fuquay Springs, N. C.	6.69
Holy Neck, Holland, Va.	5.67
Timber Ridge, High View, W. Va.	1.90
Total	\$ 40.44

Individuals and Churches.

Wentworth, Raleigh, N. C.	\$ 1.48
Bethlehem, Suffolk, Va.	10.35
Shelton Congregational Church, Portsmouth, Va.	25.00
Total	\$ 36.83

Specials.

Franklinton, N. C., E. J. Cheatham	\$ 38.00
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Mountain Work.

Special for Mountain Work \$ 13.00

Total for week	\$ 128.27
Previously acknowledged ...	97.39

Total since-Sept. 1, 1938 ... \$ 225.66

We are profoundly grateful to Sunday schools, individuals and churches for their unselfish donations to the divine task of missions. September 1st we started the upward climb for a new year, our fiscal year having closed on that date. We are happy to report that our income the past year was \$18,134.86 and was an increase over that of the previous year by \$434.20. Our mission offerings have steadily increased the past two or three years for which we are grateful indeed, as we realize that these offerings are made solely for the purpose of sharing the gospel with others and seeking in the name of our Lord to win men and women, boys and girls to the cause of righteousness and the kingdom of our Lord.

J. O. ATKINSON,
Mission Secretary.

WOMAN'S MISSIONARY SOCIETY, FIRST CHRISTIAN CHURCH, ROANOKE, ALABAMA.

The Woman's Missionary Society of the First Christian Church, Roanoke, Ala., has had a varied, but interesting summer. In May we asked the ladies of the Noon Day and Rock Stand Churches to meet with us for a program on the Philippine Islands and Turkey, but conditions were such they were kept away at the appointed time. Following the program a social was held in the basement of the church and refreshments served.

We completed our Mission Study in July on *Highland Heritage* by Rev. Edwin E. White. The ladies cooperated beautifully in the preparation and presentation of this study. Rev. G. D. Hunt, our pastor, was able to be with us at this time.

The Missionary Society had charge of entertaining the ministers during our revival, the week of July 31st. Rev. Joe A. French, of Ocean View, Va., brought us messages at each service that were very much needed and enjoyed by all. On the closing Sunday of our revival the ladies met at the church at 6:30 P. M. for an address by Mrs. Joe A. French. The ladies of the Lowell and Antioch Society were present for this splendid address. She gave the highlights of her trip as a delegate from Virginia

to the Northfield Conference in Massachusetts, this summer.

On August 8th, Mrs. V. E. Kitchens entertained the Society in her home in honor of two of our former members, Mrs. A. Dudley Gordon (Nellie Rea Sledge) of Prescott, Ark., who was here on a visit to her parents and Miss Ernestine Hood, who has recently left to take up her duties as a teacher in the schools of Hamburg, Ark.

Mrs. Otis Gilbert led the worship service and used as her subject, "Faith and Love." Her scripture was taken from our famous love chapter, the 13th chapter of I Corinthians. Games and contests followed the program and the hostess served a delicious plate.

To our delight it was possible for our pastor, Rev. G. D. Hunt to go to Virginia this week for a two weeks' meeting with Rev. Joe A. French.

It is not long until our Annual Woman's Conference that is to be the 2nd Sunday in October, at Old State Line Church.

MRS. MERVIN HARPER, *Pres.*

MRS. JOHN SLEDGE, *Sec.*

CYPRESS CHAPEL.

The Young People's Missionary Society of the Cypress Chapel Christian Church, near Suffolk, Va., has had a good year in many ways. They have met all the requirements which are set by the Conference.

The apportionment has been raised and sent in quarterly. All three of the study books were taught by their president and pastor, Rev. R. E. Brittle. A good delegation went to Suffolk in February to hear Miss Ruth Seabury, of Boston, on the Moslem World and reported a day worthwhile. The World Day of Prayer for Missions was observed also with an impressive and interesting service. One of the outstanding meetings of the year was the lovely Easter pageant given by the society under the leadership of Miss Agnes Riddick.

Vesper services, which have proved to be very interesting and helpful, are held at various times during the year.

Once a quarter this society enjoys a social at one of the member's home, and this idea helps to create a better fellowship and interest.

Four new members have been added during the year and this group is looking forward to a better or more efficient society next year. Mrs. W. L. Harrell is superintendent of these wide-awake young people and can feel justly proud.

MRS. W. M. JAY,

Woman's Corresponding Editor.

CONTRIBUTIONS

SUFFOLK LETTER.

A number of articles have appeared in THE CHRISTIAN SUN relative to the proposed Economic Plebiscite to be submitted to the churches during November. These articles have defined the Plebiscite and given instructions to the pastors and churches as to the methods to be followed, and the work to be done. It is understood that the writer is expressing his own personal opinions concerning this matter in this department of the church paper.

It may be stated, at the outset, that after reading much material in pamphlets, booklets, newspaper articles and reports of committees adopted by the General Council and the Southern Convention this writer is not an advocate of the Economic Plebiscite. To make the matter a little more definite he is strongly opposed to the introduction of this kind of a program into our churches.

Now, before the advocates of the Plebiscite hold a conclave, and condemn the writer to be executed as a moss-covered heretic and antiquated relic of a by-gone era, let us consider some of the privileges of ministers and churches in the Congregational-Christian Fellowship. Ministers are allowed some liberty of conscience. Churches are independent and have the privilege of deciding some things which are related to their own faith and work. There are ministers who think it is perfectly in order for them to "preach" from a text in last year's almanac, and select sermon topics from political platforms, if they should desire to regard such a courage as orthodox. And there are churches which would not hesitate to use the prayer meeting hour for a discussion of political and social issues in their community.

As a minister this writer does not sanction these extreme views of religious liberty. A minister who believes that his mission is to teach and preach the tenets of the Christian religion, as found in the Bible, should be accorded the right to contend for the separation of Church and State, and the making of a clear distinction between religion and political-economic pronouncements and activities. The Economic Plebiscite is a semi-political adventure. It is more than that: it is an attempt to crystalize church sentiment favorable to social and economic platforms now being advocated by certain groups of social workers.

If the churches follow the instructions of the Committee on Social Action, group meetings will be held to study the questions and issues involved in the *Primer*. Anyone with much experience knows that ultimately the personal views of the pastor, who leads these discussion groups, will be reflected in the recorded votes of the members of those groups. And there are many ministers whose political views are very narrow and extremely radical. If the ministers of all the churches could be assembled in study groups under fair-minded and impartial teachers, for a month, and devote themselves to a comprehensive study, free from biased social and political implications and influences, it would be much safer to conduct an Economic Plebiscite. But the church is neither the place nor the institution for conducting such meetings. There are schools in every community. There are Parent-Teacher Associations. It would be much better to use these for the purpose indicated. Keep this matter out of the churches.

The churches of my charge will not cooperate in this "Plebiscite." The issues involved in the campaign are important. But there are many important things which cannot wisely be introduced into our church activities. As a pastor it is not the business of any minister to attempt to create public sentiment on any political issue. As far as he is concerned his members have the right to vote for the "New Deal" the "Old Deal," Democratic or Republican candidates, and he should be neutral in his pulpit and in his association with his congregation. He should be guided by principles and not prejudices. The churches should not be drawn into the political arena in any field.

I. W. JOHNSON.

ELON OPENS.

The forty-ninth session of Elon College formally opened Tuesday, September 5th, with freshmen registration. The freshmen class to date exceeds 250. This includes first-year commercial students which number about 50. The regular freshmen class entering for the four-year course will number at least 200. Upperclassmen already registered will number about 250. There are other upperclassmen expected today. Perhaps 25 to 30 more will enroll before the 15th. The

total enrollment to date including fourteen music students out of Burlington is 532, which is about 100 more than last year at this time and exactly 300 more than the total enrollment for 1932-33. The total enrollment this year, calculating from the records of previous years, will exceed the 600 mark.

This large enrollment, of course, taxes our accommodations to the limit. We have about 200 day students, but still that would leave us to provide rooms and boarding accommodations for 350 on the campus. Every available room for students has been assigned including the Club House and the Carlton House. These two houses off the campus accommodate 40 boys.

Boarding facilities are difficult to handle. Including faculty members, we will be called upon to feed between 350 and 400. The dining room downstairs ordinarily seats 180. The upstairs dining room seats 80. This means that we have practically two full shifts for the regular dining room. One of the greatest needs of the college now is a new dining room that will afford adequate facilities for 400 students in addition to adequate kitchen space, refrigerating room, and storage apartments. It would be a fine thing if some generous-hearted person or persons, or perhaps the church, would decide to contribute a dining hall in order that the work at the college might go forward.

The growth of Elon along all lines is most gratifying to her friends and offers to the church at large a magnificent opportunity for the training of her youth and an outlet for her benevolent spirit in a field that will bear beneficial dividends in a trained leadership for her pulpits and pews. The Christian Church needed an institution of higher learning when Elon College was founded. The growth of the college and the expansion of the church under a college-trained leadership have fully justified the heroic efforts of the church in launching the college. There has not been a single year during the existence of Elon College that the church did not need the college. That need is more in evidence today than ever before. A large number of our best pastors are now incapacitated. It isn't necessary for me to name them. We all know them and daily pray for their restoration to health and strength that they may serve as they so much desire. We need ministers, consecrated ministers, ministers who are trained for the privileges and responsibilities of the pastorates. Truly the harvest is ripe and the laborers

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, 514 South Main Street, Norfolk, Va.

PILGRIM FELLOWSHIP EDITION.

At the Holiday Conference of the Southeast Pilgrim Fellowship held last Christmas in Greensboro, it was voted to have a Pilgrim Fellowship Edition of THE CHRISTIAN SUN four times during the year. Two such editions have already appeared. Another should have come out during the summer, but circumstances having to do with the changing of the name of the editor of this page seemed to make it impossible. Now that fall is here, with its opportunities for progress of the young people's work with the beginning of the church year, we are hoping to get out another edition concerning the Pilgrim Fellowship work in our local churches.

In this edition of the paper, we hope to have reports of summer conferences in the various sections of the Southeast, news concerning the activities of local societies and young people's leaders during the summer months, and plans and projects for the fall and winter work in each of the Conferences and in the local societies. This issue will appear as soon as possible; that is, as soon as you send in sufficient material for it. This is the issue that is made up by contributions of young people and their leaders throughout the Southeast and will be a success only if each one does his part in sending in information about the group he represents.

Read this paragraph and note whether or not you should be the one to send in some material so that we can have a Pilgrim Fellowship issue soon. First of all, each superintendent of a department for the Southeast Pilgrim Fellowship should send in a report of the things they have been attempting to do through their departments since last April, along with the things which they hope to promote during the coming months. Each state or conference president should send in, or should see that the secretary sends in a report of the things that have been happening in that group and of the things which they hope to accomplish. This should by all means include a list of the officers and their addresses, if there has been an election of officers since the April issue. The superintendents of the various phases of work in each of the states or conferences should send in information about the work that has been going on in their section, and what they plan to do this

fall. Then we would like to have news from local societies about the accomplishments they have made during these summer months—and their plans and projects for the fall. If a local group has done something different in the way of a special program, a method of securing and holding new members, a good recreational project, a plan of sharing with others, it should be given to other societies so that they may benefit by it. Therefore, the presidents of local groups should try to send in to us some of the interesting things their groups have been doing. We would also like to have suggestions from others as to what can be done throughout the Southeast to improve our Pilgrim Fellowship work.

Please send the above information to the editor of this page, Elon College, N. C., as soon as possible. Your delay may hold up this issue indefinitely. Now is the time that such an issue will be most effective. Please do your part to make such an edition possible.

E. C. L.

LEARNING TO COOPERATE.

CHRISTIAN ENDEAVOR TOPIC FOR
SEPTEMBER 25, 1938.

SCRIPTURE: Amos 8:4-8;
Isa. 3:12-15.

Daily Readings—

Monday—Principle of Cooperation—
Luke 10:1, 2.
Tuesday—Cooperation in Nature—
Prov. 30:24-27.
Wednesday—Sharing Labors—Exodus
18:13-24.
Thursday—Cooperative Toil—Neh. 4:
6, 13, 14.
Friday—A Cooperative Mission—Acts
13:1-3.
Saturday—Cooperation Organized—I
Chron. 9:23-34.

Cooperation is a Christian virtue. Here is a test for it in your life: (1) Are you always willing to assist when the leader asks you to lead a meeting, read a verse of Scripture, or offer a prayer? (2) Can you work with someone who is a bit more popular than you and not be jealous? (3) Can you do the hard, foundation work on a project while someone else is getting the credit? To do these things you know what cooperation means, and can be counted on.

This meeting should acquaint Christian Endeavorers with the "Cooperative Movement," which many Chris-

tian leaders today are of the mind is a Christian solution for many of the economic ills of our social order. It began about 100 years ago in England. Through the cooperative movement a business or enterprise operates altogether for the benefit of its patrons. Goods are produced and sold for use rather than for profit. The movement has great strength in many parts of the world.

For Discussion and Consideration—

1. Exalt the ideals of Christian brotherhood and cooperation in all walks of life.

2. Christianity stands for mutual service, for goodwill, for unselfishness.

3. Speakers should make talks on Communism, Fascism, and Socialism. Are these the answer for the world's desire for economic cooperation?

4. What are young people's opportunities to help improve the economic order?

Suggested Hymns—

"More About Jesus Would I Know."
"Saviour, Like a Shepherd Lead Us."
"Love Divine, All Love Excelling."
S. E. M.

MISSIONARY MATERIALS FOR YOUNG PEOPLE.

Christian Youth in Missionary Action—Third Series. Program materials and suggestions for 1938-39. A copy may be secured for your group by writing to the editor of this page at Elon College, N. C.

Dinabandhu, by Ruth Seabury—(60c). Is a background book on India, especially for young people.

Fun and Festival from India, by Rose Wright—(25c). Has suggestions for gems, refreshments, and programs in connection with social events with India as a background.

A Course on India for Young People and Seniors, by Sue Waddell—(25c). Is a leader's guide for use in connection with missionary courses for this year.

The above may be ordered through the editor, or direct from the Pilgrim Press, 14 Beacon Street, Boston, Mass.

"A faith and confession that do not result in the individual living in harmony with the truth believed presents an absurdity that is damaging to the church."

Sunday School

REV. H. S. HARDCASTLE, D. D.

JONATHAN: COURAGEOUS FRIENDSHIP.

LESSON XII—SEPTEMBER 18, 1938.

GOLDEN TEXT: *A friend loveth at all times.*—Proverbs 17:17.

PRINTED TEXT: I Samuel 20:4-17.

A Courageous Soldier.

We hear a great deal about the friendship of Jonathan. It is well to keep in mind that he was also a dashing, courageous, efficient soldier. He had initiative, cunning, prowess, qualities of leadership. When we meet him in today's lesson, he and his armour-bearer put to rout a large number of Philistines by virtue of their fearlessness and daring tactics, as well as their personal bravery. Courage is a fine asset in life. All too many modern young men "cannot take it." Especially do modern young men need moral and spiritual courage.

An Unselfish Friend.

Jonathan was a choice friend, one of the outstanding examples of true friendship, not only in the Bible, but in all literature. His name is synonymous with friendship at its best. Consider the utter unselfishness of this young man.

He was Saul's son, and as such he was next in line for the kingship. He was quite capable of administering the affairs of the kingship. But from the beginning he recognized frankly the fact that David was to be king in his place. Instead of sulking and swearing vengeance, instead of ruthlessly killing David as was the case in those days of pretenders to the throne, Jonathan very graciously recognized David's claim to the throne by stripping himself of his royal apparel and insignia and putting it on David. From the very beginning his heart went out to his friend, a case "of love at first sight." It is to be remembered that Jonathan did all this not because he was an easy-going, jelly-back-bone type, lacking in both ability and courage. We have already seen abundant evidence of his ability and courage. Nor was it because Jonathan blindly yielded to superstition. It was simply an unusual, even a unique instance of complete unselfishness and sacrificial friendship. Nowhere is there a finer example of friendship at its best.

A Dutiful Son.

Jonathan had to play a difficult role. He was the son of Saul and as

such he wanted to honor his father and obey him as far as possible. His attitude toward his unworthy father is admirable. He served him, tried to restrain him from ill-advised acts, and obeyed him insofar as it did not do violence to his conscience and to his friend, David. He incurred his father's spite by espousing the cause of David and on one occasion at least narrowly escaped with his life because of his loyalty to David.

A Friend in Need.

Things were not going so well with David. Saul had set about in a determined way to get David, and he was discouraged and in despair. Jonathan sought out his friend and pledged anew his loyalty and his love, and thus revived David's drooping spirit. What a great thing it is to have someone to care for us, someone who believes in us, someone who comes to us when everything seems lost and if in no other way but by a simple assertion of friendship, quickens our faith and kindles our courage. Thank God for friends indeed because they are friends in need.

A Choice Character.

Jonathan was a choice character. His friendship was tender and true because he was first of all a young man of high ideals and pure character. He combined in his character strength and tenderness, courage and high statement, loyalty to ideals and tact, willingness to sacrifice himself but unwillingness to sacrifice his ideals and convictions. He was a rare combination of a perfect friend and a chivalrous knight. Jonathan was a good man as well as a true friend.

An Appreciation.

David's eulogy of Saul and Jonathan as recorded in the first chapter of II Samuel is great literature. It reveals why it was possible for Jonathan to have such a great friendship for David for it reveals David as a man of strong character and high friendship, too. There is no malice in his heart against Saul, no satisfaction in Saul's death. Instead he pays tribute to Saul, marking his good points rather than picking out his faults. And so for Jonathan—words fail him as he thinks of his friendship and of the love he bore him. Here is an illustration of friendship between man and man at its best. Greater friendship hath no man than Jonathan had for David. It was like unto the friendship of Him who was the Great Friend.

"The plea, 'I'm too busy,' furnishes a convenient alibi for many shirked responsibilities."

SOME THOUGHTS ON EVANGELISM.

The University Preaching Mission has defined its objective to be "to lead students to faith in God through Jesus Christ." If in this definition one were to substitute "men" for "students," one might so define evangelism. However, when so doing, one should stress the fact that the term "men" as used, refers to *all* men, male and female, old and young, Jew or Gentile, black and white, agnostic and atheist, Buddhist and Moslem without any exception whatsoever. This emphasis is essential in these days, when many foster a fellowship of religions, in which all religions are more or less placed on a par, and who, therefore, protest against efforts to evangelize men as unwarranted "proselytism." The initial task of evangelism is to lead men to faith in God through Jesus Christ. This task is not complete until it has also helped such men to make a full surrender to God and to articulate their faith, first to Him and then to their fellow men in particular and to society in general.

To lead men into faith in God through Jesus Christ involves what is called conversion. Concerning conversion Rabbi Solomon B. Freehof in his book *Stormers of Heaven* says:

"There seems to be a uniqueness in the nature of Christian conversion. Judaism is patient discipline, and Christianity is sudden deliverance; Judaism is concerned with social development, Christianity is personal revolution. There is explosive power in the Christian faith which can capture the souls of men in the calmest moment of their self-contentment, tear down their spiritual organization, and build it upon a new plan."

Would that more Christians had such convincing faith in the explosive power of their Christian faith! This tearing down of a man's "spiritual organization and building it upon a new plan," to use Freehof's words, is conversion or regeneration; this is the first step in evangelism.

There must follow guidance as well as training in the practice of devotion (Bible study and prayer) building up a Christian character, and finally help to enable the convert to give articulate expression of his new found faith in service to his fellow men. Only then is the task of evangelism, so far as the convert is concerned, completed. Faith without works is dead and of no avail. The real test of faith is seen in the effect on a believer and in what it impels and enables him to do.—*Missionary Review of the World*.



MONDAY.

SPIRITUAL PERCEPTION.

"Did not our hearts burn within us, while he spake to us in the way?"
—Luke 24:32.

To him who undertakes to live as Daniel did, purposing to walk in obedience to the Word of God and do no wrong, there comes a growing sense of the wrongness of things that are wrong and the rightness of things that are right. There comes to him also the fact that the "wicked flee when no man pursueth;" and in his righteousness he finds strength and becomes bold for the Lord. Trust God and do right and thou shalt live.

Prayer—O God, speak to us and bring our souls unto thy judgments. Thy spirit will guide us aright. We offer ourselves to follow Thee whithersoever we would go. Forbid that we forsake Thee. *Amen.*

TUESDAY.

IN HIS GARDEN.

"And God planted a garden . . . and there he put man."—Gen. 2:8.

A friend close by is enjoying a fortune that comes to altogether too few people. He is spending the evening of his life engrossed in a garden of flowers. As I write, I am looking out of my study window into a garden of flowers, winding walks, hedges, green grass and fruit trees. What joy there is in getting close to mother earth, to tend a garden, be lifted by its beauty and be strengthened by its fruit. Everybody, young and old, should have a garden, and certainly there is no better way for the aged to end their great life.

Prayer—

Thank God for a garden,
Be it ever so small;
Thank God for the sunshine
That comes flooding it all.
Thank God for the flowers,
For the rain and the dew;
Thank God for summer that
brings me you.

WEDNESDAY.

ALL PREACHERS.

"We are God's fellow-workers."—
I Cor. 3:9.

Paul was a great preacher, and in his preaching he did not hesitate to teach that every man was an essential part of the structure of God's kingdom and urge every man to take heed to his building, and that "every man's work shall be made manifest." Not every one can preach, but, as it has been well put, "every one can help build a pulpit." Not every one can be the editor of THE CHRISTIAN SUN, nor be a contributor, but when you put this paper into the hands of other people you may be speaking a message beyond the powers of lips to utter.

Prayer—O Lord Jesus, we would be ministering men and women who follow Thee. *Amen.*

THURSDAY.

FORGETTING HOME TIES.

"I will arise and go to my father."
—Luke 15:18.

We often meet lads in the Navy who have let their little world absorb them and they have forgotten home and loved ones. The morning news brings us accounts of boys and girls who have disappeared. Their kindred do not hear from them; they do not even know where they are. Ingratitude, stupidity, selfishness, spurning the love and interest of those who are bound to them by the strongest ties. It is an ungodly illusion of youth.

But these are in the minority. Thousands keep in touch with home and visit home when they can. Their hearts are there. One said to me yesterday, "Chaplain, I am going home. I have not seen my people for twenty years when I first entered the Navy." God bless him.

Prayer—Dear Heavenly Father, Lord of all and the giver of our

homes, constrain us to cherish all family ties. *Amen.*

FRIDAY.

BUILDING CHARACTER.

"Train up a child in the way he should go, and when he is old, he will not depart from it."—Prov. 22:6.

"In your patience ye shall win your souls." (Revised version.)—Luke 21:19.

A baby wants whatever it wants at once, and cries if it does not get it. But wise parents know that one of the primary lessons of life is to endure and take it with a smile. The child who always has his way and gets what he wants knows little about anything else but getting what he wants and he will do anything to obtain his desire. The one that is taught to sacrifice and endure and that having one's wants is not primary and that there are other values superior and other people to be considered, will make the citizen that will be a blessing to the world.

You and I are children of our heavenly Father, who doeth all things well for His children. Those who have a simple faith in Him cannot be shaken by adversity and they learn the meaning of life and possess their souls.

SATURDAY.

A CERTAINTY AND ITS COMPENSATION.

"Let all bitterness . . . be put away from you."—Eph. 4:31.

There is much in life to make one bitter. A story says, "Son, you cannot escape being misunderstood; your noblest intentions will be misconstrued; you will win the enmity sometimes of your best friends. But remember that he that judgeth all hearts understands you. Let His will be your standard. Remember that Jesus was not understood, yet He was never bitter."

(Continued on next page.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

A WAY THROUGH LIFE.

By REV. VICTOR B. CHICOINE.

"For the Son of Man is going His way."—Mark 14: 21. (Weymouth.)

I do not say that God has mapped out every step of life for each of His children, and that they must walk in it; but I do believe that there is a way in which we can walk through life, and that this way is the way in which God would have us go. There was a way for Jesus to go from Bethlehem to Golgotha and He walked in it. There could have been other ways, but the Master, under the compulsion of love for men, made the choice that pleased the Father.

There is a way for each of us. There are a few men and women who need a preacher to tell them the way. In their own souls they know the way. Men and women often need encouragement, but few need to be shown the way in which God would have them walk.

If any one be traveling in a dark, dull, and drab way, it is not at all necessary; for the road of life that God wants men and women, young men and young women to travel on, is a thrilling, interesting way, filled with great adventures. Read the life story of those who have taken Christ at His word—that His way is the real way of life—and you will not find it uninteresting reading. One who will truly walk in the steps of the Master will never be bored with life, or ask, "What is there to do today?"

The followers of Jesus, and especially the venturesome Peter, thought that Jesus was going a way that would prove to be a dead-end street. But in no place in the Gospels does one find the slightest intimation from any of the disciples that this way of the Master's was dreary!

Jesus beckoned to all to follow Him as He went on His interesting way, but the Rich Young Ruler went his own way. The followers with their excuses went their way. The Pharisees, the Scribes, the sporting crowd, many of the business men and social butterflies went their way. When the way finally led to Calvary only a tiny trickle of people was with Him! The crowds saw in that episode only flat failure.

Henry Van Dyke once put it this way concerning the zest of life:

Let me but live my life from year to year,
With forward face and unreluctant soul,
Not hastening to, nor turning from the goal;
Not mourning things that disappear
In the dim past, nor holding back in fear
From what the future veils, but with a whole
And happy heart that pays its toll
To youth and age, and travels on with cheer.
So let the way wind up the hill or down
Through rough and smooth, the journey joy
While seeking what I sought when but a boy,
New friendship, high adventure and a crown.
I shall grow old, but never, never lose life's zest,
Because the road's last turn will be the best.

While Jesus went on His way—a way that went through regions where men were waging their most fierce conflicts with life, with one another, within themselves—it was leading Him directly into God's glorious presence. His way led Him to the terrible haunts of men, grief and sin, into the valleys where life was raw and bleeding, but also into the spiritual heights.

There were other ways that the Son of Man might have trod. The best Bible students have long maintained this position; and as one studies the life of the Saviour carefully, it does appear to be evident that at almost any time He might have gone another way! Unquestionably there were safer, quieter, more sequestered ways than the one in which He was traveling and into which He might have slipped; but then He would not have been going His way! It was our Lord's determination that God's way and His way should be the same. Not an easy determination—but I submit to you the question—should it be any other way?

There is an ancient passage of Scripture which tells of the homecoming of Jacob. The man has run well nigh the gamut of life; but it has been growing upon him that to get right with God he must also get right with men, and not the least of them, his brother! Thus in his biography, there is the sentence, "And Jacob went on his way and the angels of God met him."

Let any man go his way, the way of manhood, courage, fineness of soul, and God will meet him! That is one of the surest facts in the whole universe!

A portion of the world does drive on and on, in a "hurly-burly" fashion, ignoring the things of the spirit, defying all the rules of high living that have been worked out through the centuries for the well-being of mankind; but there are laws at work that are not broken. This is one of them—let any man go his way—a way of sin, or of the highest and best as Christ went, and God will meet Him! Sometimes the meeting is fraught with sternness, sometimes tenderness, sometimes where the crowds are milling about, sometimes in awful loneliness! God may design to meet one where there is great joy or pleasure, or it may be in terrible moments of pain and sorrow; but God is always meeting you and me wherever we walk. The fact is, God never gives up attempting to meet men and women!

ELÓN OPENS.

(Continued from page 9.)

are few. Elon College is ready and anxious to receive young men who have been called to the ministry and to do her part in training them for their high responsibilities. We need trained men in the pulpits. Our need for a trained leadership in the membership of our churches is equally urgent. We pray for the cooperation of the entire church in order that the church's institution of higher learning may continue to serve the church and society in the name of the church and for the coming of the kingdom.

L. E. SMITH.

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—O God, Thou blest rock of ages, we would hide in Thee always. Make us imitators of Jesus Christ Thy Son and our Saviour. *Amen.*

SUNDAY.

Lord Jesus, we would remember the Sabbath day to keep it according to Thy will and pleasure. We would be in the company of Thy ministering children this day and serve Thee and humanity, though it be in the humblest way. We would gather with the multitudes to hear what Thou hast to say. *Amen.*

The Bible is a window in this prison world through which we may look into eternity.—*Timothy Dwight.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The public school has opened. Every child in the orphanage entered except one—quite a group of them. When the children leave for school it is so quiet around the orphanage it is really lonesome.

One of our little twin girls had the misfortune to fall a few days ago and break her shoulder. She is now in the Alamance General Hospital and will have to remain for several weeks. It is remarkable how few accidents we have to such a large family. The boys generally have more accidents by stepping on nails or stepping on something that sticks in their feet. All minor accidents.

We have had five tonsil operations recently. These were cases where children had been having lots of trouble with their throats.

The orphanage family has finished its vacations and most of the children got some place to go. Only a few were disappointed. We try each year to get them out on vacations for a week or ten days. It does them good and gives them an outing.

Mr. Wagoner, our farm manager, had promised the farm boys if they would work hard and get our hay crop saved that he would take them to the circus when it came. If there is anything in the world that a boy would enjoy more than a circus it must be a real, good, ripe watermelon. Last Saturday was the happy day. The show manager gave them all complimentary tickets with reserved seats. Sixteen of them went. They felt rich and important one time in their lives. Every boy came back with a smile. They were very happy that they had the opportunity to go.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 15, 1938.

Amount brought forward \$10,007.74

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Liberty	\$ 5.46
Henderson Ladies Aid Society	5.00
Cary Church	5.00
	\$ 15.46
N. C. & Va. Conference:	
Happy Home	\$ 4.02
Mt. Bethel	1.00
Burlington	35.58
	40.60
Western N. C. Conference:	
Zion	\$ 1.63
Flint Hill (M)	.58
High Point, First	2.50
Smithwood	1.84
Pleasant Hill	5.14

Hamlet (M)	2.85
Needham's Grove	3.00
Ramseur	4.02
Pleasant Cross'	2.00
	23.56
Eastern Va. Conference:	
Holy Neck	\$ 4.45
Liberty Spring	7.00
Rosemont	12.60
Wakefield	2.00
First, Norfolk	2.00
	28.05
Valley Va. Central Conference:	
Linville	\$ 5.55
Beulah	1.00
	6.55
Ala. Conference:	
Pisgah	\$ 1.54
New Hope	3.47
	5.01
Ga. & Ala. Conference:	
Vanceville	2.00
Special Offerings.	
J. E. Latham	\$100.00
Mr. & Mrs. Horald Barney	5.00
Mr. Sout, support of children	18.00
W. P. Perry, support of Billy Perry	10.00
Mrs. Lasher, support of child	20.00
A. J. Morgan, Gdr., support of B. Morgan	20.00
Mrs. Dalton, support of child	12.50
Burlin Morelen	5.00
	190.00
Total for week	\$ 311.73
Grand total	\$10,319.47

WHAT HAS HAPPENED TO
RELIGIOUS EDUCATION.
(Continued from page 7.)

generation." Others have criticized youth as impatient of restraint and lacking in respect for their elders. It may be interesting to note that this criticism is not new and that one example of it has been found among the inscriptions in an Egyptian temple dating from many years B. C.

This attitude is a betrayal of youth leaving them to repeat the same mistakes that we made which friendly counsel might help them to avoid. It is also a shirking of adult responsibility for the world as it is and for making it more like the world that God wants it to be. This movement among adults is summoning men and women to face the needs of a world that sorely needs the God whom Jesus knew and revealed, and to take their part in making Him known and honored today.

Our own department of Adult Education has no small part in this movement and is giving trustworthy leadership in this field. Its efforts are meeting with a response that conclusively indicates the desire and readiness of the men and women of our churches to go forward toward the goal of the Kingdom.

7. *Children's Work.*—It is a very real encouragement to those of us who

have been closest to this work to know that, at least, we have full time leadership in this department and that this leadership is proving so capable and far-sighted. I trust that my colleagues who are already so well known throughout our fellowship will forgive my singling our Miss Widber for personal mention. She has brought to our service a clear understanding of the difficulties of the task and wisdom, born of wide and varied and successful experience in meeting them. As she has gone about the country in the institutes and conferences held this year she has been greeted with enthusiasm and appreciation. So many have said, "We are grateful for her help and it has been such real help" that we may include this addition to our forces as one of our signs of hopefulness.

8. *Better Materials.*—There has been definite improvement in the materials available for religious education in the churches. While much needs to be done along this line, progress has been made. Lesson courses are being better adopted to the needs of various age-groups both in the choice of topics and the method of treatment. There is more variety in the form and appearance, thus breaking up the monotony of the old-time quarterly series which has created such a feeling of sameness and repetition on the part of pupils. The scope of the curriculum has been broadened to include topics of immediate practical interest to young people and adults. Shorter courses are being prepared which is particularly helpful in adult work. It can now be said that the church that wishes to develop a curriculum suitable for its own needs can find an abundance of usable and fairly good material.

9. *Improved Programs for Leadership Education.*—From every study of specific problems of religious education we gain fresh conviction of the central importance of competent leadership. The best of materials will be no more useful than is assured by the way in which they are used. Moreover, successful leadership in Christian education requires that the leader shall have a personal Christian experience to share, even more than that he shall be able to instruct in the facts about religion. This conviction is forced upon us the more deeply as we perceive the implication of the modern view of education, that it is a process of growing experience. One can hardly lead another along a road that he has not, to some extent, traveled for himself.

We are becoming much better pre-

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.
A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church

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pared to meet this need. The curriculum of leadership education developed cooperatively by the various denominations has been greatly improved within recent years in two important directions. It is broader in its scope and permits a wider range in choice of topics that meet specific needs, and it also gives much more attention to courses that are designed to enrich the personal religious experience of the leader. Many churches are beginning to use these topics in the graded curriculum of their schools to great advantage.

There are other items that might well have been mentioned in the survey of progress, but time forbids. Those that have been mentioned are typical, at least, even though some may miss special interests of their own.

We have a very great responsibility for helping children and youth and adults to grow in the knowledge of God and to enter into fellowship with Him through Jesus Christ. It is our conviction that this fellowship becomes real to the extent that one puts oneself into the task of working with God in the building of His kingdom on earth. This was the task to which

Jesus devoted himself and loyalty to him demands that we follow in his footsteps. To develop in persons of all ages the willingness and the ability to do this is the task of evangelism and the right kind of Christian education is the most permanently fruitful means to that end. This requires that we have clear and definite aims for our work in terms of personal character and achievement. It calls for a program that shall include the inspiration of worship and communion with God, the knowledge of human conditions and needs and of God's will for all mankind as well as for ourselves, and opportunities for fellowship in service that shall strengthen our best impulses, give deeper conviction of their validity, and bring the satisfaction that arises out of sharing in a great and holy undertaking. It is my belief that we are making progress in this task. It is this conviction that makes education such a fascinating occupation. Because of its nature progress is necessarily gradual. Programs can be outlined, activities and organizations established and counted for the sake of statistics; but it is the results that only time can show that really count. Modern industry has proved that houses can be built in considerable numbers in a short space of time, but, as one of the people's poets has written:

"It takes a heap o' living to make a house a home."

That "heap o' living" is our task and it is going on. Many years ago I heard the explorer, Nansen, tell of one of his experiences. He has landed upon an ice floe and pulled his boat

upon the edge. The boat slipped off and was drifting away. There was nothing to do but to plunge into the icy water and swim for it. The boat drifted fast before the wind and he thought he should have to give up, but then he said: "I took another look and saw that I was a little nearer and so I kept on."

As we see what is taking place over at Rockford and what it means in the lives of so many young people, as we catch the thrill of this new movement among Christian men and women, and as we contemplate the other movements that have been outlined in this brief sketch; in spite of all the evil winds that seem to be driving the goal beyond our reach, we do feel that we are a little nearer and so we keep on.

I can hardly close these remarks without some expression of appreciation for the opportunity I have had of working so long in this fellowship and for such a cause, and for the good-will and courtesy that I have experienced. It has been a goodly fellowship. It is only natural that my warmest appreciation should be of those members of our staff with whom I have been most closely associated. No one knows better than I the extent to which credit for what has been accomplished belongs to them. Every one of them has worked with energy, wisdom, and genuine enthusiasm. I thank you all for what has passed. For Dr. Stock and his associates I bespeak your hearty cooperation and support, as they carry on in the name and in the spirit of Jesus Christ the building of our part of his kingdom.

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My Mountains

By EFFIE SMITH ELY.

I love my mountains; they are always there,
Steadfast, majestic, friendly, and yet stern,
Though I may rage and murmur, fret and yearn;
Serenely blue they rise through misty air,
Firm though I waver, strong though I despair.
On them the colors of the sunset burn,
Their shades are rich with laurel and with fern,
However gray my life may be, and bare.

"As mountains round about Jerusalem,
The Lord is round about his people"—so
The psalmist sang in Judah long ago—
Uplifting, calming, and protecting them;
And these vast peaks that loom from lowland sod
Remind me of the changeless strength of God.

* * *

I Go to Meet My Foe

By E. GUY TALBOTT.

I go to meet my foe and conquer him;
And yet I wear no armor, bear no sword.
To pierce his heart I hold a single word
The word of love that has no synonym.
It may be I shall fail. His heart may brim
With bitter hate. But after he has heard
My singing arrow, it may strike a chord
Within his breast and make his anger dim.

No other weapon do I need to fight
My jealous foe. Already I have won;
The venom in my heart is gone. The light
Of love changed hate into oblivion.
I have no fear as I go out to prove
That I can slay my enemy with love.

—In "Christian Advocate.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, SEPTEMBER 22, 1938.

NUMBER 38.

Mrs B F Frank 12-1-38

ELON STUDENTS LEAVING CHAPEL SERVICE.



The above is a photographic presentation of a part of the Elon College 1938-39 student body leaving the auditorium after morning chapel Wednesday, September 24th. Dr. James H. Lightbourne, pastor of the First Congregational-Christian Church, Burlington, N. C., was the speaker. The student body is so large that the Whitley Memorial Auditorium is required for all chapel exercises.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The South Norfolk Christian Church is planning a revival which is to begin the first Sunday in October.

Revival services will be held in the Suffolk Christian Church, October 9-16, with Dr. S. C. Harrell, of Durham, N. C., doing the preaching.

Dr. James R. Clinton is to be with Rev. Ervin F. Hyde, of Sanford, N. C., in a meeting beginning on September 21st and closing on October 2nd.

Southern Union College at Wadley, Ala., boasts of a present enrollment of eighty students. The enrollment for the term will probably reach to one hundred.

Rev. and Mrs. S. E. Madren announce the arrival of a son, Joseph Lee, on the evening of September 14. Mr. Madren reports that mother and son are doing very nicely.

Rev. John G. Truitt is aiding Rev. W. E. Wisseman in a revival meeting at First Church, Greensboro, N. C., beginning Wednesday of this week and continuing for ten days.

Rev. J. L. Neese, of Reidsville, N. C., baptized five candidates at Iron Works Mill recently. These were six of the new members received at New Lebanon Christian Church during the recent revival.

Rev. O. A. Elmore has recently conducted a training class on Guidance in Christian Home Making in his church at Albemarle, N. C., with an enrollment of fifty-one. Twenty-eight credits were given.

The Alabama Congregational-Christian Conference is scheduled to meet at Corinth Church on Wednesday, October 12th, next. The leaders are planning a very fine program for this occasion, according to one of the pastors in Alabama.

Rev. O. D. Poythress of South Norfolk, Va., assisted the Rev. G. C. Crutchfield in a revival meeting at Bethlehem Church (N. C.) the week of September 5th. Twenty-six additions were made to the church. Mr. Poythress assisted Rev. E. J. Sanderson in an evangelistic meeting last week at Monticello Church (N. C.).

During his stay in North Carolina Mr. Poythress visited the Elon College campus.

Rev. Carl R. Key, pastor of the Holland Christian Church (Va.), tendered his resignation on the second Sunday of this month. Mr. Key is accepting a call to the First Congregational Church of Torrington, Conn., and expects to enter the Divinity School of Yale University. The resignation takes effect November 30, 1938. Rev. and Mrs. Key have done good work in Holland during the past few years that they have served there.

VIRGINIA CONVENTION ON CHRISTIAN EDUCATION.

On October 26-28, 1938, for the forty-fifth time people in Virginia will meet to consider Christian Education. The theme for this meeting in Staunton, will be "The Christian Challenge to the Modern World."

Among the noted leaders who will appear on the program are: Dr. Hornell Hart, Sociologist, recently elected as a member of the faculty of Duke University; Miss Blanche Carrier, professor of religious education at Northwestern University; Dr. Roy A. Burkhart of Columbus, Ohio; Dr. J. Quinter Miller, superintendent of the Field Department of the Federal Council of Churches of Christ in America; and Miss Mary Alice Jones, director of Children's Work and Radio Education, International Council of Religious Education.

Those who register in advance at the price of \$1.00 each will receive free lodging and breakfast. A fine program is in the making, and religious leaders from all over Virginia will want to be present for this important State meeting.

NORTH CAROLINA PREACHERS MEET.

On Monday, September 12th, the Congregational and Christian ministers of the North Carolina conference met in their regular monthly session at Elon College. After a brief devotional service each preacher in turn spoke concerning the highlights of his summer. Many problems of our churches came in for discussion, and helpful suggestions were passed from one minister to another.

Attendance at these meetings means much by way of fellowship, understanding, and sharing of knowledge concerning the work. Those present were Revs. J. H. Lightbourne, W. E. Wisseman, W. M. Jay, J. L. Neese, G. O. Lankford, G. H. Veazey, S. C.

Harrell, O. A. Elmore, B. J. Earp, L. E. Smith, G. C. Crutchfield, C. E. Newman, J. U. Newman, F. C. Lester and Mrs. F. C. Lester.

These ministers expressed the sincere hope that all the pastors in the conferences will attend future meetings of this association.

Officers for the coming year were elected as follows: President, S. C. Harrell; Vice-President, F. C. Lester; Secretary-Treasurer, S. E. Madren; Chaplain, G. H. Veazey; Program Committee, W. E. Wisseman, J. H. Lightbourne and W. M. Jay.

"USE ME OR LOSE ME."

Everything we have in this life comes labeled: "Use me or lose me." That was about what Jesus said in substance to the apostles when he sent them out on the limited commission to the lost sheep of the house of Israel. Paraphrased, he said: "Freely ye have, freely use."

The spirit of religion will atrophy, just like other human faculties, with lack of use. Mental and physical faculties must be used or we lose them. What is true here is certainly as true in the spiritual realm. Jesus illustrated this most pungently in his parable of the talents. We cannot excuse our mediocrity by saying: "I am not built in a religious mold." All of us have the capacity to become religious and more religious. This capacity is not only for our personal welfare, but for the welfare of others.

I know men and women who are expert and shrewd in business and professional life, women who have developed the science of domestic economy, who, nevertheless, still repeat the same childish prayer which they learned on their mother's knee. They have developed not at all in spirit and religious comprehension. By participation, association, contribution, and other activities, we exercise our spiritual senses more and more unto the likeness of him who solicits our worship.—*P. D. Wilmeth.*

HOME COMING AT NEW ELAM.

There will be a home coming (all-day service) at New Elam Christian Church the first Sunday in October. Everyone is invited. Especially do we want all church members and former members and people who once lived in New Elam community to come and bring a basket. The former pastors of New Elam Church also have a special invitation. There will be music rendered by different choirs and quartettes during the day.

BLANCHE HOLT,
Sec'y, New Elam Church.

World Loyalty or Nationalism

By HAROLD E. FEY.

Can the borders of the limited human community ever be extended to the boundaries of the universal kingdom of God? Christianity undertakes that task. Christian missions are the instruments it uses.

The community of mankind still lacks much of corresponding to the kingdom of God and it will continue to fall short of that high conception as long as men cling to narrow, inadequate ideas of "community." For as MacMurray points out in "Creative Society," a people's god is their expression of their idea of community. Pagan tribes express their highest conception of reality by picturing God as a tribal deity. He reaches beyond the present reality by being stronger than ours. The enlarged communities of modern nations, still pagan, have magnified this deity to gargantuan size, but spiritually the god of the German Christians is in the same category as Thor. The god of the Italian fascist is the old Mars; and the god of the American Legion's slogan, "For God and Country," is only a little higher than the Jehovah of the chosen people.

But the soil of even such a nationalistic world has been prepared for the planting of the seed of the gospel of Jesus Christ, broken and pulverized by the planet-like necessities of a technological society, and a world community has already sprouted. Christian missions represent the courageous and inspired attempt made by our century of Christians to approximate the world community which monotheism has always demanded. It has never before had the physical basis for spiritual community now afforded by the machine. In an age of frantic, dying nationalism, dangerously flinging about in the last throes of desperate decadence, the eye of faith sees the Great Society, the world community, which has set up its outposts in all lands and the far islands of the sea.

Look at a mission station in some remote village of Asia or Africa. What is it? Basically it is much more than a mission compound, a school, hospital; a routine of activities evangelistic, educational, medical, social. It is a church. It is what the Corinthian writer called "a colony of heaven." Colonies have significance not so much for what they are as for what they are destined to become. These "colonies of heaven" are the germ of something greater than themselves. It is the kingdom of God in

miniature. It is the church universal—the world community in microcosm—and as such, a living witness to the microcosm, to the completed organism. So every far mission outpost is a living prophecy of the universal; a sign for all who understand the language of the one God, saying, "By these presents know that the day cometh when nations shall disappear and all people be one because they bow before the one God, the creator of heaven and earth, knowledge of whom shall presently cover the earth as the waters cover the sea." In its true meaning, therefore, the Christian mission is as universal as the love of God, as inclusive as his forgiveness, as tender as his mercy. It is not sovereign in itself, nor does it acknowledge any divinity in any man-made institutions of church or state, but gives its supreme loyalty to sovereign God.

Monotheism—one God, universal, loving, creative, all-powerful and all-knowing—has placed our divided civilization on trial. It sits in judgment on those heated and blinding loyalties known as nationalism, because they sin against brotherhood. Within the next few years the decision will be given. Has our civilization enough good in it that it may be spared from volcanic destruction by the self-created fire and brimstone of modern war? In such a time dictators fight against monotheism's universal demands. They make God the national state while true religion, in the words of Professor Whitehead, is "world loyalty." So dictators hang the mystic who seeks in solitariness or in disciplined groups the universality of God, because he must therefore also affirm, "My country is the world, my countrymen all mankind." In Germany they imprison Niemoeller or the dismissed German generals because they proclaim one God, the father not only of Aryans, but of all men of whatever race or nation.

The rest of the conflict between religion and nationalism today lies in the principle of which Christian missions is the magnificent world-wide example—the principle of monotheistic world loyalty. As Aldous Huxley says in "Ends and Means" (289 ff.), "Loyalty to the integrating principle of the universe is anathema to the dictator, who demands of his subjects intense attachment, in the form of a frenzied nationalism, and a loyalty addressed exclusively to himself and the state of which he is the head. The dictator, and in general the politician,

cannot admit an individual's right to universality and solitariness. He demands that all men shall be gregarious and parochial. Hence Hitler's persecution of Christians, Protestant and Catholic alike; hence Russia's anti-God campaigns; hence the liquidation of the mystical sects of der-vishes, not only by Kemal but also by Ibn Saud; hence Mussolini's machiavellian use of religion as an instrument of government, his policy of making God play second fiddle to Cæsar; hence the care he takes that the young shall not be taught monotheistic world loyalty, but only loyalty to the local idols, the nation, the party and himself."

The difference between world loyalty and nationalism is the gulf which separates religion and secularism. Religion is holiness, wholeness, totalitarian faith. Secularism is atomization, the separation of life into unrelated compartments, complete lack of integration, absence of relatedness and meaning. Religion is always reaching out toward universality, is forever enlarging the boundaries of its inclusiveness. Secularism, like the experts who learn more and more about less and less, is derisive, constricted within a narrowing horizon, exclusive. God has made man for himself; man's soul rebels against the arbitrary barriers of secular divisiveness, and so he attempts to reach the universal by deifying the state. That which exists to perpetuate division, he puts above all division. That which is partial he deifies by making it everything; demanding totalitarian loyalty to that which is the champion of the part against the whole.

The climax of this idolatry is reached in war. The countries in which the Christian missions have set up outposts of world loyalty are today torn by the rivalries of nationalism flaming forth in imperialistic war. Universal war threatens to begin in Asia because the imperial stakes of England and other western nations, including our own, are threatened. The Church plans wisely when it calls together representatives from every nation to meet in Asia (Madras, India) during the Christmas season this year to consider its responsibilities and opportunities in this pagan, idolatrous world. That international gathering will be attended by 450 men and women from the Church in every land. They will face a tremendous task when they think of the Church and the International Order and try to lay plans for making the borders of the human community coincide with the boundaries of the kingdom of God.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

MADAME RUMOR.

Madame Rumor is a fascinating "critter." Both truth and falsehood fall from her tongue. Falsehood flavored with truth seems to be her favorite line of chatter. Madame Rumor seldom tells for a fact that which has no truth in it. Neither is she likely to tell things just as they are. It is well for those who hear what she says to seek diligently to separate the true from the false. This is a fascinating process and often leads to the discovery of important facts.

An illustration of this is a story recently circulated concerning the office of the Promotional Secretary. It was said by Madame Rumor that the office carried with it a salary of five thousand dollars (\$5,000.00) per year. Now there is truth in this story for the Secretary is to be paid a salary (we hope), but the amount is less than one-half that stated by Madame Rumor. To be specific, the amount is twenty-four hundred dollars (\$2,400.00) per year. Setting up the office of Promotional Secretary made several adjustments necessary. To those who do not know the facts it may appear on the surface that the additional cost is considerable. Madame Rumor has doubtless passed the story around that the expense is too great. Truth to tell, when all adjustments to date are considered, the services of the Secretary, expenses of travel, etc., will cost the people of the Southern Convention approximately one hundred dollars per month more than they have been paying for services rendered. This would not seem to be an overly large amount to pay for the full-time services of a man who edits the church paper and acts as its business manager, and who serves the churches as a field secretary who will represent all of the denominational activities. Madame Rumor may have told you things quite the contrary, but these are the facts concerning this particular phase of our Convention's new enterprise.

TODAY I DO NOT PREACH.

It is Sunday. A bright sun shines in a clear sky. The Autumn air is touched with crispness. All nature is inviting. Life flows full and free. People gather in their churches for worship. But I do not preach today.

The custom of many long years breaks. It has been my habit to awaken on Sunday morning eager for the church service. Sermons and Sunday school talks would take definite form in my thinking before I left the bed. People would soon be gathering in my church and would look to me for the message of God and leadership in Christian work and service. Blood pulsed through my veins a little faster than usual when it was Sunday.

Open church doors were open doors of opportunity. My heart, my life, my talk became the channel through which the spirit of God could reach the lives of others. People from various stations in life sat in the pews and looked to me for leadership. They were my people. Their heartaches and anxieties were mine. It was my joy to speak the best possible message to their hearts. But today I do not preach.

No, there are no tears either as I look back to the past or forward to the future. The past is gone and cannot be changed. Every preaching service was used to the best of my ability. They were not as successful as could have been wished, but they were my honest best and there are no regrets. On the contrary, there is a very satisfying delight in the memory of these many happy years as a minister in the Church of Christ, and as a preacher who presented as best he could the message of God as revealed in Jesus Christ. Today I am pastor of no local church. It is my job to be a friend and brother to those who have this high honor, and to share with them their ministry. It is my opportunity to serve as I may be able all of the churches within the Southern Convention. Today I miss the thrill of standing in a pulpit and preaching to a visible audience, but through the unseen years that lie ahead it is to be my joy to preach through this paper, through the ministers who may speak, and sometimes to speak in person the message of the larger fellowship. Perhaps one could say, "Today I begin to preach in a larger way than it has been my privilege to do through the years that are gone."

THE MISSION BOARD MEETS.

The annual meeting of the Mission Board of the Southern Convention of Congregational and Christian Churches was held in Suffolk, Va., on Wednesday of last week. Members of the Board regretted greatly that illness prevented the Secretary, Dr. J. O. Atkinson, from being present. The Chairman, Col. J. E. West, presided with his usual dignity and sincerity.

During the past year the Board had received from the churches for Foreign Missions \$8,740.19. This work is carried on through the American Board of Commissioners for Foreign Missions, which Board is struggling desperately to keep faith with Christians around the world who look to us for aid in these tragic days.

With faith that our people will continue the good work, the Board promised help to our churches at Hopewell, Ocean View, Lynchburg, pastorates in the Valley of Virginia, Winston-Salem, the Mountain Work, and Richmond. Last year the churches gave \$434.20 more for their mission work than they did the year before. The pressing needs make it important that a still larger increase be made the coming year. Payment of Conference Apportionments in full will be a fine step forward this fall.

Information was before the Board concerning several places that appear to be suitable for the location of new churches. The Board was eager to start new work, but did not feel that it was in a position to do so at present. Surveys are to be made with the hope that within a year definite steps may be taken in the way of expansion. The time will soon come when we must build new churches or fail in our mission. The Board will lead as fast as the people will follow. F. C. L.

Life's Eastern Window or The Problem of Sorrow

[Excerpts from an address given by Dr. Albert W. Beavens, at the Massanetta Bible Conference, Massanetta Springs, Va., August 25, 1938.]

In the Old Testament, there is a scene in which a king came to visit an old man about to die (II Kings 13:17) and the old man said to the king, "You go open the window eastward."

I live inside a personality and I look out on the folks in the world; I look out from different sides, in different ways, on different people. I look out of the *East Window*, and I look toward the sunrise; life is beautiful. I look out the *West Window*, and I see that the lovely day is gone, the sun is down, there's a touch of sadness over everything. I look out of the *North Window*, and it's cold, chilly, ugly! There's a *North Window* view today, and don't you doubt it. And the view from the *North Window* can make you billious, it can make you sick unto death, it can make you want to commit suicide. A piano tuner went to a man and said, "I'm going to commit suicide; everything's black, dark—what's the use of living?" "Don't talk like that," said the other. "Sit down with me, and let's talk it over." They talked for half an hour and then they *both* committed suicide! You don't have to deny that there is a *North Window* point of view, for you to come back to the conclusion that the *East Window* point of view is best. A man seen through the *North Window* may look quite different when seen through the *East Window*. You may look through the *North Window* and see a man stealing; you may look through the *East Window* at that same man and see something so fine in him that you can't forget, and you forgive him when you look at him through the *East Window*. Most of the newspapers today have the *North Window* point of view. They contain scenes that are scandalous, terrible! A married minister runs away with his choir director; another one steps out with his secretary. It is far safer if you pick the *East Window* view, and make the *North Window* view incidental. Jesus has a right to look at man's sin through the *North Window*. That didn't keep him from looking out the *East Window* to see what that man might become! Jesus was never blind to the view from the *North Window*. He saw and talked with the woman of Samaria. It would have been embarrassing to any man to have been caught talking to that woman—she was gone. She was a bad woman; she was depraved. People said "thumbs down"

on her. Jesus faced the case of that woman frankly, but instead of just seeing that woman from the *North Window*, as he looked from the *East Window* that woman began to rise out of the debris, and to bring forth qualities which brought many in the city to God. *The glory of the grace and the forgiveness of God is back of the view of the East Window*. When we look out of the *East Window* we say man may be sinful, but I'm going to forgive him.

Why do homes go to pieces today? I'll tell you why—because the people in the homes keep insisting on looking at people in the home out of the *North Window* instead out of the *East Window*. And whenever they see anything wrong they scold and nag. Whenever things are wrong, they scold. Whenever things are right, they should praise. The trouble is people keep seeing other people's faults and then keep nagging and twitting them about them. I married a couple; they seemed happy then. Ten years later they came to me, their home wrecked. As I got to the root of the matter I found that when they were first married, at the first breakfast she burnt the *oatmeal*. He never forgot it! Whenever he had a chance in a group he'd say, "And oh, don't you know at our first breakfast she . . ." The years came, and the years went, and all the time she was trying to see what she could get on him. That's a pretty good definition of Hell—to have a home where people look at each other for faults, and gleefully tell what they saw! In Moffett's *Translation* in the 13th chapter of I Corinthians, Paul said, "Love is never glad when others go wrong. Love is gladdened by goodness!" If you're fair, you'll look at their faults, but then you'll look from the *East Window* at this and say, "Isn't this great?" and you'll get not only what you see, but what you think you see (that's good)—for seeing a thing will finally bring it into being. If you keep looking out of the *North Window* all the time it will be bad for you; it will make you shrink up, and shrivel, and grow warped and ugly. A woman once said, "There's not a man on earth I'd trust." There are some decent men, I'd admit, but not for her. And there are men who say there's not a pure woman on earth; for them there isn't. A smutty mind makes the man a smutty person. If you look out the *North Window* all the time the world will go on by and

leave you alone with your smut. I make you what I think you to be with these suspicions which I throw on you; I ruin *you* for *me*; I get no good out of you. When you start out to be suspicious of everybody, something terrible happens to you. When I was a boy in school, a boy named Brown and I had a scuffle in the dark. Brown made me eat dust. I said I'd get even with him. When fall came I found a chestnut burr with the spines sticking out all over it. I said I'd watch my chance and shove it down Brown's neck. And one day after I'd carried the burr around carefully wrapped in my pocket handkerchief, the chance came. And I shoved it down Brown's neck, but the nut had worn smooth from my carrying it around so long—all the spines were *sticking in me*.

There are lots of reasons why I wouldn't want to take a stick of dynamite in my hand and break it over a man's head; it would be too bad for me, as well as for him.

So we come to the problem of bereavement. Some deal with it on the *North Window* basis; some deal with it on the *East Window* basis. The daughter of a certain lady died, and the lady in great bitterness said, "Why in the world did God take *my* daughter instead of that old lady with cancer? Don't talk to me about a good God that loves us." And I reasoned a bit, and her husband said to me softly, "I wouldn't say too much to her. She's bitter, vindictive against God, me, everybody." She looked at her bereavement from the *North Window*. She saw that her daughter was gone—dead. She refused to let anyone help her, or offer consolation. Her daughter still stayed dead, and she walked out into the trail, into the cold, chilly, ugly dark all alone; it is a *North Window* approach—don't take it.

There is an *East Window* approach to the Trail of Sorrow, but the approach makes a vast difference in you. After I had given this talk at Chautauqua a lady came up to me and said, "Dr. Beavens, your talk helped me so. We celebrated our fiftieth wedding anniversary eight months ago. Three months later my husband died. We had saved our money and planned to have good times traveling together. Then he died." She was resentful against God, against life. She began to strike back. She looked at the whole thing from the *North*

(Continued on page 11.)

CONTRIBUTIONS

SUFFOLK LETTER.

Berea, Nansemond, Church had an interesting service on the Second Sunday in September. On account of the illness of the pastor, the church did not hold the pre-Easter Services this year. A few weeks ago the Sunday school teachers agreed to make a united effort to lead a number of people to accept Christ and unite with the church on the above named Sunday. This work was done voluntarily without the knowledge or direct assistance of the pastor or assistant pastor. That makes it more remarkable. As a result twelve members were received in the church. There is a probability that several others will join before the meeting of the Annual Conference.

It was a happy day for all who were present. Dr. N. G. Newman preached a splendid sermon. The pastor received the new members. What a joy to have this privilege after an absence from preaching service for six months. There were many who feared that the sermon preached by the pastor, in that church on the second Sunday in last March would be his last act of worship with that congregation. Dr. Newman baptized one member by sprinkling. Baptism by immersion will be administered on the Fourth Sunday in September.

During the past summer the Ladies Aid Society sponsored a movement to repaint the outside of the church and the walls of the main auditorium. The architectural design and setting of the building are beautiful and pleasing to the eye. The interior of the main auditorium is adapted to worship. Some months ago a visitor from another community attended the service and made this statement as the congregation was leaving: "There is something about this beautiful church that suggests to me that God is present, and my soul was uplifted by the spiritual touch of the worship."

Wise and consecrated members and friends of other days established and supported this church. They left a rich heritage and a precious memory in that community. Their good works follow them. A fine group of children and young people are faithful in Sunday school and church attendance, and the older people rejoice to work with them. The young people frequently take the place of the choir and furnish music for the preaching service. Old and young people should meet together in the Lord's House. Children should be encouraged to stay

through the entire service of worship. They will be restless sometimes. In this they are simply imitating the older people. But in the after years they will look back upon the associations and influences of the church as the most powerful contribution to their character. Berea Church is trying to do its part for the community and the Kingdom of God.

I. W. JOHNSON.

ELON'S GOLDEN ANNIVERSARY.

Nineteen hundred thirty-nine and forty, the 50th anniversary of the founding of Elon College and of the first commencement occurs. We, as a church and alumni would be neglectful and ungrateful should we permit this historic occasion to pass without due notice and fitting ceremonies of commemoration and projectional plans for future service.

There are two great groups vitally concerned for Elon College—the church that founded the school and has supported it through the years, and the alumni who have shared in its offerings in the fields of higher education, morals, and religion. These two groups so intimately related will want to join hearts, hands, and efforts in the high services of this great occasion.

The celebration should begin in early fall, perhaps with the proper observance of Founders' Day, and close with the occasion of Commencement, 1940. If the occasion is celebrated in the manner in which it should be and with the results for which we hope, very thorough thinking and careful planning must be done by those who are interested. I am sure that everyone, whether he be church member, alumni, friend, or all, will be glad to cooperate to the extent of his ability.

Tuesday, September 27th, the first of the Conferences having to do with the observance of the anniversary will be held at the college. This is to be a Conference with ministers, and ministers only—with the ministers of the Southern Convention of Congregational and Christian Churches. A most cordial invitation has been extended to every minister. If you have not received your invitation, this is sufficient. You are invited and urged to come. We are not asking for money; we are asking for counsel and advice. I am sure that every minister in our Convention will be

glad to give one day in the interest of one of the most necessary and profitable institutions that we have. The college will undertake to defray the traveling expences of the ministers to this Conference. I am sure that the churches will be glad to give their pastors time to attend this meeting.

The progress of the college through the years has been of such to command the respect of and to commend itself to the church and to society as a whole. We now have the opportunity to make another decided step forward. Together we can move on to greater and more commanding successes. If for any reason, my Brother Pastor, you cannot come, you can certainly send a word of counsel and of hope for the undertaking that we propose. The college covets the interest and the prayers of the church.

L. E. SMITH.

THE ECONOMIC PLEBISCITE BALLOT.

Considerable interest across the country is being manifested in the Economic Plebiscite to be conducted in our churches on November 13, 1938. This Plebiscite is approved by the General Council of Congregational and Christian churches and is directed by the Council for Social Action.

The ballots, which are now being mailed out, say: "This Economic Plebiscite is not intended to create a denominational position on the issues voted upon, but to give the individual churchman an opportunity to weigh and to express his Christian convictions on these urgent problems. Those who wish to qualify their answers are urged to write their comments on the reverse side of this ballot. Such comments will be useful in the tabulation and analysis of the vote in each church."

Each person can vote to favor, to oppose, or that no Christian issue is involved. The items on the ballot are as follows:

1. Provision by government of jobs for those unable to find work in private employ.
2. Use of federal measures to support agricultural prices.
3. Organization of labor into national unions.
4. The maintenance or increase of tariffs and other trade barriers.
5. The further extension of public ownership of electric utilities.
6. Organization of consumer co-operatives.
7. The further social control of our economic system.

The Madras Conference and Its Predecessors

By ROBERT E. SPEER.

The International Missionary Conference to be held in Madras, India, in December, 1938, will be the eighth of such conferences if account is taken of the meeting in New York City in May, 1854, on the occasion of the visit of Alexander Duff. It was Duff's presence, with that of three Canadian delegates, which made this gathering international. There were more than 150 members of the Conference, a third of them laymen—but no women and no members of the churches on the mission field. The Conference voted to hold such gatherings annually, but it was many a year before the next one was held. However, a meeting similar to this one in New York was held in London the same year.

The next conference parallel to Duff's meeting and more representative of the missionary enterprise was the Liverpool Conference of 1860 with 126 members. The proportion of laymen was much less than in New York, one-fourth instead of one-third, but the laymen who were present were men of the highest standing as the laymen at Duff's meeting had been. The presiding officer was Major General Alexander of her Majesty's Army in India. No one from America was present and the only national Christian was Behari Lal Singh, an Indian minister of the Free Church of Scotland, from Calcutta. This conference surveyed China, India, Turkey, and South Africa, considered medical missions in China and Japan, dealt with the Indian Mutiny in relation to missions and gave full attention to the native church and a national ministry. It emphasized self-support and the indigenous character of the Church, free from the imposition of forms from without.

The next conference in the series which will culminate next at Madras was the international gathering at Milomay, London, in 1878. The list of delegates names 158 "and others." The Earl of Shaftesbury was president and Sir William Muir, Chairman. The list of missionary leaders was a great one and some thirty or forty of the delegates were or had been missionaries. There were fourteen delegates from American boards, half of them missionaries. The only "national" present was San Boganun, an American Baptist "native missionary" from Burmah.

The next conference met in London in 1888 and was composed of 1600 members. It represented an immense

advance beyond Mildmay. The ablest leaders, both clerical and lay, of the evangelical churches of the whole world were enlisted. "We may say with truth," wrote Mr. Johnston, "that every Evangelical Church in the world, having any agency for the extension of the Redeemer's kingdom, was represented there. . . . Not only were delegates sent from the United States and Canada, but from South America, Australia, and the Islands of the Pacific Ocean. Africa was represented not merely by missionaries from the different parts of that dark continent, but, what is in many respects more important, by representatives of Missionary Societies from amongst the descendants of the African race liberated from slavery in America. Most of the Societies on the Continent were represented by deputies, not only from Germany, France, and Holland, but also from Denmark and Sweden." The attention of the whole body of Christian people in Great Britain and America and the Continent was attracted. The voice of the native churches, however, was not once heard. These churches had not a single representative present.

The "Ecumenical Conference" held in New York City, in 1900, was attended by more than 3,000 delegates, with one or two hundred honorary members. An ex-president of the United States, Mr. Harrison, was chairman and President McKinley and Governor, afterwards President, Theodore Roosevelt were among the speakers. The Conference came just after the Boxer Uprising in China as the Liverpool Conference had come after the Indian Mutiny. At each time missions had been subjected to fierce criticism on the ground of their relationship to these movements. At Liverpool the answer could be given by men like Sir Herbert Edwardes and Donald McLeod who knew the facts as to India and at New York the vindication of missions was so overwhelming that it marked the beginning of a new era. The Conference was a great apologetic vindication rather than a technical missionary council. Missionary administration was absorbed in promotional appeal.

The missionary body was more adequately represented than at any preceding home base conference, but once again the representation of the native churches was negligible. There appear to be only seven names of

"nationals" on the roll of the Conference, three from Japan, three from India, and one from South America. Miss Lilivati Singh, of India was the one who most embodied the appeal of the indigenous Church.

At Edinburg in 1910 there were three notable advances. First, the Conference was more fully international. A far larger number had gone to Edinburgh from America than had come from Great Britain to New York. Forty-six British societies were represented by slightly over 500 delegates; sixty American Societies also by rather more than 500 delegates; forty-one Continental Societies by over 170 delegates and twelve South African and Australian Societies by 26 delegates. These Societies represented practically every type of doctrine, worship and policy included in the Church of Christ, with the exception of the Roman Catholic and Greek Churches. In the second place, the Conference had before it the results of the long preparatory work of eight commissions dealing with different aspects of the debate, and apologetic and promotional addresses fell into a far smaller place. And thirdly, there was a beginning of realization of the importance of having the national churches make their contribution and assume their measure of responsibility. Four "nationals," including Cheng Ching-yi of China, and Azariah of India, were among the British delegates, and eight, including Dr. K. C. Chatterjee of India and Dr. Ibuka of Japan, among the American.

The next Conference, at Jerusalem, in 1928, was of a different character. It was a small gathering of 231 delegates of whom 52 were "nationals" from the churches on the field. As at Edinburgh, advance studies had prepared the material and the discussions were professional and expert rather than promotional and popular. The method of the meeting represented both gain and loss. The immense public impression of the preceding two conferences was lost, but it is possible that the conditions were such that these conferences could not have been duplicated again at the time. On the other hand, there was gain in the close, responsible study of some of the fundamental issues, especially two, the relation of Christianity and its missions to the non-Christian religions and the relation of the home churches and their boards and missions to the new churches which had grown up on the foreign field.

It is the latter of these problems which will be foremost at Madras. (Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

PURELY PERSONAL.

Some teacher of "philosophy," or religion, is reported to have told a group of listeners awhile ago that the Book of Jonah was an allegory. Some other "philosopher," or teacher of religion, from some source was reported to have said that there never lived such a man as Job. One wonders why philosophers (Sic) make such statements; and for two reasons. First—They cannot prove that their statements are true. They have no way of proving it. Secondly—Why should they wish to prove it when all the internal or facial evidence is against them? Where do such statements carry them, or their listeners? Dr. Josiah Royce of Harvard University, one of the most famous teachers and philosophers of his day, used to say to his class, "Young men never give up an hypothesis that works with you until you have found a better one to take its place." It is quite a safe and sound position for one to take. It has worked for a long, long time in the mind of the general reader that Jonah was a real man that had a real experience. It is a good working hypothesis. It shows what a man will come to when he rebels against the direct command of Almighty God. And then it shows how man may come back from his sad and hopeless position and condition whenever he is ready to pray, as Jonah prayed in the belly of the whale. Read that prayer and you will see that it is very personal and is an acknowledgment that Jehovah is the true and the living God, and is able to redeem and deliver unto the uttermost. Sometimes a man has to be brought to that condition and position before he is willing to offer a prayer such as Jonah offered in the whale, and surrender his life as Jonah did there. And this is not half the story. Nothing is impossible with God, and if God saw fit to illustrate to the Hebrew nation, and to epitomize in one life the whole history of the Hebrew nation, and in that life give a prospect and prophecy of what that nation might become, that was indeed an affair with Almighty God. No philosopher can explain, for instance, why and how God takes the day with all its impurities of the air, its smokes and its fumes, and dips them into that mysterious and unknown thing which we call night, and in the dawn of the new morning with the atmosphere cleared and refreshed, we come into a day as

fresh and as vigorous and as pure as that which greeted Adam and Eve in the Garden of Paradise. God made the day out of the night. This man Jonah illustrates and reveals to us in one life God's dealings with a people whom He had chosen to go out and give the gospel to the whole world. They rebelled, and God overthrew them and mighty Babylon swallowed them up. In their overthrown and deplorable plight they prayed to God and acknowledged that He was Jehovah, and they learned a lesson, not all of them, but many of them, that they never did forget.

If God saw fit to illustrate to the world, and to prove vividly to the world what a man of perfect patience could go through with, by creating such a man, it was in the power of God to do it. It is silly, not to say that such a man as Job never lived, unless and until one so saying has got the actual proof and can give to his hearers a better and a stronger hypothesis than that of believing that Job was a real man. Another and most important consideration is that the Bible is not a book of definition. Its revelations come through *persons*. It is a personal book from the time that God Himself is spoken of as a person, a voice that walked in the Garden of Eden in the cool of the evening and called for persons there; until it closes with the final word of Revelation, saying, "Whosoever will let him come and take of the water of life freely." If one wants definition one can go to the dictionary, but one need not go to the Bible. The nearest to definition that we have in the Bible is that given of "faith" in the eleventh chapter of Hebrews, "Now, faith is the substance of things hoped for; the evidence of things not seen." And then the writer of that marvelous chapter seems to say to the reader: "Wait a moment, that doesn't get us anywhere; let me tell you what *faith* does for individuals." And then he draws a catalogue of the faithful such as is nowhere else recorded in secular or sacred history, so far as this writer recalls. The Bible is a Book of persons, and since by faith we are taught and realize that God revealed Himself to the world through a real Person, namely, His only beloved Son, our Lord and Saviour, Jesus Christ, we readily see how God saw fit, as He is seeing fit to this day, to reveal Himself to us and to the world by and through persons. It is not the gospel

that one says by word of mouth, but the gospel lived out in the individual life that really counts and ultimately prevails. The Bible indeed is a Book of personality, that of persons speaking to and dealing with other persons, and for one to say this one of the number, or that one, or the other, was not a real person, doesn't seem to us to get very far or to be logical. The great missionary book of the Old Testament is the Book of Jonah and no one can grasp the might, the majesty and the meaning of that book until one realizes that in these few chapters and verses God is speaking and revealing to man what man may expect if he rebels, and what he may hope for if he repents, believes, and obeys by giving the Gospel to others, as Jonah, and the Hebrew people, were commanded to do.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 17, 1938.

Sunday Schools.

Mt. Olivet (R), Elkton, Va.	\$ 3.00
Waverly, Va.	4.00
Suffolk, Va.	25.00
Elm Avenue, Portsmouth, Va. ..	4.39
Christian Light, Fuquay Springs, N. C.	.80
Graham, N. C.	2.05
Bethlehem, Suffolk, Va.	1.80
Monticello, Brown Summit, N. C.	5.09
Class No. 2, Mt. Auburn S. S. Manson, N. C.	1.00
Winchester, Va.	2.98
Big Oak, Biscoe, N. C.	1.57
Mt. Pleasant, Vass, N. C.	.55
Spring Hill, Waverly, Va.	3.06
First, Greensboro, N. C.	18.54

Total \$ 73.83

Individuals and Churches.

Christian Light, Fuquay Springs, N. C.	\$ 1.54
Mt. Auburn, Manson, N. C.	2.30
"A Friend"	50.00

Total \$ 53.84

Mountain Work.

Piney Plains Church, Raligh, N. C.	\$ 2.00
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Total for week \$ 129.67
Previously acknowledged ... 225.66

Total since Sept. 1, 1938 ... \$ 355.33

Many, many thanks for the offerings each and all of them acknowledged above. We have started the climb upward for the new year since our fiscal year began September 1st, and we are hoping and praying that the climb shall be a pleasant and happy one and at the end from the high peaks we may have a clearer vision of the scenes and real needs of the gospel and its victories around about us and in the far distance. Please every Sunday school and individual contributor accept our grati-

tude for your offering to the sole purpose of giving the genuine and saving gospel of our Lord to those who need it most.

Cordially yours,
J. O. ATKINSON,
Mission Secretary.

NOTED SPEAKER FOR WOMAN'S CONFERENCE.

To share in the task of educating the girls of India, who, with the new franchise, are rapidly coming to the fore as leaders in various fields, is a gratifying task according to Mrs. Mildred H. Hess of American College, Madura, India, who will speak at the Woman's Mission Conference at Park's Cross Roads Christian Church, near Ramseur, N. C., October 4th.

With duties that have taken her close to the heart of Indian girlhood, Mrs. Hess has much to say of the coeds in American College, where her husband is head of the Department of English Literature and Burser. Her activities have taken varied lines including physical instruction, both gym work and out-of-door sports, tutoring in English, supervising schools for Hindu girls under the direct management of Capron Hall and acting as librarian in the college library.

As Mrs. Hess visited these Hindu schools to encourage the teachers, offer suggestions, and give practical demonstrations in conducting a class, she found inspiration in her contacts with the fine Christian Indian women, who have so caught the spirit of the teaching of Jesus that their lives express in a very practical way the highest ideals of service which they carry into their class rooms.

"The parents of the Hindu girls who receive their elementary education in these schools—and many of the mothers attend also—recognize the character training which is given their daughters there. So much do they appreciate it that when fees had to be charged to keep the schools open, most of them preferred to pay the small sum asked for rather than send their daughters to the free municipal schools in Madura," says Mrs. Hess.

In her library work Mrs. Hess has found a choice avenue of approach, through reading lists and talks, to the eager young minds of Indian students who are today realizing the meaning of nationalism and who need guidance lest their passion for patriotism lead them into excesses. Indian educators are fully alive to this danger and desire the cooperation of Christian

schools in developing a true nationalism based on true internationalism.

Mrs. Hess also has found an excellent opportunity in the library to demonstrate in research the value of accuracy, neatness, honesty, and co-operation.

Mrs. Hess was born in Willimantic, Conn., and attended normal school followed by a year at the University of Chicago.

DOROTHY P. CUSHING.

BETHLEHEM WILLING WORKERS.

The Junior Missionary Society of Bethlehem Christian Church, near Suffolk, Va., has had a very successful year, as indicated by a recent report from one of the leaders, Miss Ruby Piland. Mrs. A. C. Moore is the other adult counsellor of this fine group.

During the past year the society raised its conference apportionment,



BETHLEHEM WILLING WORKERS.

plus \$10.00 on the church building fund, and supported a Chinese child in a mission school. This money was raised by means of dues, "foot of nickles," selling of Christmas cards and hot dish holders, and sponsoring a variety program.

Three study books have been used by the group. Scrap books, consisting of prayers, poems, songs, and pictures in a story form of the "Life of Christ" were made by each member. A Bible was given to the member whose scrap book was considered the best.

Forty members and friends were present for a social gathering in August given by their two leaders on the church lawn.

The group is at present working on a public program.

These Willing Workers were made sad on August 27th because of an automobile accident which proved fatal to one of their best members, Edna Griggs, who was returning home from Sunday school when the accident occurred. (Edna is in the center of the back row in the picture above.)

FINANCIAL REPORT.

The Christian Missionary Association of the North Carolina and Virginia Conference submits the following report of the Financial Secretary for the period, March 1st to September 1st, inclusive:

Balance in hands of Secretary, March 1st	\$ 25.00
North Carolina and Virginia Conference	200.00
Winston-Salem Church	5.00
Salem Church Christian Endeavor	5.00
Mr. J. M. Fix, Burlington Church	5.00
Miss Jewel Hatch, Burlington ..	5.00
Mr. Garland Huffman, Burlington ..	5.00
Mr. J. H. McEwen, Burlington ..	5.00
Long's Chapel, Sunday school ..	5.00
Long's Chapel, Bible Class	5.00
Miss Tora Rudd, Burlington	5.00
Burlington Church, Woman's Bible Class	5.00
Mr. W. W. Sellars, Burlington ..	5.00
Mr. Harold Trollinger, Burlington	5.00
Miss Sadie Fonville, Burlington ..	5.00
Mr. J. P. Montgomery, Burlington	5.00
Mr. J. D. Strader, Burlington ..	5.00
Pleasant Ridge Church	5.00
Dr. R. A. Wilkins, Burlington ..	5.00
Mr. C. T. Holt, Burlington	5.00
Mrs. C. F. Neese, Burlington ...	5.00
Mr. M. Z. Rhodes, Burlington ..	5.00
Mrs. J. H. Barnwell, Burlington ..	5.00
Mr. Wade Huffman, Burlington ..	5.00
Mr. D. R. Fonville, Burlington ..	5.00
Mr. R. W. Malone, Burlington ..	5.00

Total receipts and balance ..	\$ 345.00
Forwarded to Treasurer E. B. Rascoe:	
March 1st	\$ 200.00
August 1st	20.00
August 16th	45.00
September 1st	80.00

Total	\$ 345.00
Report from December 8, 1937 to September 1, 1938:	
*Balance from 1936-37	\$ 110.34
North Carolina and Virginia Conference	406.00
Memberships	195.00
Total	\$ 705.34

* This balance represents monies secured at the annual meeting, \$100.00 of which had been appropriated at the annual meeting, 1936-37. The actual balance was \$103.41.

Treasurer Rascoe informs the secretary appropriations have been paid through September, the month for this year's annual meeting, and that there is a small balance in the treasury. The appropriations were made on the basis of twelve months and it was the hope and expectation of the financial secretary receipts would total \$700.00. From the report it will be found receipts to date total \$595.00. If the churches of the Conference will endeavor between now and the 20th, the date of the annual meeting, to secure their quotas in membership the goal can be reached.

J. H. LIGHTBOURNE,
Financial Secretary.

ADVENTURES IN YOUTH FELLOWSHIP.

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

LABOR UNIONS—WHAT OF THEM?

In keeping with the interest that has been shown in the new Economic Plebiscite to be held in November, *The Pilgrim Highroad* is featuring this month articles and stories (one of which is an excerpt from the Primer of Economics by Alfred Schmalz) about the labor situation.

Since the inauguration of the Wagner Act, which enables labor unions to operate without interference of the employer, the common working man has become conscious of the power of labor unions—especially in the event of a lay-off or a strike. When machines outdid the skill of the ordinary factory worker, he immediately lost much of his bargaining power with his employer. He looked for one thing that might help in regaining his former power; but he was helpless, alone.

Then came unions—*collective* bargaining, which would more or less force the "boss" to come to some agreement with his employers. With the forethought of insecurity of his job in his mind, should Mr. Ordinary Working Man hurriedly accept this proposition which promises security? The logical step would be to analyze the situation, and those interested can find an accurate story of the labor picture in "Should Bill Brown Join the Union?" appearing in this month's issue of *The Pilgrim Highroad*. For those more deeply interested, instructive material can be found in "A Primer of Economics" published by Social Action.

By the way, you can receive twelve monthly editions of *The Pilgrim Highroad* by simply sending \$1.25 to The Pilgrim Press, at 14 Beacon Street, Boston, Mass. If your subscription is sent with your order for Sunday school supplies, the cost will be only \$1.00. Don't forget! Send in your subscription today.

JULIAN GRANGER,
Supt. of Publications,
E. Va. Pilgrim Fellowship.

YOUR WORLD SERVICE PROGRAMS.

If you have not received your pamphlet *Christian Youth in Missionary Action* for 1938-39, you may get a copy by writing to the editor of this page at Elon College, N. C. Young People and Their Missionary Activities, Survey of Denominational Work, Programs on the Church in the City, and Programs on India are all included in this pamphlet.

RALLY DAY.

If you are assisting in the preparation for Rally Day in your church, and do not have sufficient materials, write to the Board of Christian Education at Elon College, N. C., and helpful program suggestions will be sent to you at once.

STATIONS ON THE WAY TO DISASTER.

Drink transforms the civilized, courteous gentleman into the ignorant and uncouth savage who was his ancestor.

The majority of accidents do not occur in fog or rain or snow. Clear days witnessed 81.5 per cent of the accidents in 1937.

Wet, snowy and icy roads are not responsible for most of the accidents. In 1937, 76.4 per cent occurred on dry roads.

The drunken pedestrian is as great a problem on the highway as the drunken driver.

In a study made by the National Safety Council of 10,000 New Jersey accidents in 1936, it was found that one or both drivers had been drinking in 17 per cent of cases.

In 1937 there was one motor vehicle death every thirteen minutes, 108 motor vehicle deaths per day. There were three motor vehicle injuries every minute and 3,700 per day.

As the night clubs and roadhouses move to the country to avoid strict police supervision the rural accident death rate increases in comparison with the urban rate.

The place to stop drunken driving is where it originates. The majority of those leaving night clubs and other places where liquors are sold late in the evening are unfit to drive.

In 1937 there were 35 traffic injuries for each traffic death; 150 accidents involving property damages per death. The majority of both fatal and non-fatal accidents on the highway occur on Saturday and Sunday, the days of greatest drinking.

"Nothing more effectually blinds the mind to spiritual truth than not having 'ears to hear.' Jesus said: 'If any man willeth to do his will, he shall know of the teaching.'—(John 7:17.)"

MY FATHER WORKETH.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 2, 1938.

SCRIPTURE: John 5:17; 9:4; 14:10.
(CONSECRATION MEETING.)

Daily Readings—

Monday—God Working Through Noah—Gen. 6:11-22.

Tuesday—God at Work in Nature—Acts 17:22-31.

Wednesday—How God Worked Through Jesus—John 17:1-8.

Thursday—God at Work in Us—Phil. 2:12-16.

Friday—God at Work in His World—Ps. 121:1-8.

Saturday—Doing God's Work—I Cor. 15:58.

The topic is a quotation of Jesus. Following the healing of a man who had been thirty-eight years in his affliction, Jesus was persecuted because he did those things on the Sabbath; and because he called God his Father. "My worketh" was a cutting statement to those who did not believe on Jesus. "My Father" instituted the Sabbath, and is always putting forth His power on the Sabbath as on other days. Jesus would say, "I do the same."

God's work is continually being observed through two channels. He is at work through nature. God created certain laws by which all seed "bringeth forth his fruit in his season." These laws are maintained. There are certain processes about nature that man cannot understand. It is all perfect.

Our heavenly Father is at work in the hearts and lives of people. Every act and deed of love and sacrifice rendered through the life of an individual is an expression of the work of God. "Every good and perfect gift cometh from the Father." Jesus said to his disciples, "I chose you, and appointed you, that ye should go and bear fruit."

For Consideration—

1. How is God's greatest revelation given—through nature, or human agencies?

2. God's work through the lives of men leads men to repentance.

3. What kind of a universe would we have if some ordained power did not operate in it?

Suggested Hymns—

"O Master-Workman of the Race."

"O God, Our Help."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

DAVID: TRIUMPHANT FAITH.

GOLDEN TEXT: *Jehovah is my shepherd: I shall not want.*—Ps. 23:1.

LESSON: Psalms 23 and 27.

PRINTED TEXT: Psalms 23 and 27:1-6.

Personal Religion.

The Shepherd Psalm, perhaps the best known section of the whole Bible, is an intensely personal one. The pronoun "I" occurs four times; the pronoun "my" five times; the pronoun "me" seven times. On the other hand, with reference to God we find the pronoun "he" four times; the pronoun "his" once; the pronoun "thou" three times; and the pronoun "thy" twice. Religion for the Psalmist was not a vague, indefinite relationship between an impersonal force or universal law, and folks in general, but an intimate, personal relationship between a personal God with a loving heart, and an individual soul. Religion at its best, and in its truest sense is always this. And if David thought of religion thus, how much more ought we to think of it in intimate personal terms since Jesus Christ lived. To be sure religion is, and must be social. But it starts with the individual.

Our God Is Able.

The Psalmist, or David to be more specific, has found that God is able to supply all his needs. It is to be remembered, too, that this psalm was written out of experiences that had made heavy demands on David. He had not lived a sheltered, secluded life; he had been in the midst of life and he had had to come to grips with it in its serious and even sinister aspects. That is why the psalm means so much to those who are troubled and tried. It was forged on the anvil of experience. It is a testimony born out of trial. David knew because he had experienced. When a man has been through the dark valley and the deep waters and has found God sufficient for every need, his testimony means something.

I Shall Not Want.

Rest—"He maketh me to lie down in green pastures." There is rest even in labor if we rest in Him. There is relief from the strain and tension of life, if we cast our burden upon Him.

Refreshment—"In green pastures." Man cannot live by bread alone, but by the words that are the Bread of Life. Those who know God intimately have meat to eat that the world knows not of.

Renewal—"He resoreth my soul." He makes it new. He gives strength to the weary, courage to the discouraged, comfort to the sorrowing, grace to the tempted, forgiveness to the penitent, salvation to the believing.

Guidance—"He guideth me in the path of righteousness for His name's sake." He that willeth to do His will shall know. God guides those who will be guided. The entrance of His word gives light. The meek will He guide in judgment and the meek will He teach His way.

Courage—"Yea, tho I walk through the valley of the shadow of death, I will fear no evil." David had faced danger, and even death, but he had been able to face it unafraid because he knew that those who were for him were more than those who were against him. Because he feared God he did not fear men.

Companionship—"For thou art with me." Here we come to the heart of true religion, a sense of divine companionship, even in the commonplace experiences, as well as in the emergencies of life. Jesus promised the Paraclete, the "One-Called-To-Our-Side," the Comforter, to those who obey Him.

Protection—"Thy rod and thy staff they comfort me." God does not promise His children that they shall not have trouble. But He does promise that He will be with them in the day of trouble and deliver them, if they trust Him.

Honor—"Thou anointest my head with oil, my cup runneth over." If we confess Christ before men, he will honor us before men. Righteousness will not always be recognized but ultimately it will be rewarded. This verse also refers to fullness, abundance.

An eternal abiding place—"I shall dwell in the house of the Lord forever." If the earthly house of our tabernacle is dissolved, we have a building of God, a house not made with hands, eternal in the heavens. In the Father's house there are many mansions, enough for those who through Christ have passed from death unto life.

Triumphant Trust.

The twenty-seventh Psalm is a song of triumph, the exalted song of a man who faces the troubled present, and the unknown future unafraid. This was not because of his confidence in his own wisdom or strength, but because of his confidence in Jehovah. And this confidence was born out of his steadfast devotion to Jehovah. One thing had he desired, and one thing would he seek after—to dwell

in the house of Jehovah all the days of his life, and to behold the beauty of Jehovah. In another place he says "I have set the Lord always before my face." This is the faith that overcomes the world.

LIFE'S EASTERN WINDOW.

(Continued from page 5.)

Window. She said, "I saw what I lost, but I forgot all I still had." She allowed three months of sadness to blot out 50 years of loveliness from her memory.

Yes—"The sands of time are sinking"—terrible—this view of bereavement from the North Window. But the song does not stop there. The sands of time are sinking, but the dawn of heaven breaks—that's the East Window view again.

I am standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the ocean.

She is an object of beauty and strength, and I stand and watch her until at length she is only a ribbon of white clouds just where the sea and sky come to mingle with each other. Then someone at my side says: "There! She's gone!"

Gone where? Gone from my sight—that is all.

She is just as large in mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of destination.

Her diminished size is in me, not in her, and just at the moment when someone at my side says: "There! She's gone"—there are other voices ready to take up the glad shout: "There! She comes!"

And that is dying.

If you look at death only from the North Window, all you can say is: "There! She's gone!" If you look at it from the East Window, you can say, "Who's that there?" "God, the Father." "Who's that there?" "God, the Son." "Who's there?" "All the friends!" Don't get in the habit of coming to crises and seeing them only from the North Window. It will leave you lonely and cold and chilly. It will send you out into the darkness to walk a hard and lonely way alone.

Bigger than darkness is light, and bigger than tragedy is God. Do I look at death as defeat and admit it to be defeat, or do I swing around to the East Window and look to see what is the length and glory and quality of life? He who looks from the East Window sees values in all their glory. Let the incidentals come in which ought to be. That's what made Christ take the Cross.

Where are you staying? At the North Window? Where are you sitting? Pull your chair up to the East Window and sit there!



MONDAY.

THE QUIET HOUR.

I have a little shrine in me
Where I take me every day,
To hide away for just awhile
From life and work and play.
There, from a living fount I draw
Of deep and boundless love,
To come away refreshed and filled
With Strength from God above.
—Doris Wood.

TUESDAY.

WHAT ABOUT EVANGELISTS.

"And he gave some . . . evangelists."—Eph. 4: 11.

Evangelism as such has about passed out of the church and yet it is an age-long apostolic method of saving the world, first instituted by the very teachings and labors of Jesus. It is true that methods change and man has to change with a changing world, but it is also true that the fundamental principles of the Kingdom of God remain the same, and it is also true that about ninety per cent of Christians of the past have been born again through evangelistic effort. It is believed that special evangelistic effort is as important as it ever was.

Prayer—Our Father, we lay ourselves on the altar this day for Christian living. Make us Thy witnesses everywhere and always. *Amen.*

WEDNESDAY.

MISTAKES LIVE.

"The soul that sinneth, it shall die. . . . All his righteousness that he hath done shall not be mentioned. . . .
Ezk. 18: 20.

"But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live."—V. 21.

The time-worn addage "Doctors bury their mistakes, lawyers hang theirs, and the preacher's mistakes live," should pass as a bit of wit and humor. However, it is true that the

mistakes of Christians annul their righteousness and hang their souls.

Prayer—Dear Father, we pray that we may never forget the overwhelming consequences of doing wrong. By Thy Spirit through Jesus Christ, we would study to show ourselves approved of Thy will. *Amen.*

THURSDAY.

ALL ALIKE TO HIM.

"God is no respecter of persons. He that feareth Him and worketh righteousness is accepted of him."—Acts 10: 34, 35.

That the kingdom of God is righteousness, and that Christ is our peace who hath made all people one, we must acknowledge. If we acknowledge it, we must live that way. We remember a long time ago reading from the travels of Dr. William T. Ellis, that he could never forget his visit to Mt. Sinai. One of the curious sights, he said, is an ancient cellar wherein the bones of dead monks of centuries ago are kept. It is one huge bonepile. Of late years, however, the fashion has been adopted of keeping the skeletons of archbishops intact—as if there is a difference in rank in bones.

Prayer—Teach us, Heavenly Father, that this mortal must put on immortality, that it is Thy Spirit through Jesus Christ only that survives. *Amen.*

FRIDAY.

A CHALLENGE TO CHRISTIAN LIVING.

"Be still and know that I am God."—Psalm 46: 10.

She is a woman. She has poured out her soul unto me. She has lost her husband's love. He has sent her away under false representations to a strange country among strange people. There he leaves her stranded. It isn't fair. What answer has faith to her cry?

First of all, one must stand ready to accept what cannot be changed. Second, one must accept misfortunes as a challenge to Christian living. Self-pity and beating at the bars of the heart accomplish nothing. The finest thing any one can do under any circumstances is to obey the text.

Prayer—O Lord, Thou art our hiding place. Help us to bring Thy kingdom into the hearts of troubled souls more and more as we go along. *Amen.*

SATURDAY.

A CALL OF THE TIMES.

"Behold . . . the fields are white already to harvest."—John 4: 35-38.

There is a tragic lack of Christian leadership and Christian solidarity in these times. While it is apparent that we will have to endure for a time, it is a condition that confronts us. The responsibility lies with each of us as much as with leadership. None of us are justified in being a slacker in living true Christians and in firing the younger generation with a sense of the leadership that is needed.

Prayer—Our Father, we pray Thee to open our eyes and strengthen our hearts for the tasks of the times. *Amen.*

SUNDAY.

O Lord, our Father, we would go to the sanctuary today, and there let us pray that no fretting care upon us may bind our spirits and shut out Thy kingdom from our souls. In the hour of the sanctuary, may we have fellowship with Thee, where Thou wilt search us keenly, lest we leave Thy house with our souls unfed by the true and living bread. Make us over and make us kind, and our days the sweeter. *Amen.*

"Five dollars for gasoline and five cents for the Lord tells a story of moral retrogression."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

LIFE'S PLUS AND MINUS SIGNS.

By REV. JESSE H. DOLLAR.

"To everything there is a season."—Ecc. 3:1.

In this service I would have you think with me along lines that are profitable to adults as well as to youth. As we grow old, as well as when we are young, we make certain conclusions about life. We may decide, according to our experiences, that life is either all good, or all bad. Such an attitude is untrue, for we see only half of life if it is without color to us.

Solomon had the idea that life, with its frowns and favors, was pretty well balanced. It has its joy, but it also has its tears. It has its plenty, but its times of want also. It rejoices in life, but is not blind to death.

For every experience we have, whether it be joyous or otherwise, it has its opposite. If we are sick we have missed being well. If we are well we have escaped disease and pain. But let us not count all sicknesses though it were misfortune, for out of the afflictions of mankind have come some of the greatest utterances we know, and some of the greatest statements of faith came from the sick room. Yet, some of the world's healthiest men have lived to no avail and have left no footprints on the sands of time.

Therefore, to be sick does not subtract necessarily from our lives; it is often a plus sign. Dr. Ralph Waldo Emerson, in his great essay on "Compensation," has given a fine summary of what we mean:

"Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure has an equal penalty put on its abuse.

"It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For everything you have missed you have gained something else; and for every gain you lose something. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; she swells the estate, but kills the owner."

You young people whom we honor in this service will profit much if you remember these words of counsel. You will no doubt be reminded of

them many times as you go out to meet an unknown world.

You have dreamed about what lies ahead, and well you may dream, but you must know that life is not all a dream. Before you is a world which is waiting to try you. Before long it will find what stuff you are made of. It is not a kind and friendly world in all of its impacts upon you. It will beat you down if it can, but if it can't it will make a hero of you, for even a cold, hard-hearted world appreciates metal and it strikes that metal quickly. Be your best; do your best; live your best; and something better than your best will come out of you.

Today and tomorrow you leave home. There you have had the constant counsel of your parents who love you more than you have ever realized. They have done more for you than you have thought at times. When you lose that ever-present counsel and the daily influence of their sacrifices for you, you will lose one of the most precious gifts of life. When you leave home you lose something; you subtract something from your life.

Today and tomorrow you turn your back on the next most vital influence that has ever touched your life—your church. You cannot tell what the church has meant to you through the years, for your lives have been lived in the shadow of the church; her influence is older than your memory. The lessons you have learned in the Sunday school are to try you out in the days ahead even more than you will try the lessons out. Your church must find out whether, having ears to hear, you have heard; whether you shall disobey the heavenly vision. Again you subtract something very hallowed and sweet from your lives as you walk from under the shadow of your church.

Through the years you have built up a circle of friends. Today will mark the end of many of those friendships. A few will follow you all the days of your life, but most of them will leave you with only a memory. You have had little opportunity to test the friendship of your playmates and classmates, but the real test is before you as you leave them. Real friends are hard to find, and by real friends I mean those whose love and interest will follow you through life. There are friends who will not fail,

You will do well not to fail them. And so, for the joys and associations which have been such a congruous part of your social experiences you may now put up another sign. They have had their day and cease to be.

Not only will you miss your home, your church and your friends, but you will be missed by them. If you have been helpful in your homes you will be missed, but if you have been the object of someone's care you will be missed as much—maybe more. You will be missed by your church and by your Sunday school, for you have been helpful. So we can put down a minus sign to signify our loss.

But, "To everything there is a season, and a time to every purpose under the sun."

To the parents of these young people I want to say a word. As through the years you have loved and labored for these fine young people you have no doubt had this day, or one of its equivalent, in mind. You have not given them the years of parental love and counsel that you might always have them by your side. You have made many sacrifices to pave the way for a brighter life for them than you yourselves have had. Many of the things you have done you have prayed that they may never have to do.

When Jesus was facing the darkest hour of his life he found himself praying, "Father, save me from this hour." It was an hour he dreaded, for he came into the world not so much to live as to die. But before he had stopped praying that the Father might save him his heartaches, he found himself saying—"But for this cause came I into the world."

You have known, though you may have dreaded the day, that you brought them into the world to send them out from you. You have known that you could not live their lives for them. As much as you might wish, you cannot bear their burdens for them, nor can you be tempted for them.

I congratulate you who have chosen to send your sons and daughters to Elon. I know of no finer school anywhere. While Elon is well equipped with physical needs, so far as buildings and equipment are concerned, she is even better equipped in the type of men and women who will have the oversight of your children through the coming year. Her faculty is composed of men and women of Christian character, and their chief endeavor will be to develop Christian character in your sons and daughters.

I used to have the idea that a col-

(Continued on page 15.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends:

I have often heard it said that sometimes when it rains it pours. It seems that our troubles at the orphanage happens that way. A few weeks ago a little girl climbed up in a little tree on the campus and fell and broke her shoulder. It made it necessary for her to spend about a month in the hospital. Before she got out another little girl developed appendicitis and had to have an operation. We now have two in the hospital.

Then to top all our troubles off a little girl in the Johnston Hall developed scarlet fever. She has been very ill for a week. The doctor and a special trained nurse have been giving her very close attention and at this writing we feel she is showing a little improvement. Of course, the building was quarantined for a week at least and thirty children are out of school.

Our school has opened. It means books, pencils and tablets. It also means dresses for the girls and clothing for the boys. Then winter is almost here and that means winter clothing for the boys and girls—wraps, sweaters and shoes and slippers. You can readily see what a mountain is in front of me to climb. Did you ever climb a mountain? If you have don't you remember how tired you were before you reached the top. Do you remember how you wished some one could come up behind you and give you a push and make it easier for you to go on toward the top.

I am climbing this mountain now. Starting at the foot, I will be tired and need pushing before I reach the top. Would you like to help me? Don't you believe you would get a real joy out of helping give me a little push as I climb on toward the top. If so send us contributions to help us. Send us clothing, for boys and girls—good second-hand clothing will be appreciated, too.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 22, 1938.

Amount brought forward	.....	\$10,319.47
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Piney Plains	\$	4.00
Oak Level	.....	1.00
Mt. Auburn	.....	2.35
	\$	7.35
N. C. & Va. Conference:		
Union Ridge	\$	4.20
Lebanon	.....	.85
Ingram	.....	11.00

Bethlehem, July & Aug. .	6.15
Elon Community Bible Class	2.00
Greensboro, First:	
June	10.24
July	6.93
August	9.95

Western N. C. Conference:

Bailey's Grove	\$	.82
Hank's Chapel	.....	4.90
Graham	.....	.77
Ether	.....	1.86
Pleasant Ridge	.....	5.50
Randleman	.....	4.09
Mt. Pleasant	.....	.69

Eastern Va. Conference:

Suffolk	\$	25.00
Waverly	.....	4.50
Elm Avenue	.....	3.63
Bethlehem	.....	3.42
Wakefield	.....	2.36
Berea	.....	5.00
Cypress Chapel	.....	5.75

Valley Virginia Central Conference:

Mt. Olivet (R), 3rd Qt.	\$	3.00
Mt. Olivet (G)	.....	3.04
Mayland	.....	1.00

Special Offerings.

O. H. Lambert, support of	
Honeycutt children	12.50
Alamance County	30.00
	42.50

Endowments.

51.32	Lawrence S. Holt	150.00
	Total for week	\$ 326.50
	Grand total	\$10,645.97

Property is the fruit of labor; property is desirable, is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise.—Lincoln.

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Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

A.D. 95.

CHAP. 2.

Acts 19, 1

ch. 1, 16;

Pp. 1, 6.

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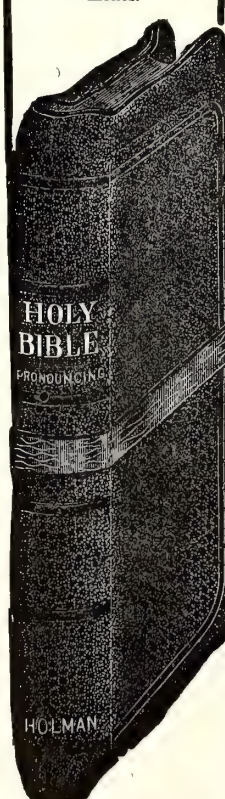
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SUN'S PULPIT.

(Continued from page 13.)

lege would put a "a lot of learnin'" into students. I have learned that a college education puts little into a young man or woman, but it does bring out a lot. Education, in the main, is to bring out of a person what there is in him; develop his possibilities, discover his talents, and direct his capacities so that he can use them to the greatest advantage in service to God and to mankind. If your child has the metal of manhood in him, I believe Elon will do her share in bringing it out. But, in fairness to all concerned, remember that Elon must begin with what you send them, and I believe she will do her share in developing the prospect and will return your sons and daughters to you with their possibilities close to the surface.

To those of you who have chosen other schools, I leave the wisdom of your choice to your own judgment and shall watch with keen interest your development.

So far in our thinking we have been summarizing the possible losses this occasion presents.

Let us now begin to add up what we find in your going away: For

your loss of parental love you gain a degree of freedom. You can make that mean what you like. If you care to do so, you can take undue advantage of your new-found freedom and make a fool of yourself. It takes wisdom, character, courage, and determination to keep yourself pure; it takes high ideals and worthy ambitions to know how to use freedom. Be careful that your new freedom does not become license to abuse and destroy your future best. Guard that with your life, and die, if you must, to keep that which you know is your fortune. New freedom is yours. Your test comes in your ability to use it wisely.

For your loss of the joy and influence of the church of our childhood, you will have the privilege of going out into the world to represent your church in the broader reaches of the Kingdom of God. You will have opportunities to put into practice the things you have learned about the Christian life. All your church has meant to you, you will have a chance to measure out to others you will meet. If you are not honest your teachers will find it out quickly. If you are not willing to put into practice the Golden Rule, your roommate will soon find it out. If you have not the judgment to choose the right, everyone will soon find that out. If Christ is not your ideal pattern, if you do not measure values by his life the world will soon find that out. Remember that truth is stronger than falsity; beauty is found in character, and success is determined by the wisdom you exercise in applying yourself to the new opportunities you will have to become your best with the help of your instructors, your classmates, and the friends you will make. While you leave your home church, you will have every influence the Church can possibly give you, for Elon is a child of the Church and exists only to train leaders for the Church.

For the associations you lose by parting, you will discover a wider circle of friends. But again, you must choose your friends carefully, for your standing on the campus will be determined by the class of students you include in your associates. Learn quickly the art of being friendly without becoming friends to all you meet. The matter of friendship with those you have not known deserves your best judgment. By their friends you shall know them, and by your friends you will be known.

Though you go out of your home and from under the shadow of your church, you can never subtract their influence from your life. You have

had something added—a big plus sign—to your life by your home and by your church that you can never, never leave behind.

Your home and your church are put to the test in you—and it is a fair test—for it is the acid test of life. If *you* fail, you will write "failure" upon the hearts of your parents. If *you* fail, you will write "failure" on the doorposts of your home. If *you* fail you will write "failure" on the bulletin board of your church. If *you* fail, I have failed, your Sunday school teachers have failed; the Christian influence that has been exerted upon your lives by all the forces that have brought you to this glad hour fails. If *you* fail, we all go down together.

"May the Lord watch between me and thee, when we are absent, one from the other."

THE MADRAS CONFERENCE AND ITS PREDECESSORS.

(Continued from page 7.)

The aspect of it which will chiefly call for consideration is not, however, the question of relationship between Church and Mission, but the question of what the Church is with which any problem of relation has to be considered. This is the old question with which the first conference dealt. It is the abiding question: How can churches be developed which will be truly autonomous and self-dependent?

At Madras one-half of the 450 delegates will represent the "younger" churches. At last the "nationals" are to enjoy equal numerical representation with those from the "older" churches.

JESUS' DINNER ENGAGEMENTS

An interesting and rewarding study of Jesus is from the viewpoint of his dinner engagements. The dinner remains, as it has throughout the ages, a great opportunity for fellowship. We are somewhat familiar with Jesus' sermons, with his prayers, with his miracles and parables. But are we as familiar with his conversations at dinners? This part of the Gospels reveals unusual nature and quality. Jesus spoke, not about life's trivialities, but about spiritualities; not about life's social veneer, but of its sincerities. Jesus revealed that the genius of dinner conversation, which today is rapidly becoming a lost art, is to discuss life's weightier matters in an understanding but friendly way. Even these occasions which are so frequent, and much more so in our urban life, may become avenues through which we can bear positive witness for our Lord.—*Wilmeth*.

What A Nation Soweth

By ERNEST H. CHERRINGTON.

At one period in the history of the Lacedaemonians, following the advice of one of their philosophers, an attempt was made to guard youth from the vice of drunkenness by bringing constantly into the view of children the loathsome, indecent behavior of intoxicated slaves. By this process, the elders reasoned, there would be created in the children an aversion to intemperance. Neither the philosopher nor the Lacedaemonian leaders appear to have given due consideration to another philosophy which centuries later was set forth in the words of Alexander Pope:

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace."

At another period in the history of Laconia, the education of the youth of Sparta was directed with the greatest care taken to inculcate into the mind and life of young Spartans the benefits of sobriety. Spartan youth, as a result of this general policy, easily became distinguished from the youth of other nations by reason of their sobriety. They were able to undergo the greatest hardships and fatigues in war. Plato observed that this salutary policy finally succeeded in banishing from Sparta and all her territorial dependencies the curse of drunkenness and debauchery.

During the twenty years immediately preceding the beginning of the twentieth century there came into existence the salutary policy of teaching all American youth the wholesome and scientific truths regarding the nature and effect of alcohol, together with the physical, moral and spiritual value of sobriety. In every schoolhouse this became a part of the curriculum. In almost every church and Sunday school the same thing happened. The youth of those twenty years preceding 1900 became the leaders of political, social and moral life in America during the twenty years following 1900. That youth therefore was responsible for the far-reaching public policy movements toward sobriety in the first two decades of the twentieth century.

By reason of insidious propaganda and control of government by the interest opposed to sobriety, youth now is being encouraged not only to cultivate drinking habits, but what is even more significant, to discredit, despise and discard even without investigation or examination all theories, policies, programs and scientific philosophies looking toward the elimination of this habit-forming drug which we call alcohol. Thus modern American youth is being exploited for the benefit of sordid greed. This becomes especially significant in the light of the philosophy of history which teaches that what a nation soweth, it shall most assuredly reap.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, SEPTEMBER 29, 1938.

NUMBER 39.

Mrs B F Frank

12-1-38

FORGET IT

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it.

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, whose showing, sudden display
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know anything that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

If you know of a thing, just the least little sin,
Whose telling would cork up a laugh or a grin
Of a man you don't like, for Lord's sake, keep it in!
Don't, don't be a knocker, right here stick a pin—
It's a pretty good plan to forget it.

—*The Baptist.*

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Woman's Conferences are fortunate in having one of our own missionaries from India to speak at their sessions this fall.

Nothing splendid has ever been achieved except by those who dared believe that something inside themselves was superior to circumstance. —Barton.

Standing room only was reported by the pastor, Rev. H. E. Crutchfield, at the Antioch revival near Windsor, Va., last week when Rev. R. E. Brittle brought inspiring messages to large audiences.

Rev. W. J. Andes reports that he is enjoying his work at the School of Religion of Duke University. Those who may wish to communicate with him may reach him at Box 4717, Duke Station, Durham, N. C.

A training school opened at Portsmouth, Va., on last Sunday and will continue through this week. Another school will begin at Holland next Sunday. Miss Priscilla Chase, of New York is one of the teachers.

Rev. Joe A. French, pastor, writes: "The Rev. R. E. Brittle will be with us at Ocean View for our revival, beginning next Sunday, September 25th, and continuing for two weeks. Prospects are promising and we hope to have a fruitful meeting. Pray for us."

Rev. Thomas Alfred Tripp, who is a specialist of our Church in town and country church work, will visit our annual conferences and will be available for other engagements between conference sessions. Anyone interested in securing his help should write to the Promotional Secretary at Elon College, N. C.

Miss Lucy Eldredge is to be in North Carolina from October 23rd to the 30th. It is hoped that she can visit several churches during her stay. If you are particularly interested in having her come to your church, please write to the Board of Christian Education at Elon College, N. C., making known your desire.

All materials for publication in THE CHRISTIAN SUN should be sent to the editor at Elon College, N. C.

Please do not expect it to be published unless it is so directed. The Convention holds the editor responsible for whatever goes into the paper. He is eager to have news and views, so please write the news and your opinions, and send them to him.

Rev. B. J. Earp says: "It was refreshing to welcome visitors from Lynchburg and Shallow Ford Churches to our Carroll County Mission on Sunday, September 18th. Through the kindness of W. E. Walker and the Christian Endeavor Society of Shallow Ford Church the mountain people of Elk Spur, Ivy Hill, and Rocky Ford enjoyed a picture of the Prodigal Son, entitled, "The Wanderer," which was shown on September 17th. Scenes of the local church groups and the Christian Orphanage were also shown."



DR. ROY C. HELFENSTEIN.

DR. HELFENSTEIN RETIRES.

Rev. Roy C. Helfenstein, pastor of People's Congregational-Christian Church of Dover, Del., offered his resignation on September 11th, to take effect following the second Sunday in October. Dr. Helfenstein is to become pastor of First Congregational Church, Mason City, Iowa. For eighteen years he has been pastor at Dover. During this time he has received 566 members on profession of faith and 169 by letter of transfer. The church now has a building estimated to be worth more than \$260,000. The many friends of Dr. Helfenstein will wish him good success as he goes back to his native state to serve in Mason City.

A LETTER TO MINISTERS.

Dear Fellow - Pastor:

Someone has said that the true ministerial colors are black and tan—the black of the Sunday garb, symbolizing the traditional ministry of the pulpit, and the summer coat of tan, signifying strength and vigor. Whether your tan represents work or recreation, the vigor it signifies will all be needed as you don the black and return to the duties of a new church year.

The work of carrying forward the Christian enterprise is labor*—and hard labor at that. We plan our work. That is not so difficult, but to work the plan, that is another matter. To overcome the inertia within the church and the indifference without requires everything we have.

The fall program presents the challenge of giving careful study and carry forward a program of action to save for the Church and the Christian cause the multitudes who are slipping away. The records of our own churches, like those of other bodies, are disquieting. For example, in 1937 our churches lost 56,109. Although it is true that, in 1936 and 1937, our additions have outnumbered our losses, such a great number lost to the churches demands our earnest and prayerful attention. Here are the records for the last five years: in 1933, we received 56,816 and lost 58,891; in 1934, we received 55,002 and lost 58,620; in 1935, we received 58,833 and lost 60,508; in 1936, we received 55,659 and lost 54,594; in 1937, we received 58,490 and lost 56,109. The additions are not what they should be, but the losses call for immediate remedial action. In part, the losses are due to normal causes: by death, 21 per cent; dismissal by letter, 25 per cent; but that still leaves 54 per cent unaccounted for and that means far too many members are dropping out of our churches!

What can be done to lessen this loss? Who of your community are becoming "tired of church?" Who is being neglected? What can you do?

We would suggest that every church at once make a list of those who are in the process of being lost. Each one of these is an individual with special problems. Many are not hopeless but each requires study and care. There may be a number of reasons why—*Most of these reasons can become suggestions for remedial action!*

May this personal word sent in the name of the Commission on Evangelism and Devotional Life be a re-

minder of the reality of our ministerial fellowship. We are members one of another, united not only in the bonds of denominational loyalty but by the ties of redemptive leadership.

In closing let me take as my own, words spoken by Secretary Fagley at Beloit: "Speaking for the Commission, may I say that we pledge every resource we can command to the interests of our churches." I wish you would share your plans with us, notify the office of your needs, and write from time to time indicating how the Commission may cooperate with you in making our local churches more redemptive. Hoping to hear from you, **I am**

Faithfully yours,

VAUGHAN DABNEY,
Chairman.

AN OPEN LETTER

To the C. M. A. Members of the North Carolina and Virginia Conference:

At the 1937 session of the C. M. A. it was voted to meet in 1938 on the Tuesday following the third Sunday of September instead of the Tuesday following the first Sunday of December. This change necessarily lessened the 1937-1938 C. M. A. year by two months. At the session last week at Belew Creek Church it was voted to hold the meetings of the C. M. A. in September rather than in December. This action will bring our C. M. A. year for 1938-1939 back to the natural twelve months basis.

But it seems that there are those C. M. A. members who took it for granted that they would have until the December date this year in which to pay their dues. For these members we wish to offer this solution: Send your dues to the financial secretary and he will make it his responsibility to see you are given 1937-1938 membership credit for dues paid through THE CHRISTIAN SUN and that your names are carried in the printed report of receipts for 1938-1939, but in this they will be designated as 1937-1938 membership dues.

But it will be understood that the dues of these members will again fall due by the Thursday following the third Sunday of September, 1939.

The following is the list of such memberships as it appears on the records of the financial secretary: Bethlehem—Young People's Society, Church, Adult Bible Class, Miss Ida Simpson, Ladies Aid; Mt. Zion—Church; Hines Chapel—Mr. and Mrs. A. D. Gerringer, Miss Vera Gerringer, Holt Gerringer; Virgilina—Rev. C. E. Newman; Elon Community—Lawrence Memorial, Greensboro, First—

Mrs. Cora Anthony, Rev. W. E. Wiseman, Mrs. C. H. Rowland, Sunday school; a total of sixteen memberships.

The C. M. A. promises appropriations on the basis of the moneys it anticipates receiving during the year. Whether or not these appropriations can be met promptly month by month depends on the receipts by the financial secretary of membership dues. So if members are positioned to meet this obligation at any time before the date of meeting of the C. M. A., receipt of your dues will be welcomed. This last year we were able to meet every promised appropriation and promptly and without having to bor-

THE ROAD TO EMMAUS.

By MILDRED M. NORTH.

Two walked the road to Emmaus

One day in the long ago,
Doubting, heartsick, discouraged,
Their steps were "sad" and slow.

Then "Jesus drew near and went with them,"
But they "knew not" it was He,
They longed for His dear loved presence
And yet they did not see.

They begged Him their home to enter
And eat of their evening meal,
He spoke to them words of wisdom,
Brought peace their hurts to heal.

We walk our road to Emmaus
Oftimes with a heavy load,
Our souls are blind to the Presence
That walks with us on the road—

Unseen yet with us always
As He walked with the two that day
And He will bide and sup with us
If we only bid Him stay.

And we shall say as they said,
Who walked on the road that day,
"Our hearts did burn within us
As He walked with us by the way."

—"Methodist Protestant-Recorder."

row to do so. It is hoped we can do so again 1938-1939. Whose will be the first membership received?

J. H. LIGHTBOURNE,
Financial Secretary.

401 Church St.,
Burlington, N. C.

THORSBY INSTITUTE NEWS.

Thorsby Institute opened on Wednesday morning, September 14th. The opening exercises were held at 10 o'clock, with Miss Jenkins, principal, presiding. Miss Onita Klingelhoefer, of Beaver, Pa., teacher of Bible and Mathematics, read the scripture, after which Rev. W. P. Lowery of Thorsby gave a few words of welcome from the Thorsby Institute Trustees.

A welcome from the pupils was given by Sarah Nell Collins, a Thors-

by senior. Miss Kathryn Foss of Clanton, teacher of music, gave a vocal solo, and two readings were given by Miss E. Laverna Jones of Canton, South Dakota, teacher of History and Public Speaking. Talks were given by Mr. V. H. Sutlive, Thorsby, teacher of History and Science, Mr. H. R. Maddox, Thorsby, Registrar, and Mrs. H. R. Maddox, Thorsby, Treasurer.

The first Club Meetings of the Philomethic and Pushmataha Clubs of the Helen Keller Literary Society of Thorsby Institute were held on Friday afternoon, September 16th. For the Pushmatahas, Inez Duke of Randolph, was elected student sponsor, Merle Martin, Thorsby, Girls' Athletic Manager, and Orville Driver of Thorsby, Boys' Athletic Manager. The Philomethics elected the following: Lucille McCain, Thorsby, Student Sponsor, Anite Fretwell, Hillsboro, Chairman, Doris Parker, Jemison, Secretary, Ruby Lee Wilkes, Brighton, Girls' Athletic Manager, and Eugene Higgins, Thorsby, Boys' Athletic Manager.

On Friday night in front of Helen Jenkins Hall, the Ladies' Guild, of which Mrs. James Bosworth is President, gave a reception to the faculty and students of Thorsby Institute. Trustees, alumni and other friends of the school were invited. Various new games were played under the direction of Miss Marguerite Davison. Then Mrs. Relius Franklin announced a program consisting of a piano duet by Miss Kathryn Foss and Miss Peggy Franklin, followed by readings by Miss Laverna Jones, the new Public Speaking teacher at the institute. Miss Kathryn Foss sang a solo followed by a reading by Mary Louise Reinhardt of Thorsby, a Thorsby Institute graduate. After the program, punch and cakes were served.

The schoolmaster is abroad in the land and thousands of faithful teachers are doing business at the same old stand. These are the builders of the nation. The politicians make a big stir and the President would have the nation believe that Washington holds the fate of the Republic. But we all know that the school room counts for more than does the White House. In these secluded places are forces silent as the forces that pull the tides and pervasive as the sunshine that gives light and life to the land. The "big noise" about Washington is the whirlwind on the mountain, rather than "the still small voice" of divine destiny.—*North Carolina Christian Advocate.*

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE ECONOMIC PLEBISCITE.

Objections have been raised to the consideration of the Economic Plebiscite which is authorized by the General Council of Congregational and Christian Churches, and sponsored by the Council for Social Action. This plebiscite is supposed to be conducted on November 13, 1938. The five questions to be considered appeared in this paper last week. Each person voting can register his own opinion in favor, or opposing, or can say that he thinks there is no moral issue involved. This Economic Plebiscite is the one outstanding and different thing that the denomination is undertaking this year.

Those who object to this plebiscite appear to do so because they are afraid of extreme views which are being presented, because there are more important things for church groups to discuss, and because economics and politics are very closely related. The objectors can furnish what appear to them to be very good reasons concerning these matters. They are doubtless very sincere in what they say, and everyone must respect their opinions.

Your editor does not wish to enter into an argument concerning this or any other matter. He is perfectly willing to make clear his point of view, however, on this or any other subject that deals with church affairs, and is doing so concerning this particular thing.

It seems to be wise to give to our readers facts concerning what the denomination is undertaking. Education is not dangerous if the individuals who are educated have judgment enough to think for themselves. The people who read this paper are certainly in that class. It is the business of the church paper to present all of the programs of the denomination it represents regardless of whether all the people like that program or not. All of us should know about it, consider every item on the basis of its merit, and then use our best judgment in responding to what is requested by the denomination. All pastors and all churches must be responsible for their responses to the call of the Church. A church paper should be faithful in presenting as clearly and in as unbiased form as possible the facts concerning the work of the Church.

The Economic Plebiscite is no substitute for "pure and undefiled religion." The need for daily bread is so important that Jesus said: "When ye pray say, . . . give us this day our daily bread." If a person is to pray every time he prays for the bread which sustains life, then it certainly is not beyond the realm of religion to consider the methods by which bread is distributed

among the household of faith. It would not be wise to neglect all other matters and substitute for prayer, stewardship, faith, love, etc., for a consideration of economic conditions. All the Church asks is that an unbiased study be made of present conditions and that we try to discover the Christian attitude toward economic conditions. Pastors and people are perfectly free to call in any leaders they may see fit for these discussions, or to conduct them by themselves. The vote is simply to record the opinion of those who share in the ballot and is not intended to have any direct effect whatsoever in governmental affairs.

So far as the editor knows, there is no desire on the part of anyone concerned to put over any "New Deal," "Old Deal," or "Other Deal" relative to this situation. It is sincerely desired that Christian men and women, and particularly young people, try to discover the Christian way of living together in a big world. There is no need for anyone to be afraid of partisan politics being involved in this discussion. As a matter of fact Christians should set up a standard for judging economic and political ideals rather than fearing either. If the Church becomes afraid of the State, then it can not develop the character which is necessary to create a good State. To many of us the message of history is that it is well for Church and State to be separate, but history is equally as eloquent when it says that the State needs Christian guidance or else it will go into the hands of non-Christians who care not for the brotherhood of man, nor for the welfare of individuals.

The editor has no desire that anyone of the seven things to be voted upon in the Economic Plebiscite should have either an affirmative or a negative vote, but he is tremendously interested in helping members of our churches to think soberly about all of the problems of life that must be faced daily. The Economic Plebiscite, conducted under Christian leadership, may help to develop better citizens and better Christians, but no church need undertake it unless that church really wants to do it. The information should be passed along by the church paper to those who want it and to those who need it.

DELEGATES AND REPORTS.

Our Conferences are composed of delegates from local churches. Unless the churches are represented when Conference meets our democracy fails and the work lags. Every church has promised to share in the work of the larger group known as Conference. If a church fails in this it soon fails to be a real church. Be sure that delegates are elected in your church and that they attend Conference. Only so can you and your church share fully in the progress of the Church at large.

And please be sure that an accurate report of your year's work is made to Conference. Only so can we know what is being done toward making the world Christian, and plan for future progress. The world rates us largely by our records. These records should be right—neither more nor less than we have done. Please send an honest report to the Conference secretary at the time he wants it so our Conferences can do their work successfully.

F. C. L.

The Church in the World Today: Army or Rabble?

By HENRY SMITH LEIPER.

In these days following Pentecost it is natural for any Christian with even a slightly developed historical sense to compare the Church as it was at Pentecost with the Church as it is now. Then, there was not a single church in the world and only a few followers of Jesus: no one had yet thought of calling them Christians. Today, we see a world in which nearly a third of the inhabitants claim to be followers of Christ, and at least are called Christians. Then, His way was known in one small country of one large city and a few towns. Now, it is established in every nation under heaven. Then, there was no Bible but the Old Testament and that available only to the chosen few on scrolls. Now, we have the priceless treasure of the New Testament in more than a thousand languages available to practically all the literates in the world. Now, we have witnessed the fulfillment of the aspiration. "Oh, for a thousand tongues to tell!" Then, there was no means of swift transportation or communication. Now, we have both on an incredible scale.

But if most of the advantages seem to be with this generation as compared with the early Church, there was one advantage with them which we cannot claim: *They were united in Christ!* They had no theological systems, no creeds. They did not make the mistake of supposing that their unity need rest on anything other than their common loyalty to Christ Jesus; the relationship which they felt was independent of organization, of philosophy, of nationalism, of race, or of taste. It was like a family unity, centering around the one whom all held dear.

What does the almost unbelievably divided Church of our time bring to the need of our day? I am not now thinking of theory, but of fact. I wish to be realistic with regard to the limits of the power of the contemporary Church. Let us look first at the menace of war which hangs like a pall over the face of the world. We know that many people expect the Church to prevent war. What are the facts? Roughly these: in Russia, Japan, China, Italy, Germany, Turkey, Mexico, and many smaller lands, the Church has not sufficient power or freedom to influence the course of events significantly—certainly not enough to control them. Even in France, not a fifth of the nation has any connection whatsoever with the Church of Christ—Catholic or Protestant,

In many lands where we habitually think of the Church as strong, it lacks much of the strength we ascribe to it. Even in England, not more than twenty percent of the people are said to have any vital tie with the Churches. And the Church of England year book will show you that not more than 2,500,000 persons attended Easter communion last year—out of a nominal constituency numerically perhaps ten times as great.

In America, although nearly one-half of the population is in the nominal membership of the churches as compared with about seven percent at the opening of the nineteenth century, we know that the fact we are split up into more than two hundred denominations means that we have forfeited the chance to exert the influence we might have had as a well-knit and consciously unified body of Christ. To be sure a hundred of these denominations have fewer than 7,000 members each. They are classified by Elmer Clark as pessimistic, perfectionistic, charismatic, legalistic, egocentric or esoteric. Christians are, as a matter of fact, mostly in eleven groups; but even that is a scandal of disunity which accounts for weakness.

From another point of view, however, the growth in influence in the churches in the past few generations is phenomenal. Kenneth Latourette has recently reminded us that the last century saw the greatest and most vital growth of the Christian Community on earth—and for the first time made it possible to find the Church in existence in every land under heaven. But even though that is true (and we can thank God for it) we must not deceive ourselves into thinking that by any stretch of the imagination the divided Church throughout the world has not the power to put an end to war. Even if it were united it could do it only in certain areas. And it is not united in those areas; nor is it likely to be in time to prevent the gigantic conflicts which seem to loom ahead for much of the world we know.

My first observation, when seeking the answer to the question whether the followers of the Prince of Peace constitute a mighty army for the bloodless war against mass murder, is that it is not sufficient in extent, in purposefulness, in influence, or in unity to win that struggle now.

My second observation is not more cheerful. In nation after nation the Church is face to face with persecution and destruction—particularly if

it opposes the madness of the war-makers who over-run our contemporary world. Not for three hundred years, says Bertrand Russell, surely an observer scarcely prejudiced in favor of the Church, has there been so much persecution of those who dare to stand up for the rights of conscience. Delegates from ten nations—one-fifth of all those represented at the Oxford Conference of 1937—were sorely troubled about what might happen to them on their return home if their names were associated with criticisms of the totalitarian state and its most omni-competent claims upon the unquestioning loyalty of its citizens.

If it be true, as I fear it is, that the Church is not sufficiently widespread nor united to win the current struggle against international war nor to protect its members in the exercise of their rights of conscience, it is likewise true that it is not in any position at this present hour to deal as it ought to be dealing with the eternal problems of the social order. It is, I repeat, a divided and broken instrument in the hands of the God of Peace and Righteousness!

It has nothing definite or authoritative to say about those problems in Russia, Japan, China, Germany, Italy, France, Mexico, or most countries in Latin America, or in Africa.

It might influence definitely and constructively in the solution of such problems in the British Empire, in Scandinavia, in Switzerland, Holland, some of the Balkan States, as well as in our own country. But he would be an optimist indeed who would dare assert that it is doing so on a wide front and with conspicuous success.

In plain fact, the Church is on the defensive almost everywhere. It is definitely a minority influence in much of the world; it is under persecution in an incredibly large number of important areas. It is everywhere so dangerously and disastrously disunited that its real strength cannot be exerted. In much of Europe it is now in poverty so dire that we can have no conception of it.

At the same time, while we are looking at the dark side of the picture, we have to admit that the influence of the Church in education, even in lands that we commonly call Christian, is pitifully weak. It cannot apparently keep its own colleges Christian, and its lack of unity, as well as its blindness to the consequences of a secularist education controlled solely

(Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

For the information of all concerned, a list of the Committees appointed by the President of the Eastern Virginia Conference, for 1938, is herewith presented, as follows: Executive Committee—R. L. House, I. W. Johnson, N. G. Newman; Education—I. W. Johnson, H. S. Hardcastle, N. G. Newman; Home Missions—J. E. West, E. L. Beale, T. F. Wright, J. F. Morgan; Foreign Missions—Mrs. John G. Truitt, Mrs. J. F. Morgan, Mrs. R. T. Bradford; Christian Education—Joe A. French, F. C. Lester, B. H. Watkins, H. C. Hilliard; Religious Literature—H. S. Hardcastle, J. S. Johnson, George Olejar, Mrs. Minnie G. England; Evangelism—J. E. McCauley, H. E. Crutchfield, Carl R. Key, L. E. Smith; Stewardship—Carl R. Key, John G. Truitt, J. H. Dollar, R. E. Brittle; Temperance and Moral Reform Reform—Elwood W. Jones, O. D. Poythress, J. H. Warren; Ministerial Ethics—M. S. Poulson, H. V. White, Mrs. J. Monroe Harris; Apportionments—A. L. Jolly, J. T. Kernodle, J. W. Manning; Historian—W. E. MacClenny; Memoirs—W. E. MacClenny; Place of Next Session—Mrs. J. A. Williams.

It will be for the best interest of the Conference if the first named on these Committees will hold a meeting and formulate a Report to be submitted to Conference. At this meeting the Committee should decide upon the program to be presented in connection with the Report. Send this information to Rev. Robert Lee House, President, Portsmouth, Va., before October 6th. Too often these reports are written by the Chairman and the other members of the Committee put their signatures to the same a few minutes before the Report is to be presented to Conference. The files of the Conference will show that many reports are signed only by the Chairman. Every Committee Report should be neatly typewritten, without alterations made with pencil, or pen and ink, and duplicate copies should be furnished the Conference Secretary. These should be written on regular letter size paper. It is a good plan to consult the dictionary when in doubt about spelling. This defect may also be corrected by submitting the copy to a stenographer, who is an expert on spelling, and request her to

copy it. What a relief to have some one to spell for you!

In the Conferences there should be a growing interest in the future of the local churches, and an increasing emphasis upon the present church crisis throughout the Convention. There are many small, struggling churches both in the country and in the towns and cities. Some of these rural churches are living at a poor dying rate. They are not to be blamed for their condition. They have been neglected, to a great extent, by the guiding forces of the denomination. Poorly prepared preachers have been shifted to some of the rural charges. Small salaries have made that situation more difficult. Unless the Conferences take up this situation and try to solve the problem by some united effort, the outlook will be discouraging. A church can usually be established and become self-supporting within a generation, that is, within twenty-five or thirty years. It is not easy to kill a church, but it can die, likewise, within a generation. A church cannot continue to live in a community where there are no babies. It must have *new lives* as well as *new life*.

I. W. JOHNSON.

ELON ALUMNI REPRESENTATIVES TO MEET.

A second conference in the interest of the proper and successful observance of Elon College's Golden Anniversary is to be held next Sunday, October 2, at 2 o'clock p. m. This conference will be with representatives of the alumni who are not ministers. The committee in charge has selected a minimum of one representative from every class since 1890, and a number representing the ones who did not graduate, and have extended the ones selected a most earnest invitation to come to the college for the conference. The representatives are invited to attend the Sunday morning service at 11 o'clock, be the guests of the college for Sunday dinner, and attend the meeting at 2 o'clock Sunday afternoon.

Dr. J. E. Rawles of Suffolk, Va., president of the Alumni Association and a member of the Board of Trustees, has been invited to speak at the morning church service at Elon College that day.

More than 200 alumni who are not ministers have been invited. It is

hoped that everyone invited will accept. These particular ones have been designated to represent their respective classes or groups at the conference. This, however, does not mean that any alumnus will be excluded. On the other hand, they are all invited. If you have not received an invitation and can come, the college will be most happy to have you.

Elon College has a great group of alumni. More than 1,000 have completed degree requirements at Elon College and have gone out as graduates of the institution. Approximately 9,000 others have matriculated at the school but did not remain long enough to graduate. This gives the college an alumni constituency of more than 10,000. Unfortunately we do not have the names and addresses of all. The destructive fire of January, 1923, destroyed the roll of the college. The administration did its best to make a new complete roll, but of course, it was impossible for anyone to remember all who had matriculated at Elon College, and certainly all addresses could not be definitely determined. Of necessity we are compelled to proceed not knowing just who or where all of our graduates are. Since the fire a complete and official roll of all registrants has been kept.

This meeting of the Alumni is not for the purpose of soliciting money but for the purpose of counselling together and soliciting advice as to how the golden anniversary of the college can be best celebrated, to determine the goals to be reached, and to make plans by which we shall endeavor to reach them. Of course, one of the more important things is to adopt a plan whereby the church, the alumni, and friends of the college may pool their contributions in a sufficient amount to cancel the last dollar of indebtedness against the college. Other items such as topics, programs, and speakers will be considered. Your presence and counsel are greatly needed. We trust that you will come.

L. E. SMITH.

THREE DAYS WITH A MISSIONARY OF THE CONGREGATIONAL-CHRISTIAN CHURCH.

On Saturday, September 3, 1938, we left home to visit the mountain work in Carroll County, Va. We drove through fog, mist and rain about one hundred and fifty miles viewing the mountains, lakes and streams along the highway, and arrived at Elk Spur late in the afternoon. Visited in the following homes: Deacon Wash Edwards, parents of

our deceased "Victoria of the Hills," whom we have read so much from through THE CHRISTIAN SUN. Deacon Edwards is a typical mountaineer of good character, sound judgment, and capable of giving good advice. He being eighty years old never had a doctor but once, and is active in both church and farm work. We had prayer, then went to Brother Strickland's, made a call, had prayer and journeyed to Sister Lou Rigney's, where we found an abundance of faith in God and love for her church and pastor. Then we went to Sister Meredith's and enjoyed the hospitality of the home for the evening meal, after which we had service in the home and left for the parsonage where we spent the rest of the night.

Sunday morning we awoke, looked out the window and beheld one of the most beautiful scenes our eyes have ever beheld, the sun shining, the fog clouds moving and giving away to the most beautiful day of our lives. We dressed and walked down to Deacon Edward's and sat down to his table and enjoyed the hospitality of the home during the morning meal, after which we went to visit the grave of his daughter, our "Victoria of the Hills." From there we went back to the parsonage, until time for the unveiling of the monument erected by the Mission Board. Back at the grave Brother Walker of Shallow Ford Church led the opening prayer. The Sunday school lesson was read by H. G. Earp, superintendent of the Sunday school, Semora, N. C. After which the pastor gave an address on "Then Samuel took a stone and set it between Mispah, and Shen, and called the name of it Ebenezer, saying Hitherto hath the Lord helped us."—(1 Samuel 7:12.) After the dedicatory prayer and the unveiling of the monument Brother Walker took pictures of the monument and we journeyed over to a pond which had been prepared for the baptizing of the candidates who had joined Elk Spur Church. The ordinance was administered by their pastor, pictures were taken of the same.

Next we went to Elk Spur Church for a worship service, Rev. B. J. Earp preaching from the text "Whatsoever thy findeth to do, do it with thy might."—(Ecc. 9:10.)

We lunched at the parsonage with our sister church workers from Shallow Ford, then left for an appointment at Ivy Hill, arriving there we met a few people, had a service with pastor preaching from—

A QUARTETTE OF FOOLS:

- (1) There is no God Fool.—(Psalm 14:1.)

- (2) The disobedient Fool.—(Proverbs 15:5.)

- (3) The wealthy Fool.—(Luke 16:21.)

- (4) The scoffing Fool.—(Proverbs 14:9.)

The sermon was one of the best Brother Earp has preached in Carroll County according to the testimony of Aunt Lou Rigney, who is one of the charter members of Elk Spur Christian Church, and is eighty-one years old, a woman of great faith in God and love for her pastor. We then left for Rocky Ford, where the pastor preached again from the text: "I sat where they sat."—(Ezkle. 3:15.)

A splendid sermon to an attentive audience. Brother Walker of Shallow Ford took pictures at every church.

We then left for Greensboro, attended services at our Palm Street Church, met old friends there and had a delightful stay. Next morning we made a visit to our college and orphanage, meeting a few friends there, then wended our way back home—a memorable trip indeed.

H. G. EARP.

Milton, N. C.

WAR—CANKER OF CIVILIZATION.

By C. B. RIDDLE.

With large portions of the world engaged in war or preparing for it, many thoughtful people are reflecting on the general belief that prevailed twenty years ago that the world had closed a war to end war. So prevalent was this belief that many considered the World War worth while.

But while the World War did not end war, there is strong evidence that adverse thinking about war did start. As for America and many other countries, this negative thinking about war is apparently increasing. So far as America is concerned, defense of home land appears to be the only condition on which the khaki will combine with smoke and thunder if summarized opinion now can be taken as a criterion. It is believed that nations of the world thoroughly understand this attitude and, in general respect it.

Another contribution that came out of the World War was throwing the spotlight on the fallacies and dangers of propaganda. The exposure of imaginary tales about the atrocities committed against women, children and civilians has been both serious and laughable. People now realize that propaganda distorts history and fans the flame of hate.

Propaganda campaigns in England and in this country were so brilliant-

ly successful that they aroused Hitler's admiration, and not long since he made the statement that present Nazi methods are founded on propaganda plans initiated by the United States and Great Britain. Hatred fostered by propaganda contributed largely to the failure of the peace conference which followed the signing of the armistice.

The causes of war, too, are being weighed. The killing of an heir to the Austrian throne and his wife, while regretful, does not now seem a reasonable ground on which to declare war. The deliberate judgment of the American people is that cost of war and business losses are secondary to the sacrifice of the Nation's manhood.

The war idea, too, is obsolete. Men no longer consider it civilized and intelligent to settle their differences by the duel. Dueling ceased because decency and public opinion outlawed it. So is the thought about war—that war will cease to exist as civilization advances.

George Washington referred to war as a plague and said his first thought was to see it banished from the earth. But before and since the days of Washington, leaders of the world have looked upon war as a canker of society. That war can and will be eradicated as a social evil is the confident belief of an increasing number of people the world over.

When governments fail to make the abolition of war a first concern they use either ignorance or deception. It is an added pride of the American people that their government stands for peace and for the settlement of disputes by methods in keeping with the advancement of civilization.

CLARK GARMAN.

Rev. and Mrs. Clark P. Garman came home on furlough in July from Tokyo, Japan, where he has devoted most of his time to work in the Christian Literature Society. As secretary of the Kagawa Fellowship he has had the responsibility for the arranging of the publication rights of Kagawa's books in foreign countries. He has also conducted newspaper evangelism under the Good News Society serving the rural region around Tokyo, loaning books, supplying information concerning Christianity, conducting Bible study courses by correspondence.

The Garmans are both from Ohio. Mr. Garman was graduated from Western Reserve University; studied a year each at the University of Chicago and at Ohio State University. They became missionaries of the Christian Churches in 1905 and of the American Board in 1931.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary.

SOUL SECURITY.

We find ourselves in perfect accord with the North Carolina Christian Advocate in declaring that the essential and fundamental need of our day, to right our wrongs, is not social security, but soul security. No amount of material possessions can make society and individuals safe and secure. Our Lord and Saviour put the worth of one soul over against the wealth of the world; "What shall it profit a man if he shall gain the whole world and lose his own soul?"

The world's and our greatest need today is not financial, political, or economic awakening, but a spiritual awakening. It is a fact worth noting and repeating that when the various branches of Methodism met awhile ago to form a General Conference of Methodism they declared that their greatest need was to have a great revivalistic movement and so authorized a "Fellowship of Evangelism." The first public utterance of this Fellowship of Evangelism now given to the press is quite significant. We quote a paragraph: "Nearly every public speaker in America today, whether he holds the highest political office or is a statistician, renowned financier, preacher of national influence or pastor of Bethel district, is saying that we need a revival or a spiritual awakening. Our laymen are hungry for it. The women are praying for it. We have discovered that spiritual recovery is more important than financial recovery, and that legislative panaceas cannot bring either. We are seeking a revival of religion, and we have the courage to use the word "revival" because our people understand it and because to say that by the term we mean a "protracted meeting." Of course, such meetings will constitute one part of the method—or one of the methods—by which we will strive to reach our objective. But there are other methods. There are as many methods as there are activities in our church. If any activity does not have for its conscious end the salvation of sinners and edification of believers, it is in so far out of place or inadequate in our churches."

It will be well if all pastors and church members will bear these salient facts in mind. And it will be better still if all will not only bear these facts in mind, but will in our daily devotions pray earnestly to this end.

We need not try to divert the minds of our people to a so-called "social

gospel," (whatever that may mean), as long as there are individuals within the reach of our churches whose lives and personal attitudes have not been surrendered to Him, who alone is able to give soul security. Here in the home land there are thousands, yea, millions, whose greatest need is this soul security, and there are other millions who wait until we, who have received and known, shall carry the message to fields afar, that will give them soul security in Christ Jesus our Lord.

J. O. A.

MISSION STUDY BOOKS.

Our Women's Missionary Conferences, both in North Carolina and Eastern Virginia, are meeting in annual session next week. The various societies of these Conferences, as well as many others, will be discussing and inquiring about the Mission Study Books for the groups the coming year. We could wish with all our hearts that the men as well as the women of the church would form groups and study these books, since they give insight into the national and international conditions and needs. This year we are to study the church in the city as a home book, just as we studied awhile ago the rural church. For the foreign study book we are to study India, her peoples and the condition of her millions who need the gospel of our Lord.

HOME STUDY BOOKS.

- The American City and Its Church by Samuel C. Kincheloe. Cloth, \$1; paper, 60c.
- Suggestions to Leaders of Study Classes Using "The American City and Its Church" by Kenneth D. Miller. Paper, 15c.
- Urban Scene by Marguerite Harmon Bro. Paper, 25c.
- My Community, My Church and Me! by Wilbur C. Hallenbeck. Paper, 35c.
- City Shadows by Robert W. Searle. Cloth, \$1; paper, 60c.

FOREIGN STUDY BOOKS.

- The Church Takes Root in India by Basil Mathews. Cloth, \$1; paper, 60c.
- (Suggestions to Leaders): A Course for Adults On India by T. H. P. Sailer. Paper, 25c.
- India Looks to Her Future by Oscar Mac-Milan Buck. Cloth, 50c; paper, 25c.
- Moving Millions: The Pageant of Modern India. Cloth, \$1; paper, 50c.
- The Untouchables' Quest: India's Depressed Classes and Christianity by Godfrey Phillips. Cloth, 75c; paper, 40c.

These books may be ordered from The Missions Council, 287 Fourth Avenue, New York. (A more extensive list of mission books for the coming year is given in a sixteen

page leaflet, titled *Missionary Education 1938 - 1939*, which will be sent without charge on request.

J. O. ATKINSON,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING SEPTEMBER 24, 1938.

Sunday Schools.

Elon Community Bible Class,	
Elon College, N. C.	\$ 2.00
First, Portsmouth, Va.	3.48
Morrisville, N. C.	2.50
Durham, N. C.	8.81
Pleasant Hill, Liberty, N. C. ...	6.29
Holland, Va.	5.40
Antioch, Harrisonburg, Va.	11.28
Happy Home, Ruffin, N. C.	4.48
Mayland, Broadway, Va.	1.00
Pleasant Cross, Asheboro, N. C. .	1.00
Biscoe, N. C.	2.17
Total	\$ 48.41

Individuals and Churches.

Mr. W. W. Howell, Elon College,	
N. C.	\$ 5.00
New Elam, New Hill, N. C.	7.70
Mt. Olivet (G), March, Va.	2.54
Total	\$ 15.24

Specials.

Burlington S. S., Burlington, N.	
C.	\$ 22.52
I. W. Johnson Bible Class, Oak-	
land Church, Chuckatuck, Va.	3.00
Total	\$ 25.52
Total for week	\$ 89.17
Previously acknowledged ...	355.33
Total since Sept. 1, 1938 ...	\$ 444.50

J. O. ATKINSON,
Secretary.

A LETTER.

Dear Everybody:

I'm off to India!

I don't suppose there is one of my friends who doesn't know that, but just on a chance this letter is by way of announcement. I am lucky enough to be the forty-fifth delegate from North America to the Madras meeting of the International Missionary Council, from December 13 to 30, on the beautiful campus of Madras Christian College, which, as a matter of fact, is slightly outside the city of Madras in the suburban community of Tambaram. Naturally I'm looking forward to it with much eagerness.

Our Board has voted that I should take the months preceding to visit India and the Near East; so I'm sailing September 18th on the steamship *Saturna*, Italian Line, from Boston, making my first stop at Patras, or really Athens. I shall go by way of Greece, Turkey, Syria, possibly Palestine and Egypt, to India, landing there October 31st. I must begin

speaking with the team of nationals who return to their own countries via America, beginning February 7th, in a circuit of 32 cities. I may see you then.

Having been in India before, I am looking forward with eager anticipation to this visit. My big interest this time is not in the sights which one must see, nor the spots of historic interest, nor even the "great" personalities; but folks—India's people whom I have come to admire and love and whom I'd like to know better. I am going for a brief trip to the north, and to Travancore.

I am taking you with me, you know, and I shall need every bit of backing in thought and prayer that you can give me for this wonderful opportunity, and I want to share every experience with you. But because it will be impossible to keep all of you in touch by personal letter, I am going to try a "family" letter which my secretary, Reba Ferguson, will mimeograph and send out fairly constantly. I am arranging to have them sent to you, hoping you are not one of those who *hate* circular letters! I believe you will understand, and as I have all my dear ones in mind when I write, these will serve me, too, as "journal" for permanent record.

I trust that you, too, will have an interesting fall. You may be sure I shall think many times of the home churches and my friends in America, and most joyously of my fellowship here.

Affectionately, your friend,
RUTH ISABEL SEABURY.

WOMEN OF NORTH CAROLINA:

One last reminder of the Woman's Mission Conference on Tuesday, October 4th, at Park's Cross Roads Church, beginning at 10 o'clock.

Our program is planned, prepared, and published, and the hostess society is making provision to entertain us. Let us go!

You can easily find the way. Go south through Ramseur and cross Deep River; about one-half mile to left, and at another one-half mile go right one and one-half miles to the church, which is near the intersection of three roads. Be on time!

MRS. J. H. LIGHTBOURNE,
President.

"If a thing be hard for thee to do, think not that it is beyond man's power. Rather, consider that whatever is possible to man, and conformable to his nature, is attainable by thee also."

TWENTY-SIXTH ANNUAL SESSION OF THE EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

The following is the program of the Twenty-Sixth Annual Session of the Eastern Virginia Woman's Missionary Conference, which is to be held at Waverly Congregational-Christian Church, Waverly, Va., Friday, October 7, 1938:

THEME: "Are Ye Able?"

Morning Session.

- 10:00 Morning Session.
Call to Worship—"Our God whom we serve is able to deliver us."—Daniel 3: 17.
Hymn.
Invocation.—Rev. T. Fred Wright.
Worship Service—(Matthew 20: 20-23)—Mrs. J. F. Morgan.
10:20 District Reports:
Norfolk—Mrs. Joe A. French.
Nansemond-Franklin-Gates—Mrs. Wesley Rountree.
Waverly—Mrs. Garland Spratley.



MRS. MILDRED H. HESS,
American College, Madura, India.

- Appointment of Committees.
Departmental Reports:
Young People—Miss Carolin Gort.
Cradle Roll—Mrs. F. M. Nelson.
Life Membership and Memorials—Mrs. J. A. Williams.
Spiritual Life—Mrs. A. B. Jarvis.
Literature—Mrs. J. A. Cartwright.
Recognition of Ministers and Visitors.
Roll Call.
President's Message—Mrs. J. Monroe Harris.
Treasurer's Report—Mrs. J. M. Rabey.
Special Music—Mesdames A. B. Jarvis and L. W. Vaughan.
Address—Mrs. Guy Thelin of China.
Dr. J. O. Atkinson's Message.
Offering.
12:30 Adjournment.
Afternoon Session.
1:30 Hymn.
Special Music.
Address—Mrs. Mildred H. Hess, of American College, Madura, India.
Reports of Committees.
Resolutions and Recommendations.
Memoirs.
Special Music—"Going Home"—Rev. O. D. Poythress.
4:00 Benediction—Rev. I. W. Johnson.

MISSION NEWS ITEMS.

LIBERTY SPRING.

The work of the Woman's Missionary Society of the Liberty Spring Christian Church for 1937 and 1938 has been very successful. The required amount for each quarter has been raised and sent in promptly. Two public programs have been presented during the year—a Thank Offering service and a Mother's Day program. At the Mother's Day service, each member of the society paid a penny for every year of her mother's age, and a sum of twenty-seven dollars (\$27.00) was realized.

The Moslem Word was taught in Suffolk Christian Church by Miss Ruth Isabel Seabury, at which over fifty members were in attendance. The home study book *Highland Heritage* was taught by Mrs. Bryant, of Franklin, Virginia. During the same week in July this society was invited to Bethlehem Christian Church to hear the third book *Peace and Christian Missions* taught by Mrs. Ryland Darden of the Holland Church.

At the September meeting the election of officers and closing of the year's work took place with plans for the new year.

Mrs. N. W. Byrd sends the above information, for which we are grateful.

* * *

CYPRESS CHAPEL.

The Woman's Missionary Society of the Cypress Chapel Christian Church, Cypress Chapel, Va., has completed the year, meeting all the requirements set by the conference. Several new members have been added to the roll during the year, and the interest seems to be on the increase.

Mrs. W. L. Harrell, chairman of finance, has, through her untiring efforts and the cooperation of all, raised the apportionment in full in each society of the church. This society was well represented at the mission study at Suffolk, when Miss Ruth Isabel Seabury spoke on the Moslem World. They also met with the Bethlehem society to hear another study book taught and to observe the World Day of Prayer.

A lovely Christmas pageant was presented in December with the members taking parts.

In April a representative group attended the district meeting at Holy Neck Church and reported a profitable and interesting day.

The Willing Workers have enjoyed having as their leader Mrs. J. W. Jones, who has done splendid work
(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

LET'S CHECK UP ON OURSELVES.

At this time of the year, when plans are being made for the fall and winter program in our young people's groups, it is necessary for us to check up and see just what we have accomplished and where we have fallen short.

It would be a good idea to take a regular meeting just for this one purpose. Or, if that does not seem feasible, a business meeting could be devoted to it. It may be done in an executive meeting, but it will be more effective if all of the members of your society can take part in this discussion.

First of all, it will be a good idea to list the things accomplished during the past twelve months. Find out what activities begun during the past year are effective enough to warrant continuing them in the year to come. Decide what type of meeting was the most interesting to your group. It would be a good idea to have different members list the meetings—either kinds or subjects—that they enjoyed most, and received the most from, during the past year. This will give you a basis for planning your meetings for the future.

Next, it will be necessary to check up on those things wherein you fell short during the past year. Recall those activities which were started, but not carried out as planned, and decide whether or not there was adequate reason for dropping such activities. List the meetings which proved the least interesting to the group, and try to discover why this was true. You will probably learn as much about the type of meetings to plan, the type of socials to have, and the activities to carry out in your community, from the things you failed to do as you will from the things you have accomplished. In both cases, try to find out just why it was that such a meeting was successful and another was not—and base your future program upon this knowledge.

Although this is not New Year's, it is the time of the year to make some resolutions for your young people's group—consisting of the things you plan to do, and the things you hope you will not do, during this coming year.

SUGGESTIONS FOR OCTOBER.

1. Hold regular programs.
2. Observe the Quiet Hour.
3. Have a Rally Day Program to encourage attendance.
4. a. Secure at least one subscription to *Social Action*.
- b. Have a discussion meeting of the liquor problem. Suggested booklet: *The Liquor Problem*—25c.
- c. Hold a temperance meeting.
- d. Study the evils of marijuana.
5. Secure and study available material on the Economic Plebiscite.
6. Have a discussion of the economic conditions in your community. Plan definite action to improve conditions there. Suggested booklet: *Youth Action On the Economic Problem*—15c.
7. Continue the use of World Service material on *The Church in the City* for your missionary program.
8. Have at least one person take a course on Missions in a leadership training school in your community. Urge attendance at leadership training school nearest you.
9. Have an out-door Hallowe'en Social, or have one in a barn.
10. Start a scrap book of the activities of your group. Have some designated person responsible for this.
11. Secure subscriptions to the *Christian Endeavor World*.—*Eastern Virginia Pilgrim Fellowship Bulletin*.

YOU NEED THIS PAMPHLET.

Copies of Pilgrim Fellowship Bulletin No. 61, *Planning the Young People's Program for the Autumn of 1938*, are available merely for the asking. If your society does not have a copy, write to the editor of this page at Elon College, N. C., who will see that you receive one. This pamphlet gives general information of interest to all young people who are members of our churches, and also provides definite suggestions for program materials. Keep up with what is going on in your denomination.

"It is too late to become sober and wake up after the misfortune has already overtaken us. Only foolish men fail to provide for that which we must inevitably come. Repentance then is vain."

CHURCH WORK — GOD'S WORK.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 9, 1938.

SCRIPTURE: Isa. 2: 2, 3; Eph. 5: 25-27.

Daily Readings—

Monday—A Hard Task—Haggai 2: 1-5.
Tuesday—A Child in Church Work—
I Sam. 2: 18.
Wednesday—A Church Founder—Acts
2: 36-47.
Thursday—Preaching Is God's Work—
Heb. 2: 1-4.
Friday—Working for God's People—
I Peter 5: 1-11.
Saturday—Paul As a Church Worker—
Phil 4: 1-7.

We should think of the Church as human and divine. It is human because it is made up of men and women like you and me. It is divine because it is the organization which seeks to promote the spirit of Christ. Its purpose and power are divine.

The Church bears the responsibility of doing God's work in the world. No other organization is charged with as sacred an obligation. Its mission through those who compose its membership is to: "Make disciples of all men, teaching them to observe all things whatsoever I have commanded you." We, who belong to and work in the Church should realize the fact that we are enlisted in God's cause and engaged in His work.

We are wasting our time as workmen for the master, should we fail to plan a program of worship and service for our society worthy of being a part of God's work.

Something to Discuss—

1. Does your young people's society better prepare its members to do God's work through the church?
2. Does the average church member give himself to church work as though it is God's work? Or—
3. Does the Church receive the least and last attention of any of our work?
4. Did Jesus intend that all members of a church do what they could for his cause?
5. How may we lay more stress upon the importance of Church work?

Suggested Hymns—

"Make Me a Channel of Blessing."
"I Love Thy Kingdom, Lord."
"Faith of Our Fathers."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE ONE TRUE GOD.

LESSON I—OCTOBER 2, 1938.

GOLDEN TEXT: *Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might.*—Deuteronomy 6:5.

LESSON: Exodus 20:2, 3; Isaiah 45:22; Mark 12:28-34; I Cor. 8:4-6.

FOREWORD.

We are beginning a series of lessons on the Ten Commandments in the light of the teachings of Jesus, with the aim of helping men and women, and young people to apply them in their personal and social relationships. In a sense they are the Ten Commandments brought up to date. They are the "new model."

Station Identification.

"I am Jehovah thy God, who brought thee out of the land of Egypt, out of the house of bondage." One hears again and again over the radio: "We pause now for station identification." Let us understand at the beginning of these lessons that it is God who is speaking to us. The words have divine authority back of them. In these days of so many voices, let us hear what the Lord will say unto us.

God First.

"Thou shalt have no other gods before me." There is no question, of course, as to the meaning of these words—God is to be the supreme object of worship. No other god, nothing else, is to come before him. It is to be noted however that at this stage of Israel's religious development, they still believed in the existence of other gods. The Ten Commandments do not say there are other gods—it remained for another of God's inspired servants to declare that fact. This does not, of course, minimize the importance or the authority of the Ten Commandments. It simply reveals one of the stages through which Israel passed on its way to the discovery of the one true God; it is one of the milestones in the religious pilgrimage of the race.

No Other God.

"Look unto me, and be ye saved, all the ends of the earth; for I am God; and there is none else." Here is the declaration that not only is God to be put first, but that there is no other God. Men may make idols and images, men may even worship what they think are real gods, but Isaiah

boldly states that there is but one God. What men thought were other gods, were either no gods at all, or they were unrecognized revelations of the one true God. Here is one of the truly epoch-making discoveries of the human race.

"I am God"—God is personal. "All the ends of the earth"—God is everywhere available. "Look unto me"—God invites His children to turn to Him. "And be ye saved"—God is the Saviour of all. Truly holy men of God did write, as Peter later said, as they were moved by the Holy Spirit of God. Flesh and blood did not reveal these great and eternal truths to Isaiah; they were revealed to him by the spirit of God.

Loving God Completely and Supremely.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." God is not only to be put first in worship, God is to be loved supremely with all a man's being. With all thy heart—the seat of the affections and emotions; with all thy soul—with the inmost breath of being, with the whole conscious life; with all thy mind—intelligence and common-sense have a legitimate place in religion; with all thy strength—our bodies are the temples of the Holy Spirit, and religion is concerned with them—this is the first and great commandment, to love God, to love Him only, to love Him supremely. Here again there is progress in man's pilgrimage to ultimate religious truth. Not fear, but love is the supreme motive, as God is the supreme objective.

Loving God Whom We Have Not Seen By Loving His Children Whom We Can See.

"And the second is this (or as one of the evangelists has it like unto it): Thou shalt love thy neighbor as thyself. There is none other commandment greater than these." Love God supremely? Yes. But how is one to love God? Our love to God, going out into admiration and adulation, is to find expression in helpfulness and service to our fellowmen. Life's perpendicular and horizontal relationships are inextricably tied up together. If a man says he loves God and hates his brother, John says he is a liar. If a man has something against his brother man, or his brother man has something against him, he cannot acceptably worship God. Love for God finds expression in loving service to men. To be sure, it ought to be said again and again that love to God

will also find expression in worship, as well as in service.

No God But One—That God Revealed in Jesus Christ.

"We know that no idol is anything in the world, and that there is no God but one . . . yet for us there is but one God . . . and one Lord, Jesus (Christ)." Here we come to the climax of the ascending search for God, the last milestone that marks the place where we find God in His fullness. There is but one God, and that God has revealed Himself in and through His Son, Jesus Christ. It pleased the Father that in Him should all His fullness dwell. Jesus Christ was the image of the invisible God. The God who demands our supreme worship and our supreme love and obedience is the Lord of all, but He is the Lord of love. He is a Father. His nature is love. His love is inclusive, sacrificial, redemptive. If God so loves us we ought to love Him. God so loves us we ought to love one another. Indeed hereby are men to know that we are His disciples, if we love one another.

Tools For Toilers

BOOK REVIEWS

A BOOK WHICH CONTAINS A LIBRARY OF INFORMATION.

The recent book by Rev. Marion E. Cady, M. A., bearing the title, "The Education That Educates," is one of the most unique books of the present decade. When the reader dips into the pages of this book he realizes at once what a tremendous amount of research work and tabulation the author has done—thus being able to offer to the reader in ready available form the results of many months of hard study.

The author attempts to prove and to illustrate that the Hebrew objectives and methods of education were superior to all other systems of the past or present, and that few people realize that the Hebrew system of education holds much in common with the education which society in the future will demand because it was Education for Character—character growth and development being the only worthy objective in education.

Professor Cady has written a volume of unusual merit—a book which every minister, Sunday school teacher and Christian parent would find of great value, not because the reader may agree with all of the author's conclusions, but because of the stimulus the book gives for one to give a reason for his own conclusions if he differs from the author.

The book is published by Fleming H. Revell, and can be purchased for \$2.00 at any book store.

R. C. HELFENSTEIN.

"Neither honesty nor love will protect against mistakes. Honesty mistakes need correction just as do other kinds."



MONDAY.

"I HAVE NO REGRETS.

"I have kept the faith."—II Tim. 4:7-8.

"It's a telegram," called a husband at the telephone, to his wife down-stairs. She came into the hallway and waited. Her aged father lay gravely ill in a distant city.

"It is all over. Father died this afternoon," said the husband, tenderly.

For a moment the woman stood still. Then she said, "I have no regrets."

What a glorious utterance! Looking back over a life of filial devotion, she had nothing with which to reproach herself.

Paul's sublime, "I have kept the faith," comes to mind. So to live that when the end comes one may say, "I have no regrets" is an achievement.

It puts purpose into daily living to foresee the hour will come when we'll be devastated by remorse, or sustained by the consciousness, "I have kept the faith."

Prayer—Grant us Thy strengthening grace so to live through the difficult days that at the end we may cry in triumph, "I have kept the faith." *Amen.*

—Wm. T. Ellis, in *Christian Herald*.

TUESDAY.

DEPTH OF SOUL.

"A perfect and upright man, one that feareth God and escheweth evil." Job. 1:8.

She was only a farmer woman. For ten years she had been in the grip of disease and had not left her room. Suffering was written in her face. Yet, dignity was there and the indefinable radiance of a noble and refined soul. She was a ministry of blessing to every one who came into her presence. Those who knew her best understood that in that soul there were depths of heavenly nature.

Prayer—Our Father, we know that what is within is written upon our faces. Come Thou and dwell within that Thou mayest be seen in us. *Amen.*

WEDNESDAY.

RELIGION IN ACTION.

"Inasmuch as ye did unto one of the least of these ye did it unto me." —Matt. 25:45.

It is the Home for Crippled Children in San Diego. This home is sponsored by the Kiwanis International of this city. Among the many, many other cripples who are there for the rebuilding and the remaking of their lives are children who have suffered the devastating ravages of infantile paralysis. A "Roosevelt" pool is there. Kiwanis met there recently and a demonstration of this cure was given. Some of these victims can swim now and use their limbs. A group of fine Christian men and women trained for this work, are there, loving these children and bringing them back to health. This is religion in action.

Prayer—Dear Father, bless Thy working children everywhere. *Amen.*

THURSDAY.

CHRISTMAS IN THE OFFING.

"The Lord gave the word: great was the company of those that published it."—Psalm 68:11.

We happened in a store the other day. An agent for Christmas cards was there taking the dealer's order for next Christmas. Forgetting the commercial side of the Christmas card, we have two views of this. We have a view of the army of men and women who have already been busy and must be busy still writing, preparing and selling Christmas verse and phrases, drawing delightful designs, with the sole objective of announcing Christ. The other view is that of the living rooms of the world

next Christmas Day when ledges and window-sills, tables and mantelpieces will be full of these cards rendering heart-warming displays of friends, far and near, who remember one another with good wishes and the announcement of Christ. A formidable part of the armies commanding the Christmas spirit.

FRIDAY.

QUOTED WRONG.

"Add thou not to his words, lest he reprove thee."—Prov. 30:6.

"Who can add one cubit to his stature?"—Matt. 6:27.

"If any man add, God shall add to him plagues."—Rev. 22:18.

Our texts this morning warn us against misreading and misquoting the Scriptures. For instance take this: "God is our refuge and strength a very present help in time of trouble." Is this quoted right? This is right: "A very present help *in* trouble."

It is probably better to quote wrong than not to quote at all, provided it is with an understanding heart. Our faith is in the goodness and help of God. The foundation of religion is the fatherly care of God.

Prayer—Our Father, trouble is trouble irrespective of times. Our bitter times and our glad times are in Thy hands. We would cling to Thee and we look for Thy care. *Amen.*

SATURDAY.

RELIGION IN HUMOR.

"A merry heart maketh a cheerful countenance."—Prov. 15:13.

The text might have added to "countenance," "and success."

Across the street lives a widow woman and an only son. They are living a successful and happy life. They have something to do every day and they are busy doing it. They play a little every day and they en-

(Continued on page 15.)

THE CHURCH IN THE WORLD. (Continued from page 5.)

by the State, has resulted in the rise of a generation whose secularist presuppositions are so influencing its outlook that even the language of the Church is no longer understood by its members.

Listen to what one sophomore in our land has recently written: "Right now, most of us are in doubt as to what god to worship; we have lost the conviction that there is such a thing as what our fathers called 'the one true God.' We have no permanent and compelling concept of what man ought to be. We are lost. Religion, as it is being represented to us today, is a dead language. Yet, what we have really refused is this or that partial and divided version: some provincial piety!" A strong and united witness might win such a living faith.

This mood of which this youth speaks is highly significant. In nation after nation, the youth want a great and united cause to serve. They are ready to give their lives to such a cause. When it does not appear in the Church they are easy prey for the religion of the state which is arising to provide that without which man is scarce content to live. Listen to this other student—this time a young German.

"There has been a great struggle going on in my soul, between my own religion of Christianity and the new religion of the State and I confess that the new religion has won. It gives me a greater sense of community with my fellows—something to live and die for which I never found in Christianity."

We are in a time when there is a vast and sometimes disastrous slackening of Christian effort at evangelism and the extension of the Church. At least there is such a slackening throughout what we here would regard as the most representative Church bodies. There is, at the same time, on many fronts a considerable advance and intensification among very conservative and fanatical sects. They seem to be on the increase.

Yet, man's extremity is God's opportunity. There is an advantage perhaps in the present situation. It is a time when it is going to cost something to be Christian. Opposition and hostility have been forcing Christians to take account of stock. Persecution has brought out unexpected devotion and the spirit of the martyr lives again—in Japan, in Manchuria, in Russia, and in Germany—to mention only the chief areas of acute intolerance and of noble witness.

Attacks on Christianity have tended to compel the focussing of attention upon really important concerns and have brought about a great effort at the re-thinking of Christianity. It would be safe to affirm that not in centuries has there been so clear and concise a restatement of what Christ's way means for man in his workaday world and in his relations—of class, race, culture, or nation. To be sure the disposition of Christian people in really large numbers to avail themselves of the fruits of this rethinking process and to embody its lessons, is not yet marked. But the important fact to note is that the study is going on and that people from fifty nations and a hundred and thirty denominations have participated in it. In a world where new ideologies have captured the enthusiasm of millions, that is something worth considering. The chances of Christianity are much better if its meanings are explicit and its application to life indicated by common agreement among the churches. Honesty compels the admission that when restudy is directed toward denominational convictions it sometimes has the effect of heightening rather than diminishing the sense of difference; but that may be a passing phase. Deeper thought will show that the agreements which unite are far more important than the differences which we have been willing to let divide us.

But by far the most obvious hopeful things that is taking place in Christendom is the gradual reversal of the centrifugal tendencies of the last four centuries. A centripetal movement begins to appear. As a result of clearer recognition of the consequences of disunity and the tragic doubt which it engenders; as a result of the absurdity of seeing a divided and competitive Church admonish the divided and competitive nations to live in harmony—there has been reborn what we are coming to call an ecumenical consciousness.

The story of that development is only beginning to be known in the churches. But as the knowledge of it spreads, the inspiration and promise of it increases. It is "a sudden quickening, some contagious conviction running around the world like the dawn, a glowing understanding that we are all one in Jesus." And the Bishop of Birmingham, who thus describes what we most need adds: "If that understanding came in power, we might hope to get a beginning of the international unity, the peace through righteousness, of which we dream, and for which we pray."

At ancient Utrecht, a few weeks ago, some of us were privileged to witness the most significant evidence yet of the centripetal movement. Back of what happened there last month was a widespread process aimed at the restoration of the lost unity of Christendom. For more than a half century it has been going on in three main streams of development: The first stream is that of increasing unity within denominational families throughout the world. The second is that of ever stronger functional unity across denominational and national lines. The third is that of mutual recognition and consequent organic union on a surprisingly wide scale all things considered, and involving more than thirty unions of from two to fifteen denominations since the turn of the century. And a current running throughout all three of these streams is even more important than any one of them—I refer to the spirit of unity which can exist and influence human life and human attitudes even apart from external changes.

I wonder if you realize how the sense of unity has grown within denominational families in the lifetime of many now living? You get some idea of the change that has taken place if you note that when in 1868 the first Lambeth conference of Anglican Church leaders was summoned by the then Archbishop of Canterbury, the then Archbishop of York objected on the ground that those from outside England were not members of the same Church. The Dean of Westminster even refused the use of the Abbey for a Communion because he felt the same way about Bishops of other national origins as some of our contemporary Anglicans feel about ministers of other denominational origins. "They are not members of our Church," he said. Closer and closer yet have grown the ties between the various Baptists, Presbyterians, Anglicans, Lutherans, Methodists, and Congregationalists—each family has grown better acquainted with itself and more conscious of kinship with the other families. Many other illustrations of this process could be cited; and the significant thing is that it seems to be worldwide and steady. It has already resulted in many consolidations and the elimination of lines of difference. Taken by itself each development may not seem of consequence, viewed as a constantly accelerating process these manifold developments indicate a tide which is definitely rising.

(To be concluded next week.)

The Orphanage
CHAS. D. JOHNSTON, Supt.

Dear Friends—

We were happy to have the Belew's Creek and Salem Chapel Sunday schools visit us last Sunday. There were about seventy in the group from both churches. Only a few of them had ever visited the orphanage before. Rev. G. H. Veazy is the pastor of these churches and he and his good wife came with the group.

We turned the keys of the orphanage over to them and asked them to make themselves at home.

We think this is a fine idea. It gives the children, as well as the grown-ups an opportunity to see the orphanage and see the little children they have been giving their money to help support.

When you visit the orphanage and see for yourself it gives you a better impression, or perhaps, an entirely different impression from what you had before.

Some visitors who have visited the orphanage have said to me that they were really suprised that the Christian denomination had such an interesting plant as the church has here. They said that before they came that they thought they would find the children sad, but they found a happy group of children instead and that their idea of an orphanage had entirely changed.

We are always glad to have visitors. We wish more Sunday school would visit us and see the orphanage first-hand. Our First Church, Greensboro, and our Happy Home churches visited us some weeks ago. Last Sunday Belew's and Salem Chapel came.

I fear some Sunday schools fail to come because they probably think they would be expected to feed the children. Don't let that hinder or keep you from coming. We have our schedule and that is not expected. We keep a picnic table on the lawn and we will furnish you plenty of cold ice water. Fix up a lunch and after your Sunday school is over if you do not have preaching on the day you select, pay us a visit and spread your lunch on our picnic table. You can see the buildings, the children, the cattle and the entire plant. Come, we will be glad to have you and will do our best to make your visit pleasant.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR SEPTEMBER 29, 1938.	
Amount brought forward	\$10,645.97
Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
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Reidsville:	
August	\$ 7.29
September	7.57
	14.86
Western N. C. Conference:	
Randleman Ladies Mission-ary Society	\$ 5.00
Spoon's Chapel, 3rd Qt. .	4.25
Zion	1.23
Biscoe:	
August	1.20
September	1.38
	13.06
Eastern Va. Conference:	
Oakland, I. W. Johnson Bible Class	\$ 3.00
First, Portsmouth	3.20
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	11.79

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Antioch	6.49
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Norfolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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MISSION NEWS ITEMS.

(Continued from page 9.)

and added interest and members for the new year ahead.

This church boasts of having a large Cradle Roll membership—and a fertile field it is, too, for one of the best wedges into the home and the heart is through the baby.

This church held a very successful and helpful revival in August, conducted by their pastor. Thirty-one members were added to the church and forty-nine were baptized in a most impressive service.

Mrs. G. C. Mann is the president of this splendid group, and many plans have been made for a bigger and better service in the new year.

* * *

ELON COLLEGE.

The Women's Missionary Society of the Elon College Congregational-Christian Church closed a most successful year Monday afternoon, September 12th, when they met for their regular monthly meeting in the religious education building on the college campus with about thirty present.

Rev. Dwane Vore was introduced by Mrs. A. L. Hook, leader of Circle No. 4, who had charge of the program. Rev. Mr. Vore gave a splendid message, using for his subject "War." The devotional was also given by the speaker of the afternoon.

The president of the society, Mrs. J. L. Foster, presided and a routine of business was carried through with reports from each of the four circles. Each group reported their financial goal as having been reached, and the auxiliaries also had reached their goals. Each circle sponsors an auxiliary. In this way it is not so hard on the superintendent during the year.

Each circle has studied the missionary study books and each has had splendid attendance at general meetings. A bit of competition has been added in that the president of the society gives to that circle that has the largest attendance at general meetings fifty cents, this, of course to go toward their financial goal for the year. In case of a tie, she gives each the same amount.

During the past year many visits to the sick and shut-ins have been made; cards, letters, trays, and flowers have been sent.

The Elon society has two of the conference officers on its roll: Mrs. M. W. Hook, who is Cradle Roll superintendent, and Mrs. H. D. Lambeth, secretary of the Conference. Mrs. Hook is also superintendent of the Elon College Church Cradle Roll and has enrolled other than her regular membership, Johnnie and Jimmie Powell, the month-old twins of Dr. and Mrs. T. E. Powell, and the triplets of Mr. and Mrs. M. R. Moore.

The officers of the society are: Mrs. J. L. Foster, president; Mrs. M. W. Hook, vice-president; Mrs. D. J. Bowden, recording secretary; Mrs. E. W. Vickers, treasurer; and Mrs. H. D. Lambeth, corresponding secretary.

The society is also honored in having as an active and interested member Mrs. Lydia Clendenin, sister of the late Dr. W. W. Staley. Mrs. Clendenin is eighty-six years young and enjoys the missionary society and frequently attends her circle meetings. The circle meetings are always held in the homes, and after the business and a program, light refreshments are served and a social hour is enjoyed.

At the meeting Monday afternoon, September 10th, Mrs. W. M. Jay, Winston-Salem, a former president of the Elon College Society, was a guest; also Mrs. Mayne Neil of Winston-Salem and Mrs. Vivian Stephenson of Raleigh, N. C.

The above information was written by Mrs. H. D. Lambeth.

* * *

WINSTON-SALEM.

The Woman's Association of the Congregational-Christian Church at Winston-Salem, N. C., held their last meeting of the year September 13th, with splendid interest and enthusiasm. Regular meetings have been maintained throughout the year with a good percentage of attendance. The membership of this organization is twenty-six, and all points of the Standard have been stressed and aimed at.

The World Day of Prayer was observed and some attended the union service which was held in a downtown church.

The Bible study on Ephesians was led by Dr. W. M. Jay, pastor, who devoted six Sunday night messages, using a chapter each night. This society also had charge of the devotionals each night during this period.

The mission study book *Rural America* was used in an interesting way. A supper was planned for all members and after a short devotional all enjoyed the repast. Then, while all remained at the tables, half of the book was review by two speakers. During the intermission the tables were cleared, and then the last half of the book was given by two others. This plan worked very well, and a great deal of interest was manifested and discussion followed.

This society, though young in years, is doing a good work and has all phases of woman's work of the church as its objective.

MRS. W. M. JAY,
Convention Editor.

FAMILY ALTAR.

(Continued from page 12.)

joy it. There is a twinkle in the mother's eye and life is not taken too seriously. Result: They are able to bear their sorrows and misfortunes with courage and fortitude. They succeed and are never wanting. They are bound together in the bonds of a rare unity.

Prayer—O Lord, our God, save us from over-seriousness. Give us happy hearts in Christ to over-ride all obstacles—those obstacles within us and those without. We pray for the gift to enjoy Thy world to the fullest. Amen.

SUNDAY.

"Nothing beautiful, once seen, is ever really lost." Eye hath not seen the things which God hath prepared for Thee this day. The church represents the beautiful and deathless life. Can you give your heart to it?

ART IN THE CHURCH

By AUBREY C. TODD.

THE CHOIR

Blessed is the church that has a sincere and capable choir leader. His services to the congregation might well be compared to those of the minister. Unfortunately, the majority of our churches cannot support good choir leaders. In such cases some member of the church or the minister has to give of his time in directing this work. To these churches, and especially those of rural communities, this article is of importance.

It is not the purpose here to deal with techniques and methods, but merely to give a few simple suggestions that may aid in making the services of the church more beautiful. The direct and main purpose of the choir is to aid the minister in directing and leading the people into a worshipful attitude. It is not enough that the choir sing just for the sake of singing. People do not, or should not go to the church to hear good singing. They should go to commune with God, and if the singing does not help to lead them into His presence it is a miserable failure. Do not be discouraged if you have no prima donna in your church. Perhaps you are lucky. A simple chorale, such as "O God, Our Help In Ages Past," sung with deep conviction by a person who has had a vital religious experience is a thousand times preferable to an involved aria sung mechanically correct but not experienced.

Shall we wear vestments? This is a question that arises sooner or later in every active choir. The answer depends on the church surrounding and the dresses of the members of the choir. Vestments are used to "dress down" a choir, and not "dress it up." Most rural churches should not use vestments because they would detract from the service rather than help it. On the other hand, in large churches that are well-built and ritualistic in their services, various colored and patterned dresses in the choir would be quite out of place, and vestments would be desirable.

Another big problem of small churches is how to secure suitable music. Good sheet music is no small item when the church treasury is slim, as it is in most rural churches. I should like to suggest that the churches who have this problem use the hymns in their regular hymnal. The great hymns of the Church should be used in all of our churches more than they are. Sing those hymns that have come through the ages: "Ancient of Days," "A Mighty Fortress Is Our God," and similar ones. A few simple versicles should be learned, such as the ones beginning "The Lord be with you" and "O Lord, open Thou our lips." By all means cut out the jazz! Such songs as "Win Them One By One," "The Fight Is On," and "The Jericho Road" may be all right in a ragtime band, but not in the church.

When to sing is a problem that should be given more attention by our rural churches. Some leaders stick an anthem into the service with no better reason than that the choir has practiced it. A simple rule to follow is always to sing for a purpose. If the hymn to be sung is contrary to the spirit of the congregation or interrupts the trend of thought, it would be better to discard it entirely. For example, suppose the service has followed this order: a hymn of praise has been sung by the people, the minister has given the invocation, and the people have bowed or knelt and prayed together the general confession. If at this particular place in the service the choir director takes charge, it would be very unfortunate if he were to choose a hymn of adoration or praise such as "The Heavens Resound," or one with "fight" in it, such as "Children of the Day." It would be more in keeping with the order of the service to sing something like "O Rest in the Lord," "Agnus Dei," or "Search Me, O God."

The person who plans the order of service and the one who plans the music should work together, or one person should do both. It is necessary that they follow the same steps; a good order being attention, praise, confession, contemplation, and dedication. The traditional hymns of the Church are desirable and not likely to cause offense. Such hymns of praise as "Praise God, From Whom All Blessings Flow," "Gloria Patri," "Te Dum Laudamus," and "The Magnificat" are as effective today as they were in the days of our grandfathers.

A choir should be acquainted with hymns of praise, offertory sentences, versicle responses, prayer responses, anthems, and benedictions. This does not mean "fancy" singing. For example, a prayer response need not be anything as complicated as a seven-fold Amen, but might simply be a verse of some well-known prayer hymn, such as "Dear Lord and Father."

A choir can do wonders toward creating a worshipful attitude in the church, especially when the choir is in front of the congregation. The choir should act in concert and in order at all times. They should go to their places at the same time and quietly. Everyone should bow his head at the time of prayer whether he likes the custom or not. Attention should never be attracted to the choir by talking or making unnecessary movements. In such a way the choir can create such an atmosphere that the spirit of worship will pervade throughout the congregation. Blessed is the choir member that sings unto the Lord!

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, OCTOBER 6, 1938.

NUMBER 40.

Mrs B F Frank

12-1-38

What a Layman Expects of His Minister

By B. H. ZIGLAR.

First, the minister should be called of God to preach the gospel. He should be a representative, apostle, ambassador, and disciple of Jesus Christ; therefore, he should know Him. He should have a very good acquaintance with the Holy Trinity.

Second, the minister is expected to preach the Word. He should preach to suit God and not the people. The preacher should preach with unction, having been anointed with the Holy Spirit; therefore, he should be a separator and not a good mixer.

Third, the minister should spend much time in prayer and study. He should commune and talk with God daily. His divine help comes through this source; therefore, it is very necessary.

Fourth, a layman expects a minister to serve as a shepherd of his flock. He should love his flock and should have a passion for the lost souls. His main issue should be Jesus Christ; his greatest aim should be that of winning the lost to Christ and strengthening the believers.

Fifth, a layman expects the minister to do some visiting among his members, especially the sick—always having prayer with them.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The article for this week's front page was written by a member of the Reidsville (N. C.) Christian Church. He is a newspaper man.

President L. E. Smith and Mr. A. T. West, Business Manager of Elon College, were visitors at THE CHRISTIAN SUN's office of publication on Monday of this week.

Part of the work of the new Promotional Secretary is to aid churches in securing ministers. Quite a number of churches have already called for this help.

Dr. Edwin C. Gillette, Superintendent of the Southeast, was in North Carolina last week. He was hopeful of our Church situation, and carries good cheer wherever he goes.

Pleasant Ridge Christian Church, near Kernersville, N. C., will have a home-coming service on the third Sunday of this month. Former pastors, members, and friends are invited to be present.

The Christian Missionary Association of the North Carolina and Virginia Conference recently offered aid to a new pastorate of rural churches which may be formed this year. Some fine group of churches should accept this challenge and form a pastorate.

Dr. J. O. Atkinson, Mission Secretary, has been quite ill for some time, but his many friends will rejoice to know that he is now greatly improved. The good doctor did not quit work even while in bed. The Church needs his service and appreciates his efforts.

Professor L. L. Vaughan, treasurer of the Southern Convention, is recovering from illness at his home in Raleigh, N. C. Professor Vaughan is a member of the pastoral committee of the Raleigh Church which is now seeking to fill the vacancy created by the resignation of Rev. Carl Herman Voss.

The student Ministerial Association of Elon College has had three good meetings this term. At the first meeting the counselor, Dr. D. J. Bowden, spoke to the group. At the next session Duane Vore, one of the members, led a discussion on the attitude of a minister toward war. On last Monday Rev. F. C. Lester talked with

the group about ministerial ethics. The membership is twenty-four, half of them being members of Congregational-Christian churches. Four of the members this year are young ladies who are preparing for full-time Christian service.

The sympathy of THE CHRISTIAN SUN family is extended to Rev. R. E. Brittle, of Suffolk, Va., in the loss of his four-year-old son, Richie Parker, on September 30th. The Rev. Mr. Brittle was preaching at Ocean View when the news came to him that his son had been injured. The boy fell from a fence and fractured his skull. Mrs. Brittle, the mother of the boy, died four years ago.

Fifty ministers met at Elon College on Tuesday of last week to consider plans for the Golden Anniversary of the college which is to be celebrated in 1939-40. They appeared to be enthusiastic, and it is hoped that by commencement, 1940, the college will be out of debt, the dormitories crowded with six hundred students, and the graduating class composed of one hundred persons. Our college is on the up-grade.

Brother M. J. W. White, Christian Temple, Norfolk, Va., this year renews his annual subscription to THE CHRISTIAN SUN for his sixtieth successive year. There may be others with a longer record and a more faithful one than this, but we have our doubts. Dr. M. J. W. White, Jr., son of Brother White, has recently resigned his position as physician with and for the government in the Virgin Islands and has moved to and located at Luray, Va., to establish practice there and educate his children in the States. Dr. White has had a useful and honorable career, both as medical missionary in the Philippine Islands and also as physician for the government in the Virgin Islands.

REPLY TO EX-GOVERNOR SWEET.

As a representative of the East, what I expect of a minister is entirely opposed to what made the front page of THE CHRISTIAN SUN for Ex-Governor William E. Sweet, of Colorado in the article, "What a Layman Expects of a Minister."

I do not wish my minister to be like his and do not think one per cent of our laymen in Virginia and North Carolina favor his kind of minister. If our ministers follow him they will drag our churches down to the level of political, civic, economic, labor, and social clubs instead of building them

up spiritually on a higher plan than such clubs. The Christians, South, have preached the gospel of Jesus Christ and have not consumed their precious time with the solution of all non-religious problems, however good in themselves, and it will be a dark day for us if our ministers follow these new leaders who want the church to dabble into every secular problem and solve issues which the greatest statesmen of the nation are unable to solve but partially.

J. E. WEST.

HOME COMING.

There will be a home-coming service at Pleasant Ridge Church (North Carolina and Virginia Conference) Sunday, October 16, 1938. An interesting program is being made which is in part as follows: S. F. Huffines will give a brief history of the church from its beginning about three-fourths of a century ago. Rev. F. C. Lester will deliver the morning address. Lunch will be served on the grounds. All former members and friends of the church are invited to be with us on this occasion. The church especially invites and urges all former pastors to come, and each one will be expected to have some part in the services in the afternoon. We have the promise of plenty of good singers to be with us that the services may be inspired with fine music.

WHAT CAROLINA IS DOING AS A COUNTRY CHURCH.

On the resignation of our former pastor, Rev. O. A. Elmore, Carolina Church (near Burlington, N. C.) called Rev. Melvin Dollar, who is a student at Elon College and whose home is in Alabama. During his three months as pastor, he has put his whole life in his work and has greatly improved the church both socially and spiritually.

During his first month here he organized a Christian Endeavor Society which has a membership of thirty and is still growing. Recently a Junior Christian Endeavor Society has been organized under his leadership.

Rev. Mr. Dollar has recently moved into our community and we feel that it is going to be a help to the church. He has won the love and confidence of both the church and community and we welcome him into our midst.

Rev. Therman Bowers of Greensboro assisted our pastor in a two weeks' revival the first of September in which fourteen conversions were made and five members were added to our church.

MRS. J. W. TROLLINGER,

Reporter.

VEAZEY REUNION.

The thirty-third annual reunion of the family of the late Mr. and Mrs. Z. T. Veazey was at the home of Mr. and Mrs. W. A. Hand near Tifton, Ga., July 30, 1938. This family consists of twelve living brothers and sisters, all of whom were born and reared in Tallapoosa County, Ala. They professed faith in Christ and joined McGuire's Chapel Christian Church, where the father and mother remained true and faithful until death removed them. The brothers and sisters are now scattered into four states, namely, Alabama, Georgia, Louisiana, and North Carolina. Seven of the brothers and sisters, with part of their families, spent a happy day together at the reunion. They were: Mrs. G. W. Walker, Milledale, Ala.; Mrs. R. W. Jones, J. H. and Z. E. Veazey, Alexander City; Mrs. C. C. Milam, Talladega, Ala.; L. M. Veazey and Mrs. W. A. Hand, Tifton, Ga. There were sixteen grandchildren, twenty great-grandchildren, and quite a host of friends present.

The noon lunch was served in picnic fashion on the lawn of Vanceville Church. Just before eating, the local pastor, Rev. W. C. Carpenter, read a poem which had been written by Rev. G. H. Veazey, Belew Creek, N. C.

The next reunion will be at the home of the oldest sister, Mrs. G. W. Walker, Milledale, Ala. The date is the last Saturday in July, 1939.

MONTICELLO RALLY DAY.

On the first Sunday in October, the Monticello Church enjoyed the best rally day that it has had since the present pastor has been on the field. During the recent revival, when Rev. O. D. Poythress did the preaching, there were seven confessions. Since that time the church and the church school have both continued to grow, and the rally day services capped that growth. Two more members were received on confession of faith, and eleven were baptized. The work has progressed so favorably that the young people's organization is being revived, and we feel that the outlook for the coming year is more hopeful than at any other time in the history of the church. We take this opportunity to thank Rev. Mr. Poythress for the Godly influence which he left in our community.

E. J. SANDERSON,
Pastor.

"Games of chance are traps to catch schoolboy novices and gaping country squires, who begin with a guinea and end with a mortgage."

**TENTATIVE PROGRAM OF THE
VIRGINIA COUNCIL OF RELIGIOUS
EDUCATION, INC.**

**FORTY-FIFTH CONVENTION,
STAUNTON, VIRGINIA.**

OCTOBER 26, 27, 28, 1938.

Wednesday Evening, October 26th

Dr. E. B. Paisley, Presiding
7:30 Service of Worship.
8:00 Greetings.
8:20 Address—Walter D. Howell.
Benediction.

Thursday Morning, October 27th

Rev. James W. Wright, Presiding
9:45 Service of Worship.
10:15 Address—Hornell Hart.
11:15 Sectional Conferences:
1. The Ministry of the Church to Children—Miss Elizabeth Jarrett, Presiding.
11:15 Mary Alice Jones.
11:55 Blanche Carrier.
2. The Ministry of the Church to Youth—Rev. T. K. Currie, Presiding.
11:15 Roy A. Burkhardt.
11:55 Walter D. Howell.
3. The Ministry of the Church to Adults—Rev. George Olive Taylor, Presiding.
11:15 Blanche Carrier.
11:55 Abner Robertson.
12:30 Adjournment.

Thursday Afternoon, October 27th

W. Frank Robertson, Presiding
2:00 Mary Alice Jones.
2:45 Sectional Conferences:
1. Strengthening the Program of the Local Church—Rev. J. E. McCauley, Presiding.
2:45 "A Vital Christian Faith—the Strength of the Church"—Hornell Hart.
3:15 "How May a Local Church Reach and Teach the Unchurched"—Mary Alice Jones.
3:45 "Practical Steps for Improving the Sunday Church School"—J. Quinter Miller.
2. Strengthening the Program of Cooperative Work—Rev. D. Trigg James, Presiding.
2:45 "The Ecumenical Movement"—J. Quinter Miller.
3:15 "Why Should the Churches Work Together in Virginia"—Roy A. Burkhardt.
3:30 "The Place of Cooperative Agencies in the Total Program of the Church"—Walter D. Howell.
3. Week Day Religious Education—Rev. Wade H. Bryant, Presiding.
2:45 "Needs Which May Be Met by Week Day Religious Education"—Walter D. Howell.
3:15 "The Unique Opportunity of the Week Day Church School"—Blanche Carrier.
3:45 "How to Organize and Operate Week Day Religious Education in the Community"—Minor C. Miller.
4:15 Adjournment.

Thursday Evening, October 27th

Dr. J. J. Scherer, Presiding
7:30 Service of Worship.
8:00 Address—J. Quinter Miller.
8:40 Address—Hornell Hart.
Benediction.

Friday Morning, October 28th

Dr. E. B. Paisley, Presiding

9:30 Service of Worship—Roy A. Burkhardt.

10:00 Address—Walter D. Howell.

10:30 Our Share in the Work.

11:15 Sectional Conferences:

1. The Ministry of the Church to Children—Miss Elizabeth Jarrett, Presiding.
11:15 Mary Alice Jones.
11:55 "Resources of Personal Religious Living for Teachers of Children"—Hornell Hart.
2. The Ministry of the Church to Youth—Rev. T. K. Currie, Presiding.
11:15 Roy A. Burkhardt.
11:55 J. Quinter Miller.
3. The Ministry of the Church to Adults—Rev. Geo. Oliver Taylor, Presiding.
11:15 Hornell Hart.
11:55 Blanche Carrier.
12:30 Adjournment.

Friday Afternoon, October 28th

Rev. W. M. Bunts, Presiding
2:00 Address—Blanche Carrier.
2:45 Sectional Conferences:
1. Strengthening the Program of the Local Church—Rev. J. E. McCauley, Presiding.
2:45 "How to Plan and Administer the Work of the Whole Church in the Light of Educational Principles"—Walter D. Howell.
3:15 "How to Plan a Curriculum Which Will Meet the Needs of the Pupils"—Mary Alice Jones.
3:45 "Training for Service"—J. Quinter Miller.
2. Strengthening the Program of Cooperative Work—Rev. D. Trigg James, Presiding.
2:45 "What Types of Church Activity Should be Undertaken Cooperatively?"—J. Quinter Miller.
3:15 "How to Organize a Cooperative Church Agency?"—Rev. James Wright.
3:30 "How to Secure Leadership for Cooperative Work?"—Walter D. Howell.
3. Week Day Religious Education—Rev. Wade H. Bryant, Presiding.
2:45 "What Is Taught in Week Day Church Schools"—Elizabeth Longwell.
3:15 "Results of Week Day Religious Education"—Blanche Carrier.
3:45 "Relation of Week Day Education to the Local Church"—Florence M. Hostetter.

YOUTH CONFERENCE.

(Friday Afternoon.)

4:00 Discussion—"How Shall Christian Young People Find Resources to Sustain Their Highest Purposes?"—Roy A. Burkhardt, Leader.
4:45 Discussion—"Christian Action in the International Crisis"—Hornell Hart, Leader.
5:30 Youth Banquet—Walter D. Howell, Speaker.
Friday Evening, October 28th
Dr. E. B. Paisley, Presiding
7:30 Service of Worship.
7:45 The Significant Issues of the Convention and Needed Action for the Future.
8:00 Address—Roy A. Burkhardt.
Benediction.

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

LICENSING AND ORDAINING MINISTERS.

The Scriptures give us all too little information concerning what Jesus did when He called to Him the Twelve, commissioned them, and sent them out as his Disciples. One wishes that more details had been given, so we could be more certain as to what the Church should do when it licenses or ordains those who are to preach the Gospel and minister in things that are sacred. Whatever the service was, we are sure that not only the Disciples themselves, but the other followers of Jesus were aware that these twelve were set apart for special full-time service.

Since the days of Jesus and the early Church, followers of the Master have continued the practice of setting apart certain individuals who are "full of faith and the Holy Ghost" that they may do the work of the ministry and lead in the promotion of the Church. These services are sometimes elaborate and sometimes they are rather insignificant.

Recently a young man who has not been licensed said that he expects to be this fall. Another, who does have his license and wants to be ordained, remarked to the effect that the former service of granting him a license to preach seemed to have little value to those sharing in the service, and did not mean much to him. He is eager that the ordination service stand out in his memory through the years as a high and holy moment, when he is chosen by his church and set apart by his church to the sacred ministry of the church. This is a wholesome desire and should be carefully considered by all those who are responsible for such services in our Conferences this fall. The ministry of the church is a high calling of God and should be guarded well by the church. Only those who have right ideals and sufficient qualities should be admitted to the office of prophet and priest in the Church of the Living God. When they are selected it is important for the ceremonial of setting them apart to be sufficiently impressive to live through many years to come in the minds of the Church and of the person ordained.

Those who are to preach in the churches should certainly follow the practice of the Church for nineteen centuries and claim the honor of ordination. No one really has the right to occupy a pulpit as a pastor until he has been granted permission by his Conference to do so. Barbers are not allowed to practice their trade until they are given a license; doctors cannot give medicine until they secure their licenses; in most states no one can drive an automobile until he has secured his

license. It is the practice of the Church, and has been for many long years, to license, and later to ordain ministers. It is to be expected, therefore, that those who minister to human souls and preach in our churches should have their license before they preach and be ordained before they administer the Sacraments. Anything less than this is going contrary to the history of the Church, and is breaking down the possibility of holding a high standard for the Gospel ministry. The young men who look forward to preaching certainly ought to be willing to make the necessary preparation, and when they seek licensure or ordination the service should be beautiful and impressive.

SPEAK YOUR SPEECH.

When a noted speaker was once hissed he responded by saying: "Thank God for a country in which you have a right to hiss at what I say." This was not only a good comeback, but contains a solemn truth. There are many things maladjusted in this country of ours and personal liberties are not always as great as some might wish, but the fact still remains that it is a free country. A major contribution of our Church is its determined stand for individual liberty. If we let this slip we have lost our souls and our contribution to the world. Unless we can see human values and be assured that every person has a right to speak his mind in the councils of the Church and State then we have missed that for which our Congregational and Christian Churches were founded.

"The Christian Sun" is an organ of the churches in the Carolinas and Virginia; it is the mouthpiece of all those who wish to express an opinion. In it conservatives and liberals are supposed to present their ideas. It is by the process of give and take, the evaluation of radical and conservative notions that we seek for truth.

The editor expects to say what he thinks, and he hopes that other contributors will do the same. This may make it a bit difficult for readers because they will have to think for themselves. Only in this way, however, can the paper be a symbol of freedom. If you have something to say concerning our churches, our programs, or our paper, speak your speech where it will be heard and become effective. There is only one limitation that your editor wishes to place upon this broad statement, and that is that all public statements must be constructive and not merely critical. We are trying to build churches, not to destroy them. We are trying to help people, not to harm them. It is in this spirit of friendliness and constructive effort that every member of Congregational and Christian Churches are invited to express their opinions through "The Christian Sun." This paper deals with religion as it came to be through the life of the Jewish people and found its first fruit in the life of Jesus of Nazareth, and with religious life as it is lived in this modern world. The paper is interested in religion and all that has to do with religious ideals, aims, and aspirations. Beware of criticizing without constructing. If something must be torn down, be sure to put something better in its place. In this spirit speak your speech and make your church paper worthy of a place in the homes of our people.

F. C. L.

The Church in the World Today: Army or Rabble?

By HENRY SMITH LEIPER.

Look now at the illustrations of that second kind of centripetal force—the kind which shows itself in functional unity across denominational and national lines. There are now at least ten world-wide organizations related to the non-Roman Churches or directly involving them along cooperative and functionally unitive lines. Some are in the interest of specific objectives like international peace, more effective work among students, better methods in the Sunday school, more power in the mission field. They have all grown up since the middle of the last Century. To them more and more denominations have been related. They have, in most instances, grown closer together, and at this present time some of them are actually in the process of growing together. Nine of them were directly and officially present at Utrecht in the persons of their chief officers in order that they might find a helpful part in the development of the World Council of Churches which is in one sense the direct result of the work of the functionally united interdenominational bodies most vitally connected with the churches as such—I refer to the World Conference on Faith and Order and the Universal Christian Council for Life and Work.

The processes of organic unity are slower; but they have been well manifested in varied forms during recent years—and at a rate of acceleration which is, one may hope, prophetic.

But let me return to speak more definitely of what happened at Utrecht as a result of the confluence of these streams of influence in the life of the non-Roman Churches of the world. Perhaps I should say a word about that phrase "non-Roman." Many of you will ask: "Why not Protestant?" Because the movement is much more inclusive. Three-sevenths of the Christian Church is Roman Catholic; two-sevenths is Catholic but not Roman; two-sevenths is Protestant. The groups of churches in the last two categories—representing four-sevenths of all the Christians—are for the most part in the movement which we call ecumenical and obviously Protestant is not a big enough word to describe them—particularly in view of the fact that some of them are Catholic in tradition and in name. Someone might like to invent a word which would mean what I am trying to say when I use the admittedly unsatisfactory phrase "Non-Roman."

Utrecht was a peculiarly fitting place for the drafting of a Constitu-

tion for the World Council of Churches to link these widely diversified bodies! Across the street from where the Provisional Conference met was the home of the last Dutch Pope! Our worship service in the Cathedral of the Dutch Reformed Churches was on the spot which in the seventh Century marked the point of farthest expansion of Christianity toward the north of Europe. There Willibrord of England converted the Frisians, becoming the first Archbishop of Utrecht. And we were under the chairmanship of the present Archbishop of York, whose cathedral is but a few miles from where Willibrord was born.

By this time the world knows that Utrecht is once more the point farthest out on the frontiers of advancing Christianity. But this time its position is not a geographical one. Now it is associated with the most comprehensive and promising attempt to restore something of the lost unity of the universal Church. There were assembled officially chosen representatives of the great churches throughout the world—directly representing more than forty denominations in nearly thirty nations; indirectly representing more than one hundred and twenty-five denominations in fifty nations. East and West, Catholic and Protestant, Reformed and Orthodox, North and South—all were there save the churches of Germany and the churches of Japan. Highly symbolic was the distribution of the delegation from the United States; Texas, Illinois, Ohio, Arkansas, North Carolina, Pennsylvania, New Jersey, Connecticut, Rhode Island, and New York were respectively "home" to the individuals in the official delegation of the more than thirty communions in this country which officially participated.

Three very distinct and definite things came out of the memorable meeting at Utrecht. First, a Constitution for the World Council of Churches was drafted and unanimously adopted for submission to the constituent churches. Secondly, an interim organization was set up to carry on the worldwide work of the Universal Christian Council and the World Conference on Faith and Order until the first Assembly of the Churches shall meet on the basis of the new Constitution—which provides for the substitution of commissions for the two movements at present autonomous, and opens the way for the close cooperation of the other

ecumenical organizations. In the third place, although it is not so obvious, a very new and significant thing was accomplished in the bringing together of the official leaders of nine ecumenical Christian organizations, the leaders of most of the great confessional organizations, (World Lutheran Convention, World Baptist Alliance, Presbyterian Alliance, etc.) and of the movement for the World Council which has grown out of the Oxford and Edinburgh conferences of 1937.

Each one of these accomplishments of Utrecht has a definite relationship to the problem of the Church in our present world. Each is full of promise, although no one of the three—nor all three taken together could be considered a panacea. Take them in order. What will it mean to have, as we are now justified in assuming that we shall, a permanent organization officially and directly representative of almost all of the four-sevenths of Christians not in the non-Roman Churches of the world? It will mean that at least one very important step has been taken toward a more united witness. For when Churches voluntarily set up a body which includes them all—even if no super-Church is even envisaged—there had come into being one visible, definite, recognized, working link between bodies which have been without anything of the sort—some of them for centuries. This "fellowship of Churches which accept our Lord Jesus Christ as God and Saviour" is based on only that much creed; but it is central and corresponds to the only one which Christians thought essential to their unity at the first Pentecost. It is the *fact of the incarnation*. How it is to be interpreted each church is free to say. There is no test to be applied, no question to be asked. Every communion which desires association with the Council on that simple basis is acceptable. This in itself, Church historians will tell you, is a great advance. The Council will do at first, six specific things: First, it will, as I have indicated, carry on the work of the two world movements whose merging in the first instance forms the body of the Council; it will facilitate common action by the churches; it will promote cooperation in study of the tasks as well as the relationships of the churches; it will promote the growth of ecumenical consciousness in the members of all the churches. (The extent to which that can be done is indicated by the rise

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Four-year-old Richie Parker Brittle, only son of Rev. R. E. Brittle and the late Mrs. Mary Sue Parker Brittle, was playing in his grandfather's yard near Dendron Wednesday afternoon. He climbed upon the fence, which was about three feet high, and in some way, lost his balance and fell on his head. His aunt saw the accident and picked him up. At first he did not seem to be hurt seriously, and was able to walk for several minutes. Soon afterwards he appeared to be asleep, and began screaming. Some members of the family took him to a physician, who, after a brief examination directed them to take him to Lakeview Hospital. He died next morning, Thursday (September 29th) between three and four o'clock.

As soon as he was taken to the hospital, his father, who was assisting Rev. Joe A. French at Ocean View Christian Church, was called, but the little boy could not recognize him when he arrived. The many friends of this beloved pastor were shocked to hear of this tragic accident. The funeral service was conducted Sunday afternoon, at 3 o'clock, in Cypress Chapel Christian Church. Rev. J. M. Roberts was in charge of the service and was assisted by several other ministers. The child's mother died very suddenly a few days after Richie was born. Only the glorious Gospel which the father of this child has been preaching so faithfully and effectively can be a sufficient source of comfort in such a shocking bereavement.

It seems almost a miracle for any child to reach manhood or womanhood. A child does not know the meaning of the word danger. Everything must be investigated and explored. To a boy all of life is adventure. If he lives in the country he must climb all the trees in the yard and orchard. No barn escapes his desire for conquest. It is glorious to sit upon the roof and play riding a horse. Every one of these thrilling things beckons his young mind to still greater conquests. A thousand boys pass through these experiences unharmed, and then the community is saddened by the tragedy that saps out a promising life. Who can explain? There is no explanation. Faith does not rest upon human understanding. It falls back upon our Saviour who said: "My grace is sufficient for thee."

So many people are disturbed when

a good man has trouble, affliction and bereavement. They forget that Jesus was a "Man of sorrows and acquainted with grief." God does not promise to keep His servants out of trouble. He promises to deliver those who trust Him. I. W. JOHNSON.

THE ELON COLLEGE GOLDEN ANNIVERSARY.

All ministers of the Southern Convention were invited to the college Tuesday, September 27th, for an all-day conference in the interest of the approaching 50th anniversary of the institution. The responses to the invitation were indeed gratifying. Out of ninety invitations, nearly fifty responded favorably, and there were fifty-four present. Four of the ones present were not ministers.

The ones coming from Eastern Virginia were guests of the college Monday night. Dr. H. S. Hardecastle of the Christian Temple spoke at chapel at ten o'clock. Hardy gave a most interesting and instructive address.

The conference was called in the Society Hall, third floor of Alamance Building, at eleven o'clock. The meeting opened with prayer by Dr. Stanley C. Harrell and others. The group was reminded of previous actions by the Board of Trustees of the college and the Alumni Association in interest of the anniversary occasion. Throughout the day details incident to the proper observance of the anniversary were discussed freely by all present. There were differences of opinion regarding certain essential recommendations, but as a rule after discussion a unanimity of opinion was reached. It was emphasized that there were at least three groups of individuals who would be interested in this important occasion—the church that founded the college, the alumni who had reaped its benefits, and friends who were interested in Christian higher education for American youth. It was agreed, however, that this campaign, since it was to be for all of the three groups, would necessarily be an individual campaign and not entirely a church campaign, that no quotas would be assigned local churches, but that every individual would be urged to join the Golden Anniversary Club. The membership of this club will be recorded at the college in an attractive and permanent form. It will be an honor to become a member of this club that through the years will be historic.

As a part of the record there will be a memorial section. Families, friends, churches, Sunday school classes, and other organizations will want to memorialize the names of those who have meant much to them, to the church, and to the college. This may be done by paying the membership fee or larger amounts if desired.

The group voted in favor of constituting a general committee of 1,000 members, to each committeeman of the 1,000 is to be assigned at least two others, which would make 1,000 committees of three each, each individual committee agreeing to become responsible for \$150 or \$50 each to be paid on or before May 1, 1940. Organization is to be undertaken at once and to be completed by January 1, 1939. During the month of January, which is the beginning of the college period, the appeal is to be extended to every member of the church, every member of the Alumni Association, and every friend insofar as is possible to assist in different ways in the anniversary celebration.

In all probability there will be an Elon night to be held in every church and wherever as many as three of the alumni and friends of the college can be gotten together. All meetings are to be held at the same hour. Everyone will be asked to be thinking of, talking about, and assisting the college at identically the same time.

The General Committee will be asked to hold its first union meeting at the college on Alumni Day, Commencement, 1939, for reports and further instructions. If the chairman cannot be present, one of the two other members of the committee is to be present. This will be a great occasion.

There were many things about the meeting of the ministers that were most encouraging. Everybody seemed to be happy, optimistic, and enthusiastic. It would seem that we are on the right road to success. We know that the undertaking is difficult, that there will be many disappointments, but that there will also be many things to encourage and help. Everyone interested is urged to be much in prayer and to do his individual share in every other way.

The college wishes to express its great appreciation of the response of the ministers who were present. It wishes also to acknowledge with equal appreciation the many expressions of regret and interest on the part of those who because of illness or other reasons were unable to come. These can be depended upon just as truly as the ones who came.

There is a brighter day ahead for our college. L. E. SMITH.

THE CHURCH IN THE WORLD.

(Continued from page 5.)

of that interest all over the world in recent months as a result of the work of the Oxford and Edinburgh Conferences; it will establish relations with denominational federations of worldwide scope and with other ecumenical movements (and in so doing be the first instance of such much-needed and logical coordination); and it will call world conferences in the future (instead of having each one only partially representative of the Churches). These rather technical statements may not seem exciting. But they are the mere technical framework of something which may, in the Providence of God, have immense consequences in the life of the Christians in generations to come. There can be no legislating for the churches. The Council will "offer counsel and provide opportunity of united action on behalf of constituent churches in such matters as one or more of them may commit to it."

The work of this most representative and inclusive Christian body will be carried on through two agencies: the Assembly and the Central Committee. The former, which is the highest authority, will be composed of not more than 450 members officially appointed by the churches and meeting once every five years. The latter will have not more than 90 members, elected from the membership of the Assembly and meeting annually. Approximately one-third of the representatives are to be lay persons—men and women. Under these two agencies the Commissions of the Council will function in ways already familiar to those who have had experience in interdenominational and international cooperation.

In order that the work of the Council, now in the formative stage, may be carried forward on lines already determined by the Oxford and Edinburgh conferences, a provisional committee was set up at Utrecht and a staff chosen. This will function under leadership of an Administrative Committee whose chairman is Dr. March Boegner, head of the newly reunited Reformed Evangelical Church of France, a fourfold merger including practically all the Protestants of the Republic. The staff is made up of experienced workers who have won a measure of confidence through their service in ecumenical bodies. It includes Swiss, German, Swedish, British, and American members, and it will function not only through Geneva but through sectional offices in London and New York.

Already the progress made in the

formation of national units of this worldwide federative body is notable. In eight countries the groundwork has been done and the possibilities of such cooperation practically demonstrated. It is not by any means a mere blueprint which is being laid before the churches of the world. Already these bodies have stirred the "vast, self-satisfied inertia of churches that had settled down to division as something accepted." They are all grounded upon the conviction that Christian unity, in the light of reason and the compulsion of the Master's expressed desire, is not a mere optional "extra" to be thought of only when more important matters have been attended to, but a central concern the neglect of which will spell disaster for the Church in still other lands than those already facing defeats which might have been avoided by a more united church. In Holland, France, Sweden, Switzerland, and few other nations these national units are practically all-inclusive. With the establishment of a new British Council and the anticipated early expansion of the Federal Council in America to include bodies not now connected with it, the same will be true in these highly important areas of church life.

All of the signs do not point in the same direction. He would be a fool who thought that the answer to the weakness and divided strength of the churches had now been discovered. But there are signs, you see, that the diverseness which has cursed and crippled Christianity is disappearing. What is taking its place is something truly unitive; destined with our support as Christian men and women to overcome the divisions of the past. Yet the answer to Christ's prayer that his followers might be one is not, in one sense, in his hands or the hands of God. It is in our hands. We will not be forced together. We can choose that road or the old road of individualism and sectarianism. The spirit which we may well pray to manifest is suggested by the words of the Dutch hymn with which the great public service in the Cathedral of Utrecht closed. In translation the poetry is not good; but the underlying idea is not only good—it is sublime.

Christian hearts in love united,
Seek alone in Jesus rest.
Has he not your love invited?
Let his love inspire your breast
Members on our Head depending,
Lights reflecting Him, our Sun
Brethren, His commands attending,
We in Him, our Lord, are one.

When that sentiment prevails, beginning with you and me, then the

Church which is now a struggling and ineffective company whose conduct belies their witness to their common Lord, will be a mighty army—ready for that bloodless warfare whose objective is the realization of His ideal of a Kingdom on earth in which will dwell both righteousness and peace.

THE PLEBISCITE.

As a more or less active layman in the Christian Church for my lifetime, I want to heartily endorse protest in THE CHRISTIAN SUN's issue of September 14th, by Rev. I. W. Johnson, of Suffolk, Va., against the proposed Plebiscite among our constituency in November.

Why the Church is to be called upon to have a ballot voting on various economic questions, I cannot understand. Surely if this is a wise procedure, then let us have a vote on all the world problems. After reading the proposed questions in THE CHRISTIAN SUN of September 21st, and realizing how far they are from relating to the ordinary church program, I am even more opposed to this proposition.

I doubt that the public at large will be interested in the results of such voting. What they are impressed by is the way in which the churchmen in business, labor, and industry, etc., act rather than vote. If the Church's teaching and example cannot influence men toward right thinking and actions in these fields, then for Heaven's sake, what good is it to take a ballot? It's very name suggests a controversy.

Like many others, I have been greatly disturbed in the last ten years or more at so many ministers and churches entering the political field, and in many instances, the business and industrial field giving utterance to much ill-considered views; but I fear that if we, as a church, start in for a ballot opinion on the leading industrial, racial, and social issues of the day, we shall have greater grief.

So, let's not hasten internal dissensions by such an innovation in our little group of 25,000 or more people here in Virginia and North Carolina.

CALEB D. WEST,
Newport News, Va.

"It is significant that seventeen of the thirty-six parables of our Lord had to do with property and stewardship. Did Jesus preach too much on money?"

Endeavoring, by logical argument, to prove the existence of God, were like taking out a candle to look for the sun.—*Carlyle, after Kant.*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PIG IN THE PARLOR.

The U. S. Supreme Court in rendering a verdict awhile ago closed with the rather facetious, but pithy remark that "A right thing may be put in the wrong place as a pig in the parlor." One can but be reminded of something like that when one reads in our church paper a plea from our good Editor that the Political Plebiscite (misnamed the "Economic Plebiscite") be discussed and voted on in our prayer meetings and church groups. Our good Editor, bless his heart, may have no fears about our voting on that Plebiscite, since all of us who go to the polls in November to cast our votes for our congressmen and others will certainly do that very thing. If, however, we take that vote in our discussions at a prayer meeting we are most likely to have a pig in a parlor. This may not hurt the pig very much, but one wonders about the parlor? It may not hurt the plebiscite to discuss and vote on it in the church prayer meeting, but one certainly wonders as to the condition of that prayer meeting by the time the discussion is over. We southern people, in particular, take our politics rather seriously, and if one doubts this let one attend one of our political meetings and see the throngs that gather and the tense feeling that obtains.

Ancient mythology relates that the gods were getting along delightfully in a group together until a certain evil hand threw an apple of discord into their midst. Then what a scramble ensued even among the gods! If preacher, or reader, wishes a lively time and a real scramble at a prayer meeting in the church let such an one throw into the group his or her political views and persuasions.

This writer recalls reading a statement years ago from Mark Twain that "Any library was a good one provided it didn't have in it the books of a certain author." That is one way of putting it at any rate. Some of us feel that every issue of THE CHRISTIAN SUN is indeed a good one—provided only it doesn't have in it articles and pleas that are political and others of a kindred nature which we are not looking for in our church paper and religious reading.

However, we are not going to take a fall-out with our Editor and our paper because now and then we find an article that is not to our liking. When this writer was a boy he owned

a gun. Sometimes when he aimed and tried to fire, that gun would snap and not shoot. But how he did love that gun, for when it would shoot he rejoiced in the roar of the gun and the game the shot brought—if any. Our Editor gives us so many good things, and so often brings down the game, we are just going to keep on loving and reading him and our good CHRISTIAN SUN.

As Charles Dickens said in his famous *Christmas Carol*, "God bless us every one." Most seriously, we all of us, in the church are striving in a great race, and it is a blessing and a benediction to be in the race with such good, faithful and courageous company.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 1, 1938.

Sunday Schools.	
Ramseur, N. C.	\$ 5.37
Bethlehem, Broadway, Va.	2.72
Mt. Herman, Garner, N. C.	4.00
Dendron, Va.	4.15
Timber Ridge, Gore, Va.	2.07
Pleasant Ridge, Ramseur, N. C. .	5.13
Suffolk, Va.	25.00
New Elam, New Hill, N. C.	5.49
Turner's Chapel, Sanford, N. C. .	1.25
Ether, N. C.	1.45
Bethel, Elkton, Va.	2.35
Beulah, Keezletown, Va.	1.00
Oakland, Suffolk, Va.	10.00
Holy Neck, Holland, Va.	9.56
Damascus, Chapel Hill, N. C. ...	2.00
Total	\$ 81.54
Individuals and Churches.	
Ingram, Va.	\$ 3.50
Rosemont, Norfolk, Va.	16.00
Total	\$ 19.50
Total for week	\$ 101.04
Previously acknowledged ...	444.50
Total since Sept. 1, 1938 ...	\$ 545.54

Every individual making a contribution to our missionary cause has my gratitude. No one of us alone can do the missionary task and this our Lord understood full well when He gave the "great commission." It is through our individual contributions that we enjoy the fellowship of those who care and those who share. Thus we are able to do for each what each could separately do for himself or herself. Paul felt that no task was too great for him when he wrote "I can do all things in Him that strengtheneth me."

Gratefully,
J. O. ATKINSON,
Mission Secretary.

FOURTH QUARTERLY REPORT.

The following is the fourth Quarterly Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from June 30, 1938 to September 30, 1938:

Women's Societies.	
Amelia	\$ 1.00
Asheville, First Congregational-Christian	12.00
Bethlehem	10.00
Biscoe	3.00
Burlington	320.88
Carolina	5.00
Chapel Hill	7.50
Circular Congregational ..	3.83
Danville, Va.	37.25
Durham Congregational-Christian	105.40
Elon Congregational Christian	11.03
Erskine Memorial	30.00
Ether	8.33
Flint Hill	1.50
Fuller's Chapel	12.00
Greensboro, First Christian	84.95
Haw River	7.00
Henderson	18.33
Hine's Chapel	10.55
Ingram, Va.	11.40
Liberty Vance	27.50
Monticello	6.10
Mt. Zion	7.00
New Lebanon	6.00
Palm Street, Greensboro .	15.00
Park's Cross Roads	6.66
Pleasant Hill	8.44
Pleasant Ridge Guilford .	11.00
Providence Memorial	5.00
Raleigh, United	38.50
Ramseur	29.25
Reidsville	75.00
Salem Chapel	2.50
Sanford	35.75
Shallow Well	23.75
Turner's Chapel	11.80
Union Ridge	20.00
Union Church, Virgilina .	25.94
Wake Chapel	32.60
Youngsville	7.00
\$1,095.74	

Young People's Societies.	
Bethlehem	\$ 8.55
Burlington	9.00
Durham Congregational-Christian	16.68
Elon Congregational-Christian	14.55
Greensboro, First Christian	29.95
Liberty Vance	2.50
Park's Cross Roads	6.00
Ramseur	8.00
Reidsville	5.00
100.23	

Willing Workers.	
Burlington	\$ 12.40
Durham Congregational-Christian	13.79
Elon Congregational-Christian	17.95
Greensboro, First Christian	5.89
50.03	

Willing Workers (Juniors).	
Durham Congregational-Christian	5.30

Cradle Roll.	
Burlington	\$ 26.75
Durham Congregational-Christian	13.17
Elon Congregational-Christian	15.00

Greensboro, First Christian	6.11	
Henderson	4.80	
Park's Cross Roads	5.25	
Ramseur	5.00	
		76.08
Total	\$1,327.38	
Disbursements.		
Expense, School of Religion for		
Mrs. Lightbourne	\$ 39.00	
To Mrs. Hardeastle, Treasurer,		
Woman's Board of North Carolina		
Congregational-Christian		
Conference	1,288.38	
Total	\$1,327.38	
Respectfully submitted,		
MRS. CHAS. H. STEPHENSON,		
Treasurer.		

A WORD TO MISSIONARY SOCIETIES.

The news items that have come in to to this editor for publication in THE CHRISTIAN SUN have been very encouraging as to content, but where are the numbers of societies that have kept *silent*? How we would love to hear from all of our fellow-workers and what a lot of enthusiasm and interest it would create! This department is growing, and we sincerely thank all who have contributed in any way to it. Do you enjoy reading these items? Do you find any helpful suggestions which you can put to practice in your society or church? Then remember, you owe it to others to tell us of your achievements, your plans, your ways and means, for we love to share your joys and success. If you want to be helped in any way, why not try asking questions or making our department an "open forum," as it were, where we can bring our problems and discuss them.

Conference time is almost here, and the next *big* thing for us to do is to get a large delegation to attend. These meetings are helpful, and every society needs the inspiration and help that can be gotten from them. The wide-awake and working society is the society that has a large number in attendance at the conference meetings. This is true in any work, and we need to rub shoulders with other societies and exchange ideas in order to really get the tonic we need. Then, too, the work of the new year is always explained, the study courses reviewed, and the great mass of literature is on display for free distribution and for sale. This is really our school where we get our instruction and materials for our year's work. Let's go to conference!

MRS. W. M. JAY, *Editor*,
Southern Convention
Woman's Mission Board.

NEWS ITEMS.

SUFFOLK.

The Woman's Home and Foreign Missionary Society of the Suffolk Christian Church has been most active during the past year. Cooperation has been plainly shown, and the results are gratifying.

In the annual report given herein, some of their activities are mentioned which have brought them the Standard of Excellence.

Eleven meetings have been held at the church, with each of the five circle chairmen reporting the work and outline of a meeting previously held at the home of a circle member. All circles have their own officers and work is reported in a written form at the general meeting. At the beginning of the year the late Mrs. John King, then president, presented a standing banner to the society, to be given monthly to the circle having the largest number of members present at church meetings. This greatly increased attendance, and Circle No. 5 won this award for the year, having received the banner six times. There has been an average attendance of fifty per cent of the active membership. There are one hundred and forty-three members on roll. Two have been lost by death this year: Mrs. John King, and a charter member, Miss Ella Beale. Sixty-four babies are on the Cradle Roll, and mite boxes have been placed in their homes and certificates presented. Instructive pageants and entertaining parties have been given for the babies and their mothers under the efficient direction of the superintendent of this department.

Impressive devotionals have been conducted through the able leadership of the Superintendent of Spiritual Life. The book of Ephesians was selected for use as the Bible study of the year. The mission study book *Our Moslem World* was also used. Pageants and music added much to the meetings.

There are one hundred and ten subscribers to THE CHRISTIAN SUN in the church, the majority of whom are members of the Missionary Society.

The corresponding secretary and press reporter have been kept quite busy, which is expected in all organizations that are active.

The following Home Missionary Work is not to be overlooked: Missionary visits made by members to sick and shut-ins, 2,152; flowers to sick and shut-ins of community, 508; trays to sick and shut-ins of community, 396.

Cooperation means all working together for the good of one cause. What cause could be finer than the one represented by this and similar societies?

(Mrs. Verna B. Oxley, retiring secretary, sends us this splendid report of the Suffolk Society.)

* * *

BEREA.

The Berea (Norfolk) Woman's Missionary Society reports its year's work as being very favorable. Meetings have been held each month with fifty per cent attendance. During the first quarter five new members were received, and a campaign was put on for subscriptions to THE CHRISTIAN SUN and *Missionary Herald* with good results. The society was divided into four working groups, one group being responsible each quarter for a fourth of the apportionment. These groups also purchased their own study books for the year, passing them from one to another in preparation for the discussion later.

The second quarter was the most active one. On January 19th they met in joint session with the ladies of the Ocean View Church for the discussion of the foreign study book. Mrs. J. F. Morgan led the morning study period and Rev. Joe A. French led the afternoon session. On the night of February 25th a public service was held at the church when two sets of slides, one on "Modern Turkey" and the other on the "Life of Christ" were shown. The World Day of Prayer was observed on the fourth of March with an appropriate program.

In June a joint meeting was held at Ocean View in the study of the home mission book *Highland Heritage*. Mrs. Joe French taught the lesson in the morning session, and Rev. Mr. French devoted the afternoon to the subject of "Peace."

During the last quarter the attendance and interest have been increased, and many plans are being made for the new year. This society has been trying the plan of meeting with the Ladies' Aid Society in all-day session, having a covered dish luncheon, and it has added a stimulus to the members.

The standard of excellence has been met in all its points and though their apportionment is fifty dollars, they have to their credit approximately seventy dollars.

Mrs. Ernest Waterfield, of Hickory, Va., is president of this society and a most interested member, and sends the above information.

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP.

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

MISS ELDRIDGE IN CAROLINA.

Miss Lucy Eldredge, Secretary of the Young People's Department of our Church, will be in North Carolina the week of October 23rd to October 30th. The schedule is still in the making, but is intended to be somewhat as follows:

Sunday, October 23rd, 11:00 A. M., Sanford, 7:30 P. M., Shallow Well or Southern Pines; Monday, Greensboro First; Tuesday, Reidsville; Wednesday, Durham; Friday, Raleigh; Saturday and Sunday, Week-End Conference; Sunday evening, Greensboro First.

All young people will please bear these dates in mind and be present for the meeting. It is a wonderful opportunity that our churches have of hearing Miss Eldredge.

Sunday school workers should plan to use her as much as possible. She may be available for afternoon or evening conferences other than those scheduled primarily for young people. Rev. F. E. Hyde, of Sanford, N. C., will be glad to hear from those desiring to have Miss Eldredge serve in their church.

WORKERS TOGETHER WITH GOD.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 16, 1938.

SCRIPTURE: Joshua 1:5-9; Psalm
90:16, 17; I Cor. 3:9.

Daily Readings—

Monday—Pleasing God—John 8:29.
Tuesday—Chosen to Work With God—Isa. 42:1-7.
Wednesday—Working With God's Spirit—I Cor. 12:1-12.
Thursday—Starting to Work With God—Rom. 6:17-23.
Friday—Jesus Working With God—John 5:17-20.
Saturday—God Working With Us—Eph. 2:10, 19-22.

This meeting with the preceding two meetings should have prepared the society to work out definite plans for the coming months. What are the various committees doing to improve the society? The forces of Christian youth are united in a program of action. In this program they are "workers together with God."

The program covers several areas of endeavor: (1) developing a program of personal religious living; (2) helping other people to be Christian; (3) assisting in bringing about peace; (4) working to help solve the liquor problem; (5) helping to build a Christian economic order; (6) pro-

viding constructive use of leisure time; (7) being Christian with other racial and cultural groups; (8) Christian youth in missionary action; (9) developing a Christian type of patriotism; and (10) preparing for home life and marriage.

Members should be urged to testify on the subject: "Helpful Ways I Have Found to Build Up My Own Christian Life."

Encourage the group to take part in sentence prayers. If we are to be "workers together with God," we must learn to share in our worship together with God.

For Discussion—

1. How can we work together with God, whom we cannot see or hear in a physical way?
2. How can we discover what God wants us to do?
3. How does God speak with His children now?
4. How do we explain the fact that two sincere men may differ greatly as to what God wants us to do?
5. Is it possible for those to know much about God who are not willing to commit themselves to Him?

Suggested Hymns—

"Rise Up, O Men of God."
"A Charge to Keep I Have."
"Take My Life and Let It Be."

Let us discover the steps necessary to lead us along the way of abundant living. There is a fuller and richer Christian life for those who are seeking to find it. It is brought about by "working together with God."

S. E. M.

OAKLAND MISSIONARY SOCIETY.

The young people of Oakland Christian Church, Chuckatuck, Va., have been very successful in their work for 1937-1938. The required missionary apportionment has been raised and paid to the conference treasurer quarterly. New members have been added to the roll. The society sponsored a public program, and aided in presenting various programs during the year.

Representatives have been present at all young people's meetings held in the conference this year. Much interest was manifested in the study of the mission books (home and foreign) and *World Peace and Christian Missions*.

At present our newly elected officers, headed by Miss Elsie Darden, are busy planning a program for the new year.

M. E. GODWIN, JR.

PREACHING IN THIS DAY.

The greatest need of Disciples of Christ and other communions is good preaching—preaching that will edify Christians and draw into its sweep the puzzled and the disheartened.

There is a tendency today to magnify ritual in the worship service and to stress the Gothic in church architecture. This may be well. There is holiness of beauty as well as the beauty of holiness. The aesthetic is preferable to drab ugliness.

Nevertheless, preaching is central in Protestantism. Our tradition has not contrasted worship and preaching, but has always considered preaching as a vital part of worship. We will separate the two at our peril. It is the able proclaimer of the gospel who fills the pews and puts heart into the people.

What is good preaching? That is a difficult question. Preaching is an offering to God. It comes at great cost. At its best, it is perhaps the hardest task assigned to man. Sermons are not picked up on the run or found in books or gleaned from glib conversations. A good mixer or an able organizer is not necessarily a good preacher. The most scholarly often fail as vital interpreters of the Word. Still we must not underestimate the art of sociability, the ability to organize, and the habits of careful and logical thinking.

The preacher must prepare himself, more than his sermons. He should command all the resources of spiritual culture. He should tarry with the Bible, in prayer, with the best devotional books, and with his own highest thoughts. Good sermons are the product of a God-disciplined mind and heart.

This may seem to suggest an excess of piety. That would be bad, very bad. The preacher's words will fail if they go beyond the experience of his soul. He must be ruggedly honest in his expressions. Spiritual eloquence is deeper than verbal language.

The preacher must know his own age. He must interpret the timeless
(Continued on next page.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

SPIRITUAL WORSHIP.

LESSON II—OCTOBER 9, 1938.

GOLDEN TEXT: *God is a Spirit; and they that worship Him must worship Him in spirit and truth.*—John 4:24.

LESSON: Exodus 20:4-6; 32:1-8; John 4:19-24.

Men have always worshipped something. They have felt their dependence upon a power not of themselves, and they have in one way or another sought either to appease or to bribe or to render thanks to or to secure favors from their gods. For in the beginning, there were for them many gods. But worship of one kind or another had a place in the earliest history of man, and it has a place now even among the most primitive and backward of men.

But men have always had a desire to see their gods. It was difficult, and unsatisfactory, for them to think of a god without having some visible or representative form. Thus it was that early in the history of man, men made images of their gods. These images were of many kinds and sizes and shapes, and it is hardly likely that the images, at first at least, were accepted as the gods themselves. They represented the gods, and they were often thought to have the powers of the gods to some extent, but they were not the gods. But it was comparatively easy for a man to transfer his thinking about the invisible god to the image of the god, from the god he could not see to the god he could see. And it was also difficult for him to keep from worshipping the image instead of the god. Thus, from the beginning, there was the subtle danger that men would become worshippers of idols or images.

It was against this danger that the second commandment warned, and which it condemned and outlawed. "Thou shalt not make unto thee a graven image, nor any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down to them, nor serve them." The sweep of the commandment is universal. There were those who worshipped the sun and the moon and the stars and the heavenly bodies, they made images of things on the earth, they even made idols or images of things in the sea—a fish was often regarded as sacred. In Egypt the Israelites had come in con-

tact with idolatry and image worship on a large scale. But God wanted his people to know that they could never have a true religion or a lasting civilization if they worshipped anything but the One, True God, and gave Him their highest and undivided allegiance and devotion. To have any likeness of God, is to dishonor God. To make another god is to declare that we consider the true God inadequate for our needs, and unworthy of our absolute devotion. Thus is the Ten Commandments, which are still basic to religion and civilization, there is this absolute prohibition against making any likeness to anything as a representation of the living God. One of the secrets of the strength of both Judaism and Islam is here. Neither of these great world religions has ever tolerated images.

At least, not in the best sense. To be sure the prophets had to denounce again and again, false worship among the Jews, and the reformers had to tear down the "high places" and destroy the images which were sometimes used. But these were evidences of false religion. The basis for spiritual worship was laid in the Second Commandment.

One section of today's lesson shows how this tendency to make gods that could be seen evidenced itself in Israel's history. Even while Moses, their great leader, was up in the mountains getting the divine law, Aaron was suffering the people to make a golden calf, before which they worshipped. It is difficult for people to leave their old gods. It is difficult for a man to break fully his past. It is difficult for a man to depend wholly upon unseen and invisible forces. Thus Rachel carried her father's household gods with her when she left home. Thus, all of us carry over into our Christian life, certain superstitions, and certain anti-Christian attitudes and habits. And it is even thus among nations. The nations of the world today have turned back to old gods—they are depending upon force instead of using the forces of understanding and good will and justice. They are worshipping Mars instead of Christ. And men still bow down and worship the god of pleasure, and profit, and prestige, etc.

As is to be expected, worship comes to its flower in Jesus Christ. In that immortal scene by Jacob's well, where the Master talks with a woman of questionable character, he announces the abiding spiritual principle of true worship. There had been a long and bitter quarrel between the Jews and the Samaritans as to where men should worship. Jesus asserted that

true worship was not a matter of place at all, but of spirit. God is Spirit and they that worship, must worship in spirit and truth." The place, the form, the setting—all these are secondary; the primary thing is the attitude of mind and heart, toward both God and one's fellow-men. A man may be dressed in king's apparel and be in the finest cathedral, and still not worship in spirit and truth. On the other hand a man may be dressed in rags, and be in a hovel, and yet worship in a way that is acceptable to God and profitable to himself and to others. Jesus put that truth in unforgettable form in the story of the Pharisee and the Publican who went up to the temple to pray.

Worship is not only a fine art; it is a high art. Perhaps the greatest achievement of the human soul is true worship. Ministers and church school workers will do well to learn how to conduct true worship. Members of the Sunday school and church will do well to try to learn how to worship. Let it be said that it is not a futile or an idle quest. He who said that God was Spirit and that those who worship Him must worship in spirit and truth, also said that the Father seeketh such to worship Him. Before we seek Him. He seeks us.

PREACHING IN THIS DAY.

(Continued from preceding page.)
Christian message to his day. Otherwise, he speaks in a foreign language. He cannot be a mere echo of Christian leaders of a bygone age. His appeal must be to the men and women of the hour. Many of them weary, distracted, lost amid the many voices crying, "Lo there," "Lo there!"—his, the highest task assigned to man, is to lead them to certitude concerning the way, the truth, and the life.

This problem of accommodating the eternal Christian message to the needs of the present must be done, though difficult. In order to do it, the minister must read, and read—but not books of illustrations and not too many sermons; rather books penned by authors who themselves understand, and he must ponder until these books become a part of him.

Good preaching must interpret the individual to himself, makes him unafraid of the age in which he lives, make real to him the verities of the Christian faith and lead people to a commitment to Christ. Every preacher should be happy to have received the high commission, "Preach the word."—An Editorial in *The Christian Evangelist*.



MONDAY.

FULFILLING ONE'S MISSION.

"Thy builders have perfected thy beauty."—Ezk. 27:4.

Alas! the radiant beauty of the sweet peas that have gorgeously decorated the wall of the garage so long is gone. I see Milady tearing the vines out and taking them to the rubbish. They have lived, fulfilled their mission well, finished what they came in the world to do, and are gone. But although they are gone, their memory still lives in our thoughts, our loves, and in the thoughts of our home. "Nothing beautiful, once seen, is ever really lost."

So is life. Have you entered into that kind of deathless life?

Prayer—O Lord, grant unto us heavenliness in life that we may, too, live on and enter into Thy heavenly glory when our work on this earth is done. *Amen.*

TUESDAY.

WE DO NOT HEAR.

"My voice shalt thou hear in the morning, O Lord; in the morning I will direct my prayer unto Thee and will look up."—Ps. 5:3.

The roaring twentieth century limited noisy world makes it hard to hear the still small voice of God and the murmuring waters of eternal life. This seems to have been a condition with the Psalmist ages ago. At any rate, the text comes to us as a special message of today urging us to use the quiet of the night and of the morning to hear God's voice. If we will do this, we may walk the way of the conqueror and make the whole day more to the rythm of harmony and happiness.

Prayer—Our Father, help us to find it easier each day to humble ourselves and pray. May we hear Thy voice like music until we find our daily duties a constant pleasure and a holy sacrament. *Amen.*

WEDNESDAY.

A GREAT LACK.

"My Lord and my God."—Jno. 20:28.

"As the Father knoweth me, so I know the Father."—Jno. 10:15.

We talk a great deal about God: who He is, what He does, the ways in which He has helped us, but there are so many who, out of personal sense of reality in their hearts, can not say, "My Lord and my God."

To have a personal knowledge of God is necessary. We begin the saved life by saying, "I am His and He is mine." This is essential to all believers, if our religion is ever to mean anything in everyday living.

Prayer—O God reveal to us everyday Thyself through Jesus Christ, that we can say, "He lives in me and I in Him."—*Amen.*

THURSDAY.

ADMIRATION OR COMMITMENT.

"Lord, Thou knowest all things; thou knowest that I love Thee."—Jno. 21:17.

A young surgeon once described to a group of physicians and interested friends how he proposed to perform a certain difficult operation. Later one of that group went to him and said, "Doctor, I have a serious malady. I have come to put myself in your hands." The first was admiration, the second was commitment.

You can admire Jesus. Most persons do. But have you committed yourself wholly to Him. Only the latter saves.

Prayer—O Lord, we come to Thee for our heart's deepest needs. Help us this day to yield ourselves fully to Thee through Jesus Christ in every thought, word, and deed. *Amen.*

FRIDAY.

FORWARD.

"We have heard him ourselves, and know that this is indeed the Christ."—Jno. 4:42.

Many people stop at being told about Christ. They believe that He is the Son of God and a great man; the evidence is very convincing, but they do not go on. One day something happens and when their sorrow is too great and they turn to Him in despair, they are able to understand Him as they never did before and then they feel "underneath the everlasting arms." They then understand what He means to us. This is a partial explanation for suffering.

Prayer—O God, we pray that in each experience of life, whether in failure or success, fortune or misfortune, we may turn to Thee and know Thy loving presence. *Amen.*

SATURDAY.

FULL COMMITMENT.

"Whosoever he be that forsaketh not all . . . cannot be my disciple."—Luke 14:33.

Christianity means "follow Christ." Christ said "I am come not to do my own will, but the will of Him that sent me." That is the transforming experience of the new birth. There is no compromise. Jesus demanded all or nothing. To the young ruler He said, "Go sell all." To Nicodemus: "Ye must be born again."

Prayer—Our Father, help us to say "Thy will be done on earth as it is in heaven," and mean it. Make our meat to do Thy will. Make it our delight to obey Thy law. Help us to say, "All we are and have is Thine." *Amen.*

SUNDAY.

The function of the church is the restoration and upbuilding of the image of God in man. This is the whole purpose of redemption. Let us go to church today and lend the weight of our lives to furthering that mission of the church. *Amen.*

"By dropping a prayer into a day, we sweeten the day."

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHAT DO YOU KNOW ABOUT GOD?

By REV. JOHN G. TRUITT, D. D.

"This is life eternal that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent."—John 17:3.

This is a fair question to be asked of a minister of the Gospel of Jesus Christ: What do you know about God? How often a minister stands with a family in some situation in which they would like to know the answer to that very question: What do you know about God? A poor mother has felt the cruel hand of a drinking husband for twenty years. She wants to know God, and she wants someone to tell her about God. Another is facing a major operation, and she wants to know God, and to have someone who knows God answer the question: What do you know about God? A little child has heard about God, and feels as we feel, shrouded with mystery, and she wishes someone to tell her about God. What do you know about God?

Helen Keller had lived shut up in a world behind unseeing eyes, unhearing ears. All that one could see had been shut out. All that one could hear had been shut out. Finally, as you know, she learned to hear, and to be taught, and to talk. She met one of the greatest ministers of the country, and she said to Philips Brooks: "Tell me what you know about God." The more we know about God the happier we shall be. To know God is eternal life. No one fully knows God. But that is not unusual, for no one fully knows anyone. We do not have to know all about anybody.

I have been trying to answer the question: What do you know about God? And after much consideration of the matter, I can now set down in full confidence four things. These are not all. They are not claimed as complete or final. I know more than there is in them expressed; and feel far more than I know. But these four things tell a great deal of the story for me. What would you say? What do *you* know about God?

First, God is a spirit. I have never met Him in earthly, bodily form as a physical being. I have learned that He is a spirit, and they that know Him must bear that in mind. "They that worship Him must worship Him in spirit and in truth."

I have come to know that that does not make Him difficult, nor far away. For one of the biggest things about those whom I know best and love most is their spirit. I can speak of the spirit of the charming boys and girls in my church just as easily and definitely as I can speak of their hands or their faces. I know their spirit and I love them. Their spirits will live when their hands are limp in death. The spirit is the biggest part about a person after all. So God's spirit is knowable and known, and I can content myself on that.

Second, God manifested Himself in Jesus. To me that is a fact. I know that. I am trying to be understood, so from time to time I give some illustration. God wants to be understood, and so He expressed Himself in a definite way: Jesus! I cannot see God in bodily, human, physical form, but members of my race have seen Jesus thus, and I have the historical records of that fact. In that sense I can see Jesus in physical, historical, factual form. And I can see him in the further sense of seeing his spirit. God wanted me to know Him, and so He showed me Jesus. So it could be said by Jesus, "He that hath seen me hath seen the Father. How sayest thou then show us the Father?"

To me there is something very, very important about this. If I wish to know God I must know Jesus. Jesus will reveal God to me. I have read so many things about George Washington until I feel like I know him. I know when he was born and where, and the house in which he lived and died, and I know what he did, and who were his friends, and I have read what his friends said about him, and all told I feel like I know George Washington. And I like him and I think he was great. To study about him, and think about him inspires me to be a better man, and to have courage to do better things.

That is a step toward knowing Jesus: reading about him, studying the records of his life, where he lived, and how, and for what, and why! And studying his spirit toward others and toward God, and all the people he loved and why. Studying him until I begin to catch the spirit of the man Jesus. I begin to love him, and then to feel reverent in his presence, and when I see how sinless and perfect he was, and how I am looking at God through him, I am ready to wor-

ship him; to believe in him, and to know that I may have his helping presence with me even now. George Washington then becomes a man like myself, bigger and stronger and greater by far, it is very true, but still imperfect and full of imperfections, and needing to come to Jesus the same as I. Then when I see Jesus I say, "Praise be unto God for His unspeakable gift!" For in this way I see God, and know God, and have a living faith in Him.

Third, God is love. I know that. John looked on Jesus so much and knew him so well that he saw God in Jesus, and seeing how Jesus loved and loved and loved, he came to the conclusion: God is love. I know that, too! God has been good to me, and in many ways has shown mercy and goodness to me. I have come to know that God loved the whole work with such great love that he sent and gave His Son Jesus to win the world, to heel, and bless, and forgive God's children on earth, and set them right, and give them right understanding of things so that God's reign of love should be felt on earth. You remember Jesus prayed and taught his disciples to pray: "Thy kingdom come, thy will be done as in heaven so on earth." Jesus set about making that prayer come true. He went to the rugged cross and gave his life for you and for me, and for all the other unlovely people in all the wide world, that we might all be lovely like him. Some people call that the plan of salvation, the atonement, the redemption; whatever you may call it I know it to be an all-important fact, and that it has a blessing in it for me, and I know that God set it forth to bless all who would accept it, and there is no limit to the circle of those whom He loves.

Fourth, God is eternal. And since God is eternal, He will finish that which He has begun. To me that is a great fact, that God is able to take care of His work here and in the hereafter, that in the Father's house there are many mansions. There is much more that one feels and knows about God: His presence in time of need, His answer to prayer, and His help in bringing things to pass; to the Christian these are comforting facts concerning God. To me, then: God is a spirit; God expressed Himself in Jesus Christ; God is love; and God is eternal.

"You better live your best and act your best and think your best today, for today is the sure preparation for tomorrow and all the other tomorrows that follow."

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

It is always encouraging if you are taking a long trip when you reach the half way mark and begin the last lap of the journey. Somehow it gives a little more inspiration and more determination to reach the end of the journey.

When we set our financial goal at the first of the year to meet the expenses of the orphanage for the year it is no easy task and it keeps one everlasting at it to reach it. You may not think it is hard work but it is. From day to day and every day from the beginning of the year until the end. It takes a lot of faith. But during our twenty-two years as supervisors of the Christian Orphanage our people have been so loyal that they have always come to our rescue in every need.

We are real happy this week that our financial report carries us across the half way mark to our goal for the year. A little less than eleven thousand dollars (\$11,000) to raise by the end of the year. Three months to raise it. What are you going to do about it? The climbing from now on will be hard and it will take lots of pushing by all our friends to push us above the top rung in our financial ladder. But if all will push a little we will reach it.

All our graduates from college last May have succeeded in getting jobs. Annie Lee Thompson, the last of the group got a job last week in Durham, N. C., in a nice new office where the work is pleasant. She wrote me a few days ago and said she was very happily situated and was enjoying her work very much.

Brother G. H. Veazey, pastor of Belew's Creek and Salem Chapel churches says that the visit of those churches to the orphanage a week ago was an inspiration to them, and he felt that the interest of his people would be greatly increased in the orphanage.

All churches and Sunday schools are cordially invited to visit the orphanage. We are always glad to have visitors.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 6, 1938.

Amount brought forward \$10,747.96

Sunday School Monthly Offerings.

Eastern N. C. Conference:
New Elam, July, Aug., &
Sept. \$ 7.12
Liberty 6.91

Turner's Chapel 1.75
Mt. Herman, July, Aug. &
Sept. 4.00
Henderson 6.08

N. C. & Va. Conference:
Belcw Creek \$ 2.25
Concord, Aug. & Sept. ... 1.00
Hopedale 3.06

Western N. C. Conference:
Antioch (R) 1.00
Eastern Va. Conference:
Old Zion \$ 5.00
Suffolk 25.00
Oakland 10.00
Dendron, July, Aug., &
Sept. 7.30
Franklin 5.00

Valley Va. Central Conference:
Mayland \$ 1.00
Elkton 1.00
Bethlehem 3.11
Concord 1.37

Ala. Conference:
New Hope 4.22
Special Offerings.
Mrs. Phillips, support of
children \$ 30.00

Woman's Home and Foreign Missionary Society,
Suffolk Christian Church 30.00
M. B. Smith, Jr., Gdn.,
Whitten Children 100.00
Men's Bible Class, Rosemont Christian Church,
support of Robert Cur-
rin 12.50
Special collection, Belew
Creek and Salem Chapel 8.55
181.05
Total for week \$ 277.22
Grand total \$11,025.18

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Norfolk, Va.

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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In Memoriam

NICHOLS.

Bennie Lee Nichols was born in Norfolk County, October 6, 1869, and died in Norfolk, where he had made his home for nearly half a century, on July 26, 1938, after a long illness. For over forty years he was one of Norfolk's best known architects and building contractors, and was respected and admired for his honesty and integrity. Hundreds of homes were constructed under his supervision.

He married Lavinia Elizabeth Young nearly fifty years ago, and together they made a genuine Christian home. Mrs. Nichols and two daughters and three sons survive Mr. Nichols.

He was a charter member of the Third Christian Church, and became a member of the Christian Temple when it was organized by the union of Providence, Memorial Temple, and the Third Church. He was a member of both the Official Board, and the Board of Deacons in the Temple, and was faithful in attendance at both Sunday school and services of worship. He gave meaning and dignity to church membership by his life and his service. He was quiet and modest, faithful and friendly, and loyal to duty, to home, to friends, and to the church. He was a Christian gentleman in the best sense of that term. He was patient and cheerful

through his long illness, and fell on sleep in simple faith and trust.

Interment was in the family plot in Cedar Grove Cemetery.

H. S. HARDCASTLE.

STAGG.

Leon Wesley Stagg was born February 28, 1874, and died July 11, 1938. He was reared and educated in Isle of Wight County, and later attended King's Military College. Coming to Norfolk in 1895, he became a member of the staff of the Cable Piano Company. Later he went into the music business for himself, and made it his life work.

In 1899 he married Lillian Urquhart Newman, and to this union two children, Hannah Frances, and Leon Jr., were born, but both children died in childhood.

In 1926 he united with the Christian Temple, coming from McKendree M. E. Church, of which he was a steward. He became a member of both the Official Board and the Board of Deacons, serving until his death in this dual capacity. He also served for several years as Assistant Financial Secretary. The church had no more loyal or consistent member. He was a man of unquestioned integrity of life. He had a high sense of honor and justice a sympathetic understanding, and a friendly spirit. He was courageous and patient through a long illness, and passed away as he had lived, quietly and peacefully. The home has lost a faithful husband and true companion, the church an honored and valuable member, the community a worthy citizen. Burial was in the family plot at Oakland Cemetery, Nansemond County.

H. S. HARDCASTLE.

COTTEN.

August 22nd marked the passing of Brother J. W. Cotten, a charter member of the Dendron Christian Church, and of the 1910 Men's Bible Class and a Dendron resident for nearly fifty years. The family arranged a simple service at the grave, without flowers and without remarks.

Therefore, be it resolved:

1. That, as the 1910 Bible Class, we acknowledge our indebtedness to his gentle, yet strong influence over our lives and express our deep sense of sorrow and loss.

2. That, as the church, we extend to the family every tender affection and sympathetic understanding that our hearts feel.

3. That a copy of these resolutions be sent to the family, a copy to "The Christian Sun" and a copy be reserved for our record.

J. S. JOHNSON,
E. T. ATKINSON,
L. J. PRESSON.

EPPARD.

The sudden death of Henry D. Eppard, a faithful and beloved member of the Leakesville Christian Church, Luauy, Va., brought a shock to his many friends. Since 1901 he had served his church and his Lord with a fervency of faithfulness. A large host of friends gathered in his memory on September 18, 1938, in the Leakesville Church with the writer, his pastor, and Elder Jenkins conducting the services.

Brother Eppard was nearly 67 years of age and is survived by his wife, one son, Floyd, of Farmville, Va.; two daughters, Ruth, of Luray; and Mrs. Neva Bushey, of Washington, D. C.; two grand-children, and three brothers.

May the family find their life secure in Christ their Saviour.

W. J. ANDES.

MISSION NEWS ITEMS.

(Continued from page 9.)

ROSEMONT.

The Young People's Missionary Society of the Rosemont Christian Church reports a very successful year, and the well-planned programs have been most interesting. The study book *Moslem World* was especially enjoyed by all. The annual rally and mite box opening was held in August and the apportionment was met in full, as well as the other requirements of the conference. Mrs. Frank Goforth is the secretary of this splendid group and enjoys the task assigned to her.

The Rosemont Juniors have completed a wonderful year, also. All the themes the *Moslem World*, *Rural America* and *Peace* have been used and thoroughly enjoyed. The apportionment has been met in full and much interest has been created. This society works through the Sunday school and this arrangement has proved to be an ideal one.

A Rally Day was held in July. Music was furnished at one of the church services, and the society assisted in a special program of the teachers and officers of the Sunday school. Mrs. J. F. Morgan is superintendent of these young people and a fine work is being accomplished.

* * *

ANTIOCH.

The following is the report of the Woman's Home and Foreign Missionary Society of Antioch Christian Church, Eastern Virginia, for the year 1937-38.

Eleven regular monthly meetings have been held, and apportionment has been raised in full, with a gain of three members.

Almost 100% of their women went to hear Miss Ruth Isabel Seabury in February. Two of these members presented a playlet called "Magazines" in March. They also observed the World Day of Prayer.

Several members presented a Candlelight Service on Easter Sunday morning. They also sent Miss Victoria Edwards a box of gifts for Easter.

Two Ruritan suppers have been served.

The following officers are to serve for the coming year: Winifred Clements, president; Mrs. A. W. Powell, vice-president; Mrs. George Bayette, secretary; Mrs. J. H. Godwin, treasurer.

(This report was made by the secretary, Mrs. George Bayette.)

Mrs. W. M. JAY.

Faith Meets a Hurricane

By CLARENCE A. VINCENT, D. D.

The forces of the natural world are measureless and they sometimes break forth in destructive disasters. Atheists use these as proof that there is no God, but faith meets these calamities with a message of help. Certain facts help us to keep confidence in a God of love.

Men Help God.

Man is called upon to help subdue the earth. He ploughs and sows, and the fields produce harvests for food. He discovers serums, and diseases become helpless. He establishes Weather Bureaus, and storms are predicted and lives and property saved. The radio warns me to prepare for storms and planes carry medicine to out-of-the-way places. Men build better buildings and protect them with shutters.

In meeting these emergencies men are developed. "The subduing of the earth is the tutelage of the race. More and more will the destructive forces be controlled and used for human welfare."

A Kind Universe.

On the whole, the earth is kind to men. It furnishes them the materials out of which to build and beautify their homes. The earth is abundantly fruitful when men treat it wisely; it fills his cellar with fruits and vegetables, and coal for his furnace. The water system of the Universe keeps the soil and springs and streams full of cleansing and refreshing water, the heavenly bodies move in order and make life safe.

"To me the meanest flower that blows can give
Thoughts that do often lie too deep for tears."

It is a good world after all.

Disaster Awakens Sympathy.

The hurricane that swept Florida two years ago aroused the sympathy and help of the whole nation. The Red Cross in its work year in and year out as well as in hours of supreme need tie the sympathies of men together and lead to cooperative helpfulness. Hospitals are not confined within local limits. Madam Currie discovered radium. She could have made millions out of it, but its healing ministry is felt throughout the world.

Jesus' God.

Jesus reveals a God of abundant life and love—the Father of us all who would care for us, and would have us care for one another. He feeds the fowls of the air, he paints with beautiful colors the lilies of the field, and even clothes the grass with its dress of green. He sends the rain upon the just and upon the unjust. How much more does he care for his children? The Father pictured in the parable of the Prodigal Son is not a cruel father. We may not be able to tally a hurricane with our theology, but we can trust God.

This World's Setting.

God shows that this world and its experiences are a moment in the eternal world. Trials here, peace there.

"Let not your heart be troubled,
Ye believed in God, believe also in me."

Moses believed and he confidently declared,

"Lord, Thou hast been our dwelling place
In all generations."

Toward the close of his tragic and glorious life David wrote the Twenty-Third Psalm and Paul the eighth chapter of Romans.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, OCTOBER 13, 1938.

NUMBER 41.

Mrs B F Frank 12-1-38

FOR TODAY

O God, give me strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery, or meanness. Preserve me from minding little stings or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy truth, inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls; in the name of the strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen.

—Phillips Brooks.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Friends of Dr. I. W. Johnson will learn with great pleasure that he is much improved in health and was able to preach last Sunday.

There will be a very important meeting of the Women's Board of the Southern Convention in Suffolk, Va., October 15, 1938, at 10:00 A. M.

Due to delay in the mails or for some other reason editorial matter had not arrived at the time of going to press. The clipped matter was a last-minute substitution by the office of publication.

Rev. Emmanuel S. Hedgebeth, assisted by members of the ministerial association of Elon College, conducted a revival at his church in Mebane, N. C., last week. The attendance at these meetings was good.

The training school at Portsmouth, Va., two weeks ago gave credits to nine members of Elm Avenue Church, eight at First Christian, and three at Shelton Congregational Church. Miss Priscilla Chase, Rev. S. W. Phillips, Dr. M. S. Poulson and Rev. Robert Lee House were teachers. These three churches plan for a school next year and expect to meet at First Christian Church.

NEWS FROM LEAKESVILLE.

Awakening out of sleep at an early hour one morning in my meditation, I thought, why have I not read in our esteemed church paper something from Leaksville? This church is a member of the Valley Conference. Then it burst upon me—why can't you write?

I guess it will not be out of place to say that I am visiting one of my sons here fifteen miles from New York City. Since coming up here I have enjoyed some great privileges. One was that we obtained a pass and were admitted into the World's Fair grounds. The Fair will be opened to the public some time in 1939. It will be just what the name implies—A World's Fair. The Chicago Fair cost \$60,000,000, but the World's Fair at New York will cost \$150,000,000. At the 1939 Fair there will be 300 buildings; the grounds will contain 12,000 acres; and 40,000 cars may be parked. Anyone desiring knowledge of what is going on in the electrical world should go to the General Electric Building. If anyone wants to know

about flying, he should go to the Aviation Building; etc. The best and latest of all the industries of the fifty-eight nations taking part will be well represented. The last named building is in the shape of an airplane—something new under the sun!

We were privileged to go up the Hudson River 170 miles to "Howe Caverns," and 28 miles west of Albany, the capital of the state. Here we saw many patches of buckwheat and many vineyards in this part of the state. The estimated grape crop this year is 58,000 tons.

The thing we desired most to write about was the growth and progressive condition of the Leaksville church. It is well known by the readers of THE CHRISTIAN SUN in this section that Rev. W. J. Andes, successor to his father, who was a long-time pastor of this church, has resigned to attend school at Duke University. On the first Sunday in September he received four members into the church. The next Sunday he received three and immersed eight persons. Several in writing me said, "We had a happy meeting." Another said, "We were all overjoyed," and the third said, "My! That was a joyful occasion." Methinks the reason for these manifestations of the presence of the Holy Spirit was that among this group were those for whom the church had long been praying.

On the following Tuesday night they held a "Farewell Service" for the going away of the beloved pastor, at which time they gave him many useful presents. The church not only regrets having to give up this talented, consecrated, beloved minister, but the entire community, as he had more and more won the esteem and good will of all who knew him, and his place will be hard to fill; yet we have the faith to believe that all is for the best. G. W. ROTIGEB.

THE ANNUAL CONFERENCE.

The five conferences constituting the Southern Convention of Congregational and Christian Churches hold annual sessions during the year. The Valley Conference has already held its session and was the first to vote its approval of the Convention's referendum for a change in Convention representation. The Convention was entirely in order in considering this question and referring the same to the several conferences constituting the Convention for vote. If the conferences vote favorably, the matter then will come before the Convention in its next biennial session in proper form for final action. This constitutes sufficient notice. If the conferences

vote disapproving the resolution for a change in representation, then of course the matter will be settled and will not be presented to the Convention in its next session.

It is the writer's opinion that the close representation of the churches through the conferences in the Convention has not contributed materially to the progress of the church. A decidedly limited representation always contributes to efficiency in a compact organization but does not provide first-hand information and effective inspiration to the rank and file of the church itself. Articles in the church paper, records in the annual, and mimeographed reports of committees contribute to information but lose in a measure in effectiveness to those whom the resolutions and reports are expected to reach. Our people need to come together in conferences and in Conventions in larger numbers that a larger number of the constituency may know first-hand for themselves the problems that are ours and may actually feel the heart throb of the church as it longs within its soul to accomplish its high purpose and reach those who have not been brought to Christ and into His church. We have tried to do the work of the church by proxy too long. We need to bring our constituency together in a great mass meeting where ideas from the laity of the church may be put one the table together with those from the ministry. We look to the entire constituency for the support of the church. Let's bring them into our councils that they may make their contributions to the program and procedure of the church itself.

The question of entertainment, of a place to sleep, and of something to eat has been offered as a barrier. The time has come in this church of ours when we need to forget the comforts and the material side of life, and as our forefathers, be actuated and dominated by a passion and a spirit that know no barriers and will be satisfied only with a conquest of righteousness against the faithlessness, the indifference, and the neglect of our present world. As a church we need another Pentecostal experience, not only when power divine possesses us but when a passion that consumes will be evident and there shall be added to the church believers in great numbers. There are too few people within the church and too many people outside. If the ones outside ever come in, they will be brought in by those from the inside. The responsibility is ours and the command is upon us. Tomorrow will answer for us.

L. E. SMITH.

CHARTER MEMBERS OF VANCEVILLE CHURCH.

Edgar Scott Hand and Walker Pearson have been long-time friends and neighbors. This also is true of their wives. They have been members of the same local church forty-nine years.

The Hands celebrated their golden wedding anniversary October 2, 1937, the Pearsons celebrated theirs January 1, 1938.

These two couples were among the charter members of the Vanceville



MR. AND MRS. E. S. HAND.

Christian Church in Tift County, and the men have served as deacons of that church since its organization twenty-one years ago. Both families have made notable contributions to the religious, educational, political, and financial world. They are growing old in years, but they are doing so gracefully. They are old in years, but young in spirit. They are still faithful attendants and supporters of the church and all other worthy causes. Their long, happy married lives in this day of marital unrest should be an encouragement to the young people of today who plan to enter into that holy estate.

Mr. Hand was born in Fayette County, Ga., October 24, 1868. His wife, who was Miss Anna Lee Norman, was born in Tallapoosa County, Ala., September 9, 1873. They were married October 2, 1887.

Mr. Hand has been a devoted member of the Christian Church for forty-nine years, serving as a deacon for forty-three years. Mrs. Hand has been a member of the same church for forty-six years.

They moved to Tift County twenty-six years ago and have lived at the same place, four miles east of Tifton, ever since. They have seven chil-

dren, sixteen grandchildren, and five great-grandchildren. Three children live in Tifton County, three in Chicago, and one in New York.

Mr. Pearson was born in Randolph County, Ala., April 19, 1864. His wife, who was Miss Sarah Elizabeth Culpepper, was born in the same county and state April 17, 1869. They were married January 1, 1888.

Mr. Pearson has been a member of the Christian Church forty-nine years. Mrs. Pearson joined the Methodist Church when she was a little girl, but transferred her membership to the Christian Church with her husband thirty-eight years ago. Mr. Pearson has been a deacon of the church thirty-nine years.

The Pearsons moved to Tift County twenty-six years ago. They have two boys: E. H. Pearson, of El Paso, Texas, and M. H. Pearson of Montgomery, Ala. They have four grandchildren living and one dead.

The wish of their many friends is that their last days may be their



MR. AND MRS. WALKER PEARSON.

happiest, and much prolonged. It can be said truthfully, indeed, of all four of them that their "hoary heads are crowns of glory."

LOWELL, ALABAMA.

Lowell Christian Church (Ala.) has recently called Rev. H. M. Gray of Langdale, Ala., to serve the coming year two Sundays each month, says Mrs. Otis Chase. She says that the Rev. Mr. Gray expects to live in Roanoke for some time. The church has been worshipping in the auditorium of the W. A. Handley Manufacturing Company. A church building is badly needed. The church is grateful to this textile plant for the use of its auditorium, says Mrs. Chase.

UNEMPLOYMENT AND RELIEF.

(A Review of Chapter 1 in *The Primer of Economics*.)

The tentative question which this discussion deals with is this: "Should the federal government be responsible for either helping people to a job or else providing adequate relief?"

"In the spring of 1938, close to twelve million Americans were without jobs." The last depression and the recent recession are responsible for these idle people. Ways used to keep the unemployed alive and proposals for treatment are considered in this chapter.

The case of Joe Davis is given as typical. Joe is thirty-six years of age, married, and has two children; and has never risen higher than a semi-skilled worker. Since 1920 he has held a number of jobs, earning as little as \$7.20 and as much as \$30.00 per week—fluctuating between the two figures. During depression days he was out of regular work and at times received aid or relief after his savings had vanished. Joe Davis has been shuttled around constantly from one relief job to another under city, state, and federal direction. He has had to swallow his pride and accept this inadequate form of relief. Many forms of treatment have been used, but not one has proved entirely successful.

"Studies have shown that comparatively few of the unemployed can be called idlers, incompetents, or ne'er-do-wells. Few of them ever accepted charity before the depression. They have come from all 'walks of life.' Cities and states first dealt with the problems by using tax money. When this source had been exhausted federal grants were then made through the R. F. C., the C. W. A., the F. E. R. A. and the W. P. A. All these forms of relief have received considerable criticism at one time or another—the W. P. A. severely so on six counts.

At the beginning of this year about fifteen million people were dependent on one of either of these forms of public assistance—W. P. A., states and local communities, state pensions, and unemployment insurance.

"There are many persons today who believe that society, either through the federal government, the state, or the municipality, must assume financial responsibility for the unemployed and other victims of social disorganization." The problem may be approached from the standpoint of "worthiness," allowing the unemployed to work for relief at a lower wage scale so that he would continue to search for a job; or, it

(Continued on page 11.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CLIPPINGS FROM OUR CONTEMPORARIES.

Christianity and Its Conquest.

The wonder of the centuries is the conquest that followed the Man of Galilee. Again and again pen and tongue have told of the marvel of it all. This son of a peasant maiden, with a few fisher folk gathered about him, went out to revolutionize the world. His followers were able to turn the world upside down. With the centuries the wonder grows as the conquest is viewed in the large.

It is fully as wonderful when we note what he has done for the individual in every land where the gospel has gone. He lifts the loads, removes the sense of sin, binds up the broken-hearted and makes the dumb to sing.

Many have taken it in hand to tell of this man who rises above the noblest of earth. He is counted the best of our humanity, but even all this does not explain the Christian conquest unless back of all else is put Calvary and its sorrows. Calvary enables the world to sing:

"In the cross of Christ I glory,
Towering o'er the wrecks of time
All the Light of sacred story
Gathers around its head sublime."

The anguish of the cross makes an appeal that never loses its grip on our broken humanity. It is the innocent dying for the guilty that gives the cross its power. Thus from Calvary and its sorrows comes Christianity and its conquest.

Jesus came into the world to live as the man of sorrow and to die as victor. He was the suffering servant, acquainted with grief; he made Calvary the symbol of conquest and the grave the gateway to victory. Peace out of pain and conquest out of suffering are the abiding paradox of the cross. Suffering servants of today give victory to the tomorrows with their peace out of pain, their life out of death. Some of his servants are here to live; others are here to die in the conquest of the nations.—N. C. Christian Advocate.

* * *

Christ or Chaos.

The world lies before us today bleeding and in chaos. It is in dire need of a general spiritual revival. If Jesus were to ride along our streets in almost any part of the world today, he would weep for us as he did in the moment of his great triumph. In Moscow he would see

where the materialism of Karl Marx has wounded him again. He would see a nation where people who worshipped him openly were imprisoned. He would find a new false prophet. He would find in Germany the devoted followers of Adolph Hitler, speaking before Nazi youth, brazenly declare: "Who is greater, Jesus or Hitler?" Ah, such jeers! "Jesus who could not even keep twelve disciples faithful, or Hitler with his 70,000,000 faithful followers."

American people need to face the stubborn facts that we have large areas with these same conceptions pretty well developed. The American government is definitely concerned, and we, as Christians, should be much more concerned about it. We must be willing to sacrifice for the cause of Christ if Christ is to overcome catastrophe. Jesus has built on love, and love must win. The people of the nation hold the answer to this chaotic condition. The politicians in Washington do not have it. We must decide whom we will follow, whether Christ or chaos is to receive the vote.

The trouble with our civilization is not so much economic and sociological as it is the need of Christ and a general spiritual awakening (revival). Paganism, with its pagan gods, has raised its head in our country. It is the lack of courage of the people—the paganism of people in general—which is keeping the forces of evil in the saddle.

Why is it that communists will gladly give their lives for their cause, Hitler's followers cheer hysterically with "Heil" on their lips, but believers in Christ sit back? We must rally to Christ with a more determined and accentuated loyalty, give up everything else that he may triumph over the forces of evil which are waging a mighty race with Christianity. Let us join hands. The battle is really on. Indifference, worldliness, compromise, sin in its various colors and with intense glamor are bidding for the affections of us all. Over against all this, Christ stands knocking at our hearts. Which shall it be for you, my friend?—P. D. Wilmeth in "Gospel Advocate."

* * *

Christianity Is An Experience.

"A church that is preoccupied with its own interior concerns, that is simply struggling to keep its doors open and counts itself 'successful' when it balances its accounts at the end of the year, such a church has gone morbid. A church that prides itself on the fact that it is of such financial resources as to call a 'good man,' where its members excuse their presence by the substantiality of their cheques, is past that stage. It is dead. . . . A real church, whether its members be poor or whether they be rich, is a society of people who have a great zeal for Christ. . . . It is not a society of people who know each other and maintain a more or less nominal fellowship with each other in a respectable religious cult. . . .

"To understand Christianity is to live it. The mental spectator cannot understand Christ, for Christ is life and life is an experience. . . . Public worship is not something done for us in the merits of which we share, but something done by ourselves, and only our own earnestness and devotion can fill out its meaning. . . ."—John Kennedy in "The God Whom We Ignore," The Macmillan Company.

MARY REED, NOTED MISSIONARY, TO BE HONORED IN WORLD.

Eighty-Fourth Birthday Will Be Marked by Varied Ceremonies; American Mission to Lepers Now Arranging Programs.

On December 4th, in distant corners of the earth, imaginary birthday bells will ring out in greeting to a white-haired lady whose bravery has brought her acclaim wherever the plight of the diseased and the disabled is realized. For, from missionary stations in Africa, Asia, the Orient—from civilized cities in America's East and West, England's Islands—from hundreds of friends in little towns and villages—via radio and airmail and the unspoken prayer—Mary Reed's well-wishers will send congratulations on her eighty-fourth anniversary.

The story of Mary Reed is comparatively simple, yet in the span of half a century it has become known to thousands of the Methodists all over the world.

Nearly fifty-five years ago she was a strong and energetic young woman, sailing to her chosen work as missionary of the Methodist Church. She went to India, where leprosy was one of the gravest of the social menaces. Six years after her arrival there, her work well established, she took a furlough. It was on that furlough that the dramatic episode happened which was to make her a heroine wherever courage was admired.

Mary Reed was not long back in the States, visiting her family, when she found that she had contracted leprosy. It was a terrible shock, but she concealed the dread news from her parents. She simply announced that she would return to India. So back she went, determined to continue her work as before, regardless of what happened to her.

Her reward came as swiftly and mysteriously as the disease—for the leprosy left her. She continued her work on Chandag Heights through long and fruitful years, and the good health and gratitude of thousands of natives testify to her success. Nor has age slowed her ambition, for she works on to this day.

Before the commemoration of Mary Reed Day begins in this country on December 4th, Mary Reed will have in her time-worn hands dozens of messages written by fellow-missionaries in leper colonies and hospitals supported by the American Mission to Lepers. First event in the States will probably be the 10:00 A. M. program over Station WEAJ and the National Broadcasting System of Dr. Ralph W.

Sockman, who will speak of her in his morning talk.

Mary Reed services will be held at 10:30 A. M. at McConnellsville, Beverly, Malta, and Crooketree, Ohio. The names of other towns will be supplied as arrangements are made for services.

At 2:30 P. M., in the Methodist Church at Lowell, Ohio, "Mary Reed Day" services will be conducted. Members of the Reed family such as brothers, nieces, and nephews of Mary Reed, will be present. Rev. Herbert A. Guiler has been asked to preside at the services.

Addresses will be made by:

1. A representative of the American Mission to Lepers.

2. Prominent woman missionary leader.

3. Mrs. H. A. Guiler, a niece of Mary Reed, will give her life story.

A committee has been appointed to consider the matter of placing a marker in Lowell, Ohio, on the sight of Mary Reed's birthplace and home.

In addition, it is expected that many churches will use in varying form the "Episodes in the Life of Mary Reed," a dramatization by Miss Lulu D. Ervin, mid-west secretary of the American Mission to Lepers, which was first presented at the Winona Lake Bible Conference of 500 men and women last August in Winona Lake, Ind.

The round-the-world "Happy Birthday," it is hoped, will be augmented by special activities in London, where the British Mission to Lepers has its headquarters and where the story of Mary Reed is well known.

Yet one of the sincerest tributes to Miss Reed, of which she will probably never know, is contained in a letter written by Ganga Ram, baldivar and clerk, one of her Indian boys who grew up to join the army and is now with a battalion at Kowloon, India. He wrote: "I am unable to put into words how thankful I am to Miss Reed, a motherly friend. She has educated me, and taught me to trust and know the God, the Great God, Father of all of us. My daily life, daily doings, and livings speak of her good teachings and glorify the name of our Saviour.

"Miss Reed, though old in age, through God's grace and blessings carries out duties intrusted to her splendidly. She is so interested in the work on those isolated hills that she has finally decided to work and live there until she is called to Heavenly Home for rest and enjoy in the Dear Lord Jesus Christ."

OUR DEBT OF HONOR.

It would be difficult to give a better name than the above to the movement to secure funds for our disabled ministers, and the widows of ministers who shared with their husbands through the years, the hardships, and small salaries received while their husbands were living. The only possible way of improving upon the name given to the movement would be to add the word Gratitude. Surely, all of us know something of the labors of the increasing numbers of our disabled and retired ministers, and the widows of the beloved ones who have departed, and besides feeling it a Debt of Honor we should and do feel it the expression of our lasting gratitude for faithful services rendered, and the self-denial made by those who dedicated their lives to the service of the Lord.

The last session of our Southern Convention very fittingly requested that in order to help raise our Superannuation, or Ministerial Relief Funds, our churches take an offering specifically for that purpose on the Sunday of the Communion Service in each church. As we, in this solemn service commemorate the death and suffering of our Lord, we can express in a practical and very definite way our devotion and consecration to Him by making an offering of our substance as a Debt of Honor and expression of Gratitude to those who have lived and labored and served and suffered with their Lord and Saviour.

This is to express the hope that every church adopts this fitting custom. And in keeping with raising all the other Conference apportionments surely no church will neglect, or leave unpaid in full, the all too meager apportionment for Superannuation.

Gratefully and sincerely,

J. O. ATKINSON, *Chairman,*
Board of Superannuation.

"Every man ought to give God some opportunity of coming into his life. There is a self-watchfulness which is little better than atheism. We are bound to do whatever lies in our power, but we should be spiritually instructed to discern the time when we should literally stand stand still and await the issues of providence."

"Our affection must reach out even toward people whom we have never seen. This is the spirit underlying all our missionary work. It is the spirit also which cares even for enemies, and sees hope for every man."

CONTRIBUTIONS

SUFFOLK LETTER.

Hunger and thirst seem to be a part of all conscious life. Life is sustained by finding something to satisfy these normal desires. Man's body cries out for food and water; his mind craves knowledge; his soul yearns for the infinite. Time cannot change these demands. Hunger today is not unlike the hunger of our first parents. Civilization has not changed the the normal thirst of mankind.

But people change their tastes and appetites. One man seeks the vile and vulgar; another seeks the pure and the holy. One woman finds her inspiration in the art gallery; another finds her self-expression in the dens of vice. And so with the generations that come and go. They are hungry and they are athirst.

Jesus knew the different types of hungry and thirsty people. For some He offered no relief and no satisfaction—no promise of being filled. But for one class he offered a great and precious promise: "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." That makes a world of difference. They shall be satisfied with God. They shall be satisfied with themselves. Not so with those who are hungry for what the world offers their carnal appetites. Riches cannot "fill" a human soul. Many should have been emptied by carnal indulgencies and material possessions. Things have a proper place in human life, but they cannot satisfy the demands of spiritual life. Man is a spirit. Doubt cannot destroy that eternal truth. If he grows upward and outward, he must have a hunger and a thirst for the fellowship of God. He must cry out: "O that I might find Him."

Test this observation. Stand on the street corner opposite the city A. B. C. store. Watch the people as they go and come. Without regard for race or color they line up to make their purchase. They have a thirst they want satisfied. The rich and the poor meet together. Now and then a well-dressed woman joins the waiting line of customers. They come out with a package in a brown paper bag. Some go home to take their drink in a quiet and orderly way. Others go out to drink until they are ready for a family quarrel. Drink in the home is dangerous. All drunkards began as moderate drinkers.

Now make another observation.

Stand on the street and watch the people go to church on Sunday. Note the difference in facial expression. There is no suggestion that they are half-ashamed. They are hungry for the bread of life. They are thirsting for righteousness. They linger for awhile in worship. They come out with a new spirit of love in their hearts. They are returning to their homes to thank God for their daily bread. Prayer and praise did not give them an incentive to disturb the peace of the home. They are better men and women because of this experience and fellowship with God.

Do you need God? Have you found Him? He is at the door, ready to give comfort in your sorrow, strength in your weakness and guidance in your darkest hour.

I. W. JOHNSON.

ELON COLLEGE ALUMNI CLASS REPRESENTATIVES AND REPRESENTATIVES OF THOSE WHO DID NOT GRADUATE.

On invitation of the Chairman of the Executive Committee for the observance of Elon College's Golden Anniversary, representative of the several classes of the college and a number representing those who did not graduate came to Elon College on Sunday, October 2, for a conference regarding this important event in the life of the college.

Dr. J. E. Rawles, Suffolk, Va., President of the General Alumni Association, was invited to speak at the 11 o'clock service. Dr. and Mrs. Rawls and other members of the family arrived on Saturday evening. A great audience composed of faculty members, students, townspeople, and alumni greeted the speaker. It was a most inspiring occasion, and Dr. Rawls brought a most helpful message. He spoke on "Love" as set forth in the 13th chapter of I Corinthians. The speaker reminded the audience that love was the foundation of all goodness, the main spring of all life, and the compelling force of all real service, and that Elon College was the result of love and that its support through the years and for the future would be determined by the affection of those who serve the college and whom the college serves.

Visiting alumni were guests of the college for Sunday dinner. The dinner was served by Miss Lida Muse, head of the Home Economics Depart-

ment, and young ladies taking work in the department.

The conference of alumni was held at 2 o'clock in the Society Hall on third floor of Alamance Building. Mr. Cliff Elder, of Burlington was elected chairman of the group, and Miss Margaret Rowland, of Greensboro, was elected secretary. The minutes of previous meetings in the interest of the anniversary were read. The agenda for the Sunday afternoon conference was presented by the secretary. Items affecting materially the organization and procedure of the campaign were discussed helpfully. The actions of the alumni were for the most part in agreement with the actions of the ministers in their conference on Tuesday preceding. The more important actions of the two groups agreed:

1. That the campaign should be made under the name of The Elon College Golden Anniversary, and that the slogan should be "Fifty Dollars—Fifty Years—Three Thousand Volunteers."

2. That there should be an Elon College Golden Anniversary Club, that the membership fee should be \$1 for each year of the college's existence—total, \$50, and that aim should be to secure a minimum membership in the club of three thousand which would insure sufficient funds to pay the entire college indebtedness.

3. That the organization should include:

First, a General Chairman; second, a committee representing the Board of Trustees and the church; third, a committee representing the Alumni, graduates and non-graduates; fourth, an Executive Committee embracing all above committees who would have charge of directing the organization and the campaign; and fifth, a committee of one thousand to constitute the wider basis for the organization whose purpose it would be to reach the entire constituency of the college, both church and alumni, with an appeal for universal cooperation in this unusual undertaking.

4. That the Executive Committee be empowered to begin the organization at once but that the general appeal to the churches of the Convention not be made until January which is the college period. The Executive Committee will undertake to carry out these instructions immediately so that the organization may be under way within the next few days.

This is an undertaking in which every member of the church and every alumnus should be interested and should be willing to do his share.

L. E. SMITH.

REPORT OF SUPERINTENDENT OF SPIRITUAL LIFE DEPARTMENT.

[Mrs. W. R. Sellars, Superintendent, made a report to the North Carolina Woman's Conference, October 4th, that is worthy of a place in "The Christian Sun" and will make its appeal, no doubt, not only to the women who were present and in our various Missionary Societies, but to a large number of our family of "Christian Sun" readers. J. O. A.]

We come to the end of another year and we look backward through the year to consider how we have used our privileges, opportunities and responsibilities for developing and enriching our spiritual life. It is well for us to take an inventory of our souls, for the spiritual life has to do with time and eternity. Have we grown in grace and the knowledge of our Lord and Saviour, Jesus Christ? Have we had the power to help and heal other lives? That is the test. We have been blessed to be a blessing.

We feel constrained to set higher goals for today. The great message for this time is "Seek Ye First the Kingdom of God and His Righteousness." We would put the emphasis on "First." Our theme for the year is to be "First Things First." The time has come for the women of our church to realize that now is the only time we have to decide to put first things first in our lives. The great challenge is to give God first place, to let Him be the Master of our lives. Think on the importance of living. "For to me to live is Christ!" "Now unto Him who is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." How much power do we have within us? Are lives around us being healed and helped through our ministry.

We plan to have a superintendent of Spiritual Life in every society, who will seek to get our women to study and practice the Stewardship of Life.

Our four great objectives, Prayer, Bible Study, Stewardship of Time, Talents and Tithes, and Personal Witnessing have all been stressed in the past and again we are urging each of you to consider them.

We are urging you to be a member of the "Fellowship of Those Who Care." If our spiritual life is to be deepened, there must be prayer in the home—individual and family prayer. How many of us have family prayer? We would suggest that you use The Quiet Hour page in THE CHRISTIAN SUN and other books on Daily Devotions such as "God's Minute," "God's Message," "The Upper Room," and others which may be ordered from the Committee on Devotional Life, 287 Fourth Avenue, New York City.

We would have you observe the World Wide Day of Prayer and take an active part in planning and leading prayer meetings in your church during special meetings.

Have we given ourselves to the study of Ephesians this year? If so we have received a blessing. For next year we are recommending the study of Philippians. Get every woman to read and read again this book that we may know more of the joy of the Lord and live a triumphant Christian Life. To learn that "the work of righteousness is peace and the effect of righteousness is quietness and assurance forever."

Dr. John G. Truitt has promised to give us an outline for this study and it will be published in THE CHRISTIAN SUN. For a help for all who wish we have selected "The Radiant Heart" studies in Philippians by Dr. C. J. Harrell, which may be ordered from the Cokesbury Press, Nashville, Tenn.

"Bless the Lord, Oh my soul and all that is within me bless His Holy Name." "All that is within me"—We must give Him all of life, body, mind and spirit, our talents, our influence, our money, our all.

The call comes for us to be faithful Stewards of our Time, Talent, and Tithes.

How much of our time are we giving to prayer, Bible study, and service? We find time for the things we wish to do. If we wish to know the greatness and power of Jesus Christ in our lives, we must take time for the Quiet Hour with Him in Prayer and Bible study.

Let us consider our talents—Are we giving God our best? Let us examine ourselves. We make choices every day. Let us remember that our "choices make our characters." There are so many calls and demands today but may we choose to give God our best, to put first things first. We have talents and may we use them for Him.

We would urge our women to tithe, to make offerings and gifts unto the Lord and find great joy in giving, knowing as we do this we are "laying up treasures in heaven."

It is impossible to give statistics in a report of this kind. Only "Our Father Knows." We have had opportunities, privileges and responsibilities during this year. They are in the past. We are not satisfied and know that we have not attained but may our aim for the present and future be to "Seek first the kingdom of God and His Righteousness." "This one thing I do, forgetting those things which are behind and reaching unto those things which are before, I press

toward the mark for the prize of the high calling of God in Christ Jesus." —Phil. 3:13, 14.

MRS. W. R. SELLARS.

GREAT LAYMEN.

It would be a pleasure to have time to write a book on great laymen of the Eastern Virginia Conference. The Eastern Virginia Conference is blessed with some great laymen, but this is a little article asking for recruits. We have great laymen in our local churches. Why not have them in our Conference at Suffolk, November 2, 3, and 4? There is, perhaps, not a pastor in Eastern Virginia that could not name three or four men in their churches that could do most excellent work as members of the forthcoming sessions of our Conference. And what joy they would get of it! Suppose 150 laymen should attend all the sessions of our Conference in Suffolk, November 2, 3, and 4, things would happen! They would know what local churches were doing, and would catch a vision of what they could do. They would begin to use their well-trained minds to advance the work of our churches and our Conference, and there would be an aroused interest right away. The women, bless them, they will come, and they will show us, as they so magnificently showed us today in Waverly, how to do things; but this is as plea for laymen in large numbers, as well as women, for our forthcoming session of Conference.

It is not easy for laymen to leave their work for three days, but what a blessing it would be if they would so plan their work as to give time for their Conference. It only comes once each year, and we usually arrange to go to things we feel we must go to. Why not put our church and our annual Conference on the "must" list? Some of the busiest and finest laymen I have ever met have taken time to attend the church Conference. And how they have blessed that Conference can never be estimated! Let us ministers listen to our laymen. Encourage them, and not criticize, and learn to take their counsel as that of our best friends and co-workers. Laymen given a real chance for leadership make great local churches and great Conferences, and incidentally great laymen.

JOHN G. TRUITT.

"One man said: 'Make no more giants Lord, but elevate the race.' Another said: 'Make us more giants Lord, to lead the race.' We suffer for consecrated leadership."

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

NORTH CAROLINA WOMAN'S MISSIONARY CONFERENCE.

This Conference of Congregational-Christian Churches met in twenty-sixth annual session, Tuesday, October 4, 1938, at the Park's Cross Roads Church, Randolph County, N. C.; our Ramseur Church sharing with the entertaining church in the hospitality of the day.

The meeting opened at 10:00 A. M.

The Theme, "Till We Attain," was used.

The call to worship was read by the president, Mrs. J. H. Lightbourne, Burlington, N. C. The opening hymn, "Christ for the World We Sing," was used.

The program was carried out as follows: Invocation by Rev. G. M. Tally, pastor of Parks Cross Roads Church.

District reports were made as follows: Alamance—Miss Tora Rudd, Burlington; Durham-Wake—Mrs. E. W. Boshart, Raleigh; Randolph—Mrs. Hugh York, Ramseur; Chatham-Lee-Moore—Mrs. Doyle McFarland, Jonesboro; Guilford—Mrs. Viola Cockman, Greensboro; Vance-Warren—Mrs. E. M. Carter, Youngsville; Halifax—Mrs. B. J. Earp, Paces, Va. Each district leader gave splendid reports of their groups.

The following ministers were present and were introduced to the Conference: Revs. J. Howard Smith, J. W. Patton, B. J. Earp, J. Everett Neese, O. A. Elmore, G. M. Tally, S. E. Madren, J. Lee Johnson, E. J. Sanderson, D. M. Spence, M. A. Pollard, F. Ervin Hyde, E. M. Carter, G. C. Crutchfield, J. L. Neese, G. H. Veazey, F. C. Lester and Drs. S. C. Harrell, J. H. Lightbourne and W. M. Jay.

The Resolutions Committee was composed of Mrs. J. H. McEwen, Mrs. W. R. Sellars and Miss Sadie Fonville. Committee on Place—Miss Margaret Alston, Mrs. Lacy Hooper and Mrs. C. P. Aldridge. Finance—Mrs. C. H. Stephenson and Mrs. D. M. Estes. Nominating—Mrs. O. H. Paris, Mrs. R. O. Caviness and Mrs. J. Everett Neese.

Departmental reports were presented as follows: Mrs. W. R. Sellars, Superintendent of Spiritual Life (this report will be seen else where in THE CHRISTIAN SUN this week); Mrs. S. C. Harrell, Superintendent of Literature, urged that the women give careful thought to their choice in missionary literature.

Mrs. J. H. Lightbourne, President, presented to the Conference the former presidents who were present. Mrs. C. H. Rowland, Mrs. S. C. Harrell, Mrs. O. H. Paris. She gave to each a corsage of white rose buds, these they wore throughout the day. The program carried the name of Mrs. W. H. Carroll, (Deceased) of Burlington, N. C., a former president, and also Mrs. L. L. Vaughan, Raleigh, N. C., who could not be present.

Mrs. C. H. Stephenson made the treasurer's report.

Mrs. O. H. Paris brought a beautiful message when she spoke on "The Standard of Excellence" and reported that three societies has reached this standard. They were: Winston-Salem, represented by Mrs. W. M. Jay; Palm Street, Greensboro, represented by Mrs. Viola Cockman; and Durham, represented by Mrs. June Kernodle. To these ladies Mrs. Paris presented carnations. Mrs. Paris paid to these societies a beautiful tribute, closing this impressive message with the words: "Be not weary in well-doing."

Mrs. W. E. Wisseman, Miss Tora Rudd and the President, Mrs. Lightbourne, each gave a brief talk on their trip this summer to Camp Winnepesaukee School of Leadership Training.

While the offering was being taken Mrs. D. J. Bowden of Elon College rendered a solo: "Love Never Fails."

Mrs. F. C. Lester, Elon College, N. C., conducted a worship service that brought the morning session to a close. She used for her Scripture Ephesians 4: 11-14.

All present enjoyed a delightful dinner on the grounds served cafeteria style, which was prepared by the ladies of the two entertaining churches.

At 2 o'clock the afternoon session opened with the hymn "In Christ There Is No East or West," and prayer by Rev. D. M. Spence.

Departmental reports were continued: Young People by Mrs. W. E. Wisseman, Cradle Roll by Mrs. M. W. Hool, Life Membership by Miss Margaret Alston.

"Seeking To Attain" by Dr. J. O. Atkinson, was read by Miss Mattie Cox Parker, followed by an address by Miss Mildred Hess, Missionary on furlough from American College, Madurai, India. Mrs. Hess added interest to her talk on India by showing a lovely Indian costume worn just

before the address was presented by Mrs. Parker.

Mrs. R. O. Caviness had charge of the Memorial Service and gave an impressive candlelight service for those that had died during the past year, and with it she read beautiful selections as she lighted each candle.

The following officers were elected for the coming year: Mrs. J. H. Lightbourne, President; Miss Margaret Alston, First Vice-President; Mrs. J. Everett Neese, Second Vice-President; Mrs. H. D. Lambeth, Secretary; Mrs. C. H. Stephenson, Treasurer; Mrs. M. W. Hook, Superintendent of Cradle Roll; Mrs. W. E. Wisseman, Superintendent of Young People; Mrs. W. R. Sellars, Superintendent of Spiritual Life; and Mrs. S. C. Harrell, Superintendent of Literature.

The Conference accepted an invitation to meet next year with the Ingram Church.

The benediction by Dr. J. H. Lightbourne brought the twenty-sixth annual Woman's Missionary Conference to a close.

MRS. H. D. LAMBETH,
Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 8, 1938.

Sunday Schools.

Berea (Norfolk)	\$ 3.00
Union (Va.), Virgilina, Va.	5.00
Monticello, Brown Summit, N. C.	4.50
New Lebanon, Summerfield, N. C.	5.55
Wakefield, Va.	2.72
South Norfolk, Va.	10.00
Berea (Nans.), Driver, Va.	6.00
Newport, Shenandoah, Va.	2.02
Linville, Va.	5.27
First, Norfolk, Va.	2.00
First, Richmond, Va.	5.50
Class No. 4, Shallow Ford S. S., Elon College, N. C.	1.35
Wake Chapel, Fuquay Springs, N. C.	6.17
Barrett's, Sedley, Va.	1.31
Lebanon, Semora, N. C.	.75

Total \$ 61.14

Individuals and Churches.

Hopedale, Burlington, N. C.	\$ 2.32
Mrs. H. E. Pearce, Franklinton, N. C.	4.00

Total \$ 6.32

Specials.

Franklinton, N. C., E. J. Cheat- ham	\$ 19.00
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Mountain Work.

A Friend	\$ 1.00
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Total for week \$ 87.46

Previously acknowledged ... 545.54

Total since Sept. 1, 1938 ... \$ 633.00

J. O. ATKINSON,
Mission Secretary.

"One man said: 'My doctrine is in the Bible.' Another man said: 'The Bible is my doctrine.' Which expression do you prefer?"

ISLE OF WIGHT SOCIETY.

The Woman's Missionary Society of the Isle of Wight Christian Church, in Virginia, has enjoyed a most successful year. Our small group of sixteen members are proud of the fact that we have met all requirements of the Standard of Excellence.

Under the leadership of our Spiritual Life Superintendent we have had devotional and other materials presented and discussed at each meeting. We have studied together the Book of Ephesians.

We have held twelve monthly meetings, with over fifty percent attendance each time. Several members were present at every meeting during the year.

Our society secured several subscriptions to THE CHRISTIAN SUN during the first quarter of our year's work. We also gained five new members.

On March 4th we observed our World Day of Prayer with a well arranged program and a good attendance.

In January we held our public meeting, and had with us at this time Mr. and Mrs. R. B. Ward, of Norfolk, who brought to us most inspiring and interesting messages on missions.

In February, eight of our members had the privilege of going to Suffolk to hear Miss Ruth Isabel Seabury, of Boston, speak on the Moslem World. We again hope to have the same opportunity in the future because it was so much enjoyed by all who could go that we want others to hear of her good works and deeds.

In April, six of our members attended the district meeting at Holy Neck and had a great day. Each message was very inspiring and the missionary talks were well worth the trip.

We were invited in May to meet with the Windsor Society and hear a review of the book *Mecca and Beyond* given by our pastor, Rev. H. E. Crutehfield. We appreciated this invitation, and enjoyed the review, the fellowship with others, and the social hour that followed.

We have studied the three mission books as required in our society: *Peace, Rural Life, and Moslem World*.

Our increased conference apportionment has been paid. We have also contributed to local needs of our church and community. We use the Cent-A-Meal Boxes and like the plan very much.

I feel that the members have given of their best, both time and talent, to make this a successful year, and we hope that with God's help and guid-

ance the coming year will be the best our society has had since its organization.

MRS. W. E. WILLS,
President.

REPORT OF AMERICAN BOARD.

Boston, Mass.,
September 19, 1938.

The American Board of Commissioners for Foreign Missions, Boston, today announces through its Treasurer, Harold B. Belcher, the closing of its 129th fiscal year on August 31, 1938, with an operating deficit for the year of \$40,417.28.

The total expenditures for the year were \$984,511.71 or approximately \$24,000 less than the amount of the previous year. The total receipts for the year were \$944,094.43 or approximately \$12,000 less than last year.

The saving in expenditures of \$24,000, points out Mr. Belcher, was accomplished through reductions put into effect during the year and because of increased saving on exchange in Japan and China, accomplished even though the Board had to meet extra expenditures because of the war situation. These expenditures in China were necessary in order to evacuate mothers with small children from the areas of fighting and other expenses incident to changes in work, particularly in the active war zone of North China.

"Fortunately the American Board has not yet suffered any severe property damage in China and is able to report that all of its stations are being kept by missionaries and most of its missionary activities are being carried on as usual," Mr. Belcher added.

Gifts from the Congregational and Christian Churches showed a loss of \$15,000 and gifts from individuals a loss of \$18,000, compared to the previous year. An extra amount in receipts from legacies helped to offset some of this loss.

Even though the gifts from individuals were less than those of last year the officers of the Board are encouraged at the large number of individual donors who, during the closing weeks of the fiscal year, sent in their personal gifts as an indication of the interest of over 2,400 friends of the missionaries of the American Board.

The sum of \$49,294.42 was applied to the liquidation of the old debt through the sale of unused property on the field and other credits. As a result the present debt of the Board stands at \$133,726.61 or a reduction of \$8,877.14 from last year.

The receipts for the year include

\$426,050.06 from the Congregational and Christian Churches; \$89,805.91 from individuals; \$3,493 toward the North China Emergency Fund; \$210,021.38 from legacies and matured conditional gifts; \$30,331.14 from income from general permanent fund; \$174,392.94 income from funds and miscellaneous; \$10,000 use of funds, making a grand total of \$944,094.43.

DOROTHY P. CUSHING.

WOMAN'S COUNCIL OF CHRISTIAN TEMPLE.

The Woman's Council of Christian Temple, Norfolk, Va., is the Missionary Society and the Ladies' Aid combined.

The Council is divided into twelve circles, with a leader for each. The Council has had a very successful year's work, but the writer feels that there is still room for improvement.

The Program Committee, consisting of Mrs. W. E. McCardell, Chairman, Mrs. John Cartwright, and Mrs. J. W. Manning, met twice, preparing a program for six months each time. Our programs have been well prepared, with a different member in charge each time.

We had a very successful birthday party at night; the whole church was invited. Birthday cakes and candles made a lovely table decoration. Punch was served.

Nearly each month we had a guest speaker. A good spiritual devotional under the leadership of Mrs. D. J. Bowden, our Spiritual Life Superintendent, was held.

The Council studied our Mission Study Books as required. They raised our apportionments, observed World Day of Prayer, and added many new subscriptions to THE CHRISTIAN SUN. Our September meeting was a real inspiration. We had a large attendance. There was an election of officers. Two Life Memberships were given—one for Mrs. J. S. Felton and one for Mrs. G. C. Manson.

Our guest speaker, Mrs. Joe A. French carried us on a mountain top experience when she gave us the highlights of her trip as a delegate from Virginia to the Northfield Conference in Massachusetts this summer.

I am sure that after this year's work we may say as Dr. Atkinson has said: "Missions are not just another call on the church for money, but a call on the churches to renewed activity and zeal in that for which our Lord founded and is building His Church."

MRS. GEORGE C. MANSON,
President.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

YOUNG PEOPLE AND MISSIONS.

At the North Carolina Woman's Missionary Conference it was reported that the amount of money contributed to that group by the young people had decreased during the past year. Only a few missionary societies reported to the superintendent, Mrs. W. E. Wisseman.

There may be those young people's groups which include the study of missions as part of their regular Sunday school class or Sunday evening meeting program. Many think that it is better to have all of the activities under the direction of one head, and plan programs to take in all phases of the religious work in which young people are interested, rather than to have separate missionary societies. If this is done in your local group, do not omit from your study, your prayers, and your giving that ultimate aim of all religious work—missions.

According to the present set-up in the Southern Convention, the money raised for missions by young people's groups is to go to the Woman's Board for distribution. Therefore, if you do not have a missionary society, but do have a Christian Endeavor or Pilgrim Fellowship group, send some of your money to the Woman's Board for missionary activities. If you are in doubt as to the person in your conference who should receive this money, you may find out by writing the editor or by contacting Mrs. W. E. Wisseman, 315 North Edgeworth Street, Greensboro, N. C. Program materials for missionary meetings can also be secured from either of the above.

Make missions one of your main points of study during the coming year. At this time, when epoch-making world events are holding the attention of everyone, we should be more interested than ever in finding out what our church is doing for peoples of these lands.

NEW SOCIETIES AT ELON.

For the first time in many years, Elon College—that is, the community and not the college—has two young people's societies. Several weeks ago, under the guidance of Dr. L. E. Smith and Professor D. J. Bowden, a group of keenly interested young people of the town met and decided to form an organization. Before long it became evident that two societies would be needed, for the group had a total membership of about seventy.

The officers of the younger group, calling itself the Christian Endeavor Society are: Laura Mae Howard, president; Mildred Hines, vice-president; Catherine Whitten, secretary; Bobby Johnston, treasurer. Helen Long has been chosen as their sponsor.

The officers of the older group—Pilgrim Fellowship—are as follows: Edith Brannock, president; Helen Long, vice-president; Billy Johnston, secretary-treasurer; Irene Hook, chairman of Program Committee. This group is having an interesting series of meetings, led by the members.

It is to be hoped that other localities which do not have young people's societies at the present time will make a serious attempt to organize them. Any suggestions or helps for program materials which can be given by the editor are yours for the asking.

"I'M BROKE."

How many times have we heard people say, "I'm broke," when asked to contribute to some worthy cause! I have often wondered if they have ever taken the time to ask themselves the question: "Why am I broke?" This is something that may not be so easy to answer. We may say that we don't waste anything and yet there is nothing left when we have finished paying our bills. The only answer to this question is that we are leaving Christ out of our budget.

About a year ago I was asked to begin tithing. When I was asked this question, I immediately took a quarter out of my pocket and asked how in the world could I make two dollars out of twenty-five cents. Two dollars would be the amount of my tithe. I was then informed that I had started at the wrong end.

Prior to this conversation I had made money regularly, but hadn't saved any, and at times had to borrow a little in order to pay my bills. I didn't think I had been wasting any, yet I hardly ever knew what it was to have a dollar left on Wednesday. I had been leaving Christ out of my budget.

One year ago I started tithing. During the year I have always had money to give to any worthy cause. I have always been able to pay my bills. I have had money in my pocket to use for pleasures that I wished to enjoy. The year is just about over and I still have fifteen dollars that I haven't given away yet.

If you don't want to take my word for it, try it for yourself. Put Christ in our budget, and it will make you a better business man.

HENRY WISE.

(Note.—Henry is a member of our Newport News Church, and is now a ministerial student at Elon College. This article appeared in the local church paper. Editor.)

SHARING OUR PROBLEMS WITH GOD.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 23, 1938.

SCRIPTURE: Dan. 6: 10; Mk. 14: 32-39.

Daily Readings—

Monday—Paul's Life-Long Problem—II Cor. 12: 7-10.

Tuesday—Peter's Problem—Acts 4: 19, 20.

Wednesday—A Soul in Distress—Psalm 22: 1-15.

Thursday—Telling God His Need—Psalm 31: 1-15.

Friday—Jesus' Prayer in Need—Matthew 11: 16-30.

Saturday—Problems of Living—Isaiah 46: 3, 4.

The "Christian Endeavor World" offers many suggestive ideas in regard to this topic. All people have their problems, and they have sought many ways of solving them. Here are steps offered in solving problems: (1) What is the problem? (2) What are all possible solutions? (3) What does the experience of others offer? (4) What does the Bible and what do godly people say? (5) Which is the best solution? (6) What am I going to do about it? (7) Checking up on ourselves.

The *Reader's Digest* sometime ago gave a summary of a questionnaire submitted by a Columbia University professor on "How Scientists Solve Their Problems." These steps were taken: (1) information, (2) incubation, (3) illumination, (4) verification. In the illumination God flashes upon us new light and divine insight. Does not God want us to get all the facts, then to meditate and listen for his voice to speak, and finally to verify through action his will for us? Was not Jesus' withdrawal to the mountain for prayer and meditation the secret of his power and vision? Does the time come in every Christian life when only God seems able to help a perplexed seeker remap his life?

Let each person present an example when God's guidance was felt in making a decision.

(Continued on page 14.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

REVERENCE FOR GOD.

LESSON III—OCTOBER 16, 1938.

GOLDEN TEXT: *Our Father, who art in heaven, hallowed be thy name.*—Matthew 6: 9.

LESSON: Exodus 20: 7; Matthew 5: 33-37; 12: 33-37.

We are still in the commandments which deal with a man's relations with God. The first Commandment exalted God—it forbade man to have any other god before God. The second emphasized the spiritual nature of God—it forbade man to make any likeness or image to represent God. The third—today's lesson—exalts the name of God—it forbids the "vain" use of God's name, it invokes reverence for God's name. These three commandments are all of one part—they are designed to exalt God, to give him supreme place, to stimulate to reverence and worship.

Reverence for God's Name.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in "vain." God's name is to be held in reverence. It is not to be used profanely, vainly, lightly, flippantly. It is to be used only with high regard, with awe, with reverence. The reason goes deep. In the thinking of the Hebrew people, "name" was practically the same thing as "character." God's name represented God. As we have already seen, God is to be exalted, He is to be put first, He is to be supreme. But the man who uses God's name profanely, vainly, lightly, loosely, will not and cannot reverence God himself. A deep reverence for God will not permit irreverence for His name.

This commandment is commonly interpreted to forbid what we call swearing, or "cussing." It does mean that, of course. Profanity is forbidden by this command. But it goes deeper than that. It forbids all light, and vain use of God's name. Many a person who would not think of swearing, takes God's name in vain. The use of God's name to substantiate some statement that has been made, the use of God's name in connection with something that is not at all in keeping with God's purpose, such as, for instance, in connection with war, the use of God's name in a joking way—His name is often used in stories—all these and other uses violate the third commandment. It might be well for us to check up on ourselves

in regard to the way in which we use God's name, the things with which we associate it.

A Man's Word as Good as His Bond.

"Let your speech be Yea, Yea, and Nay, Nay: and whatsoever is more than these is of the evil one." Jews had an elaborate system of oaths. They would attempt to bolster up their words with appeal to things in heaven and earth, and by Jerusalem the holy city. They thought it was wrong to break an oath they had made to God, or in God's name, but that it was all right to break one made by something else. Jesus lifted his voice against this system and bodily denounced it. He saw the evil to society in any such system. A man's word ought to be trusted just as much when he was not under oath as when he took an oath. His word ought to be worth as much as his bond—and be better than his bond in some cases. Ultimately, society rests on the sanctity of a man's word. Men must be trusted. A man must mean what he says. His yes must mean yes, and his no, mean no. He ought never to have to appeal to anything else or anybody else. Any resort to oaths or swearing "is of the evil one"—it is an indictment of the weakness and sinfulness of men and society. Happy is that man who has a reputation for speaking the truth, who is known to speak the truth under all circumstances, whose word can be trusted.

Out of the Abundance of the Heart.

"Ye offspring of vipers, how can ye, being of evil, speak good things? For out of the abundance of the heart the mouth speaketh." Jesus here goes to the root of the matter. He says that, ultimately, a man says what he says because of what he is. A man's words are wrong because his heart is wrong. Evil, and impure, and untruthful and unkind words come out of a heart that is evil and impure and untruthful and unkind. "The tree is known by its fruits." The mouth is but the overflow of the heart. Cleanse the heart and the speech becomes pure. The Psalmist knew what he was saying when he prayed "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer."

Justified by Our Words—

Condemned by Our Words.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." For "every idle word that men shall speak, they shall give an account thereof in judgment." A strange and hard saying indeed. But

here again the Master goes deep. The things that men say when they are off guard are the real index of character, the revelation of the true inner life. The words that we say will either commend or condemn us. Words, words, words, how many there are of them. And sometimes how inconsequential they seem! But the Master in solemn words reminds us of their power and persistency. Let every man pray that God may create in him a clean heart and renew a right spirit within him, so that out of the abundance of such a heart the mouth may speak words by which we shall be justified.

UNEMPLOYMENT AND RELIEF.

(Continued from page 3.)

may be viewed from humanitarian grounds and relief given on the basis of need. It is the consensus of opinion that this work should be done by the federal government or by federal and state governments jointly.

"In arriving at an integrated national program of security and relief, there are certain general principles that will command a very large degree of support: 1. Relief must be adequate. 2. Great care should be taken to protect the self-respect of the recipients. 3. There is need for a unified, national program. 4. The whole program should be administered with as little cost to society as is consistent with the above standards. 5. Administration of the relief and security programs should, as far as possible, be taken out of politics and placed in the hands of experts.

Two possible lines of action have been proposed: 1. Federal and state governments would jointly undertake to provide assistance to all families in need. 2. Productive employment would be provided for every man and woman capable of such activity. Such a large scale program as this would require that the public works program be entirely separate from the relief program. "Eligibility would be based on the skill of the worker rather than his need. Wages and conditions of work should be at least as good as those prevailing for similar work in the locality.

"No form of relief or social insurance is a substitute for a healthy economic system. But if safeguards were erected so that no individual need go without the necessities of life, merely because of personal misfortunes or maladjustments in our economic order, a long step will have been taken toward eliminating one of the major sources of human misery."

(CARL R. KEY, *Chairman, Social Relations Committee.*



MONDAY.

THE REAL SECURITY.

"For I, the eternal, declare, I will be a wall of fire all around her and for splendor I will be within her."—Zech. 2:5.

Much is being said today about security. The security of the unemployed, the security of the weak, the security of the unfortunate and the aged. Much is being done at the expense of the tax-payers to provide that security. We hope it will not be overdone. There is that danger. Material security is not all and will not content.

Life must, somewhere, discover contentment, satisfaction and happiness within itself, or it will lose its delight and still be insecure. Many of us know no other source of happiness and security except from sources without, and we are continually running hither and thither in an effort to command the services of others to amuse us and gratify our appetites.

To live the life of love and service for others brings a greater joy and develops a greater resource of the spirit than the joys we get from outside sources.

Prayer—Our Father, become our strength, our buckler and our shield. Though we may be swept along the currents beyond our control, may we never be swept from the main channels of Thy grace. *Amen.*

TUESDAY.

TODAY'S GREATEST ISSUE.

"And what shall a man give in exchange for his soul?"—Mark 8:37.

Mighty struggles in war and rumors of war are raging over the face of the earth. But there is a greater war than any which we hear of. It is the struggle for the place of God in man's soul. The greatest need of humanity today is personal religion—personal righteousness. Much is being done in this country by way of organization and spending money in an

effort to set things right, and everything without Christ is a failure. Nothing gives a satisfactory answer. Christ taught and the apostles taught that only the righteous inner man saves. If men and women could only be more aware of God the whole face of things would change.

Prayer—Dear Heavenly Father, Thou who art able to set everything right, wilt Thou set us right. In Jesus' name, we ask it. *Amen.*

WEDNESDAY.

THE LEAST WE CAN DO.

"And he took bread and gave thanks."—Luke 22:19.

This was Jesus giving thanks to the Father in the simplest of things. The apostles taught this. Paul said, "Whether ye eat or drink . . . do all to the glory of God." Simplest and most natural of all our devotions to God is the grace at the table. Yet, like the family altar, we so seldom see it. The memory of grace at my father's table and the family altar around the fireside will never fade.

Prayer—O Lord, our Father, we pray this day for a general revival of thanks at the table and the family altar at the fireside. *Amen.*

THURSDAY.

WHAT IS YOUR HOPE.

"Christ in you the hope of glory." (Col. 1:27).

The hope of the electric light is the dynamo or the battery. The hope of the apostles fulfilling their mission was the powerful change wrought in their souls by the living Christ. That has been the hope of the church through the ages. Changed conditions without changed men leaves the last state worse than the first. Changed hearts go out to change the world.

Prayer—O Lord, come into our lives and help us to live Thee in this world of sin. We offer Thee our lives that Thou mayest work Thy will with them. *Amen.*

FRIDAY.

EMERITUS.

"They shall still bring forth fruit in old age."—Psalm 92.

Having richly fulfilled his ministry he was made "Pastor Emeritus," and a new pastor was elected. We heard him say, "Emeritus means more work." He was busy still making pastoral calls, answering calls to churches, attending special occasions, crowding his days with visitations to the countryside. Those added years proved to be the best of his long ministry.

Prayer—Dear Father, when our work is done and we turn aside from life's tasks, still give us, we pray, some errands to run, some messages to speak, and a service to render. *Amen.*

SATURDAY.

WHY FIDDLE?

"What is man that thou art mindful of him?"—Psalm 8:4.

As we walk along the beach, here and there and everywhere are fiddler crabs fiddling sidewise to and fro, scurrying from one place to another. We heard a man say, "Millions of people are like that, just scurrying from one place to another and getting nowhere."

"Perhaps your figure is true today," responded a friend, "but it will not be true tomorrow. For over the whole earth there is sweeping the conviction that men are the children of God, and this is the hope of the world."

Prayer—There is one person whom every person controls—Mr. I. M. Self (I myself). Let me pray that this conviction begins in me and let me see to it that I do his bidding. O Lord, hear our prayer. *Amen.*

SUNDAY.

SUCCESS.

"I press on."—Phil. 3:1-16.

"Watchman, what of the night?" In other words, "Is it well with
(Continued on page 13.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OUR PART IN REVIVAL.

By REV. JOHN G. TRUITT, D. D.

"Wilt thou not revive us again; that Thy people may rejoice in Thee? Shew us Thy mercy, O Lord, and grant us Thy salvation."—Psalm 85: 6.

The Need of a Revival.—Our science has developed faster than our conscience. Our luxuries have gone away ahead of our love. Our materialism is surplanting our manhood. We are building more houses but fewer homes. Our churches are long on programs and short on people. We need to linger awhile in the workshop of the Carpenter of Nazareth, to wait awhile at the feet of the world's real teacher, Jesus; and to join with Thomas and the other disciples in a new and awe-inspiring reverence of the Risen Lord. We need to get back to the church, to family prayer in some way or manner even if it is not as easy as it used to be. It was never easy for those who were inclined to overlook it, and is possible always in some form for those who desire it.

We need to hear the voice of Jesus saying, "But one thing is needful, and Mary hath chosen that better part." One thing, and that one thing has been chosen. How much depends on our choices, our selections, our decisions. A man's decision about his God is a decision for eternity—it affects himself, and his children, and his children's children. We need to hear Jesus saying, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." We need to hear Jesus saying, "Thy sins be forgiven you." We may rule sin out of our modern Sunday school lessons, but we have not ruled it off of the front page of our papers. It may be taboo in our new psychology, but it is old in the ways of men. John the Baptist began the preaching that opened the way for Jesus with "Repent;" and Jesus began the preaching that opened the way for the kingdom of God with the word: "Repent." The world cries for a revival in business, but God's heart yearns to see a repentance from sin. A repentance from sin would bring a revival of religion in our churches. What is our part in a revival? Set our own house in order. Repent of our own waywardness and willfulness. That is what Jesus can work with, repentance. "His name

shall be called Jesus, for he shall save his people from their sins." The best of us may be guilty of some sort of sin: neglect, unkindness, thoughtlessness, evil thinking, jealousy, evil speaking, falsehood, unfair actions, or a dozen or more common sins such as failure to pray, or fellowship with the infinite Spirit of God in worship. "If we say we have no sin we deceive ourselves . . . if we confess our sins he is faithful and just to forgive us for our sins, and to cleanse us from all unrighteousness."

Prayer an Unused Power.—It would be wise for a Christian to ask himself: What did Christ think of prayer? The answer is, Christ prayed and prayed earnestly. The prayers of the Saviour are so different from most of ours. When we pray we are calm, and collected, in some quiet place where there is peace. When Jesus prayed he prayed as though he was fighting a great battle or running a great race; his prayers were long and hard and agonizing. Our prayers are short and sweet, and calm and with words well chosen. But the strange thing about Jesus when he was in a terrific battle, or stress or strain he was just the opposite from us again he was perfectly calm, and cool, and collected. His prayers fitted him for the contest. It was in the garden of agony that his soul suffered and in the mocking courtroom, and on the cruel cross he had composure and peace. His prayers were real prayers, earnest, and taking everything that they implied into count. That kind of prayer does things.

Do we want a revival in our church and our city? Do we want it enough to really pray for it, and take into count all that our prayers imply, namely, that we will fit ourselves for a revival by setting our own house in order, and that we will see the lost and undone conditions of others, and do all we possibly can both by word, and action, and example to win them to Christ? God will more than honor our efforts if we seriously mean them, and will wait on him in earnest prayer. All too often prayer is the Christian's unused power, the church's unused power. One of my own prayers is: O Lord, help me to pray until I find my own duty and do it. Help me to pray until I feel the compassion of my Christ taking hold of me for others. Help me to pray until I am not afraid to under-

take anything the Lord would have me do. Help me to pray until I realize how badly our church needs a revival, and until I want it to have it with all my heart.

When Beecher was pastor at Park Street, Boston, someone asked him the secret of his success, and his answer was: "I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday and preach it wherever they go." Suppose we pray until we become evangelists of Christ everywhere we go on tomorrow, and throughout the week something will be happening in this dear old church of ours. Any church or pastor will be a success where the members take up the message from the Sunday service and carry it on during the week.

Personal Work Valuable.—Suppose we left out of the New Testament story of the life of Jesus all that referred to his personal contacts how much we should miss indeed. The call of the disciples, the rich young ruler, blind Bartimeus, Nicodemus, Mary and Martha and Lazarus, the young ruler, the poor Sychar sinner, the centurion, and dozens of other incidents reveal the Christ who loved individuals and went out of his way to bless them. It is true he had compassion on the multitudes, but many of his greatest messages were spoken as he looked one man or woman in the eyes. He announced his messiahship to one woman, and the fact of his being the resurrection and the life to another, and to the poor penitent on the cross he confessed that he would meet him in paradise. One man, or rather a single individual heard his glorious words to him when he said,

(Continued on page 15.)

FAMILY ALTAR.

(Continued from page 12.)

thee?" There is a lot of howling, moaning and complaining from the "repression." With security taken away and dependence thrust upon us, it is easy to forget the real source of security. Certainly relief does not make success; money does not make success; organization does not make success. All of these may be the work of a good publicity agent. Out of the depression we should learn fresh conception of "Success."

We are due for a great surprise some day when we will learn with a crash that health, righteousness and happiness make success, and that our hope is in God.

Prayer—Our Father, help us and our household this day to offer our lives fully to Thee that Thou mayest work Thy will with us. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Lord is always good to us—much better than we deserve or could expect. The health of our big family has been very good all the year. No serious illness and no deaths have occurred this year. We are grateful indeed. The children we have sent out this year are all making good and have good jobs. We placed a girl in a nice office in Durham, N. C., a few weeks ago. She writes me that she is happy and is very much interested in her work.

We also had a letter from the girl who entered Duke University Nursing School and she writes me that she likes her work very much and is happy in it.

One of our girls who entered Elon College this semester is happily located and we feel sure that she will make good. She is taking domestic science and hopes one day to teach the girls in high school this art.

One of our girls who has been secretary to one of the officials of the Burlington Mills office in Burlington, N. C., has been promoted to their head office in New York City. Quite a step up!

All of these children came to the Orphanage some years ago entirely dependent. By your donations to help support the Christian Orphanage, you have helped give them a chance and they have made good. They are paying back in service for what has been done for them. Don't you think you have made a good investment? Don't you think a child, though dependent and helpless, is worthy of your consideration and a portion of your contributions for charity? Visit the Christian Orphanage when you have an opportunity and see your church institution. See the bright, cheerful faces of the children and see if you are not more interested in the little children here.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 13, 1938.

Amount brought forward \$11,025.18

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Oak Level \$ 1.00
Damascus 3.00
Catawba Springs Church 13.25

17.25

N. C. & Va. Conference:
Greensboro, Palm Street . \$ 10.00
Happy Home 4.20
Bethlehem 3.68
Lebanon 1.10
New Lebanon 5.55

24.53

Western N. C. Conference:
Smithwood\$ 1.44
Hank's Chapel 3.98
Grace's Chapel 10.30
Pleasant Cross 2.00
Needham's Grove 2.08
Union Grove 3.00
Pleasant Hill 5.87
Ramseur 7.31
Burlington 44.64

Eastern Va. Conference:
First, Richmond\$ 2.79
Berea, Norfolk 4.00
Newport News 38.00
Johnson's Grove 4.24
Berea, Nansemond 5.00
First, Norfolk 2.00
Liberty Spring 7.00
South Norfolk 10.00
Rosemont 14.92

Valley Va. Central Conference:
Linville\$ 7.67
Timber Ridge 1.39

Special Offerings.

Mr. Stout, support of child\$ 18.00
Mrs. Lasher, support of child 20.00
W. P. Perry, support of child 10.00

Mr. Lambert, support of Honeycutt children ... 12.50
Mrs. Dalton, support of child 12.50
Interest on loan 75.00
Interest on Nachmon loan 42.50

190.50

Thanksgiving Offerings.

Mrs. H. E. Pearce 5.00

80.62 Total for week \$ 414.91

Error in bringing total forward 136.18

Grand total \$11,576.27

YOUTH FELLOWSHIP.

(Continued from page 10.)

What is the difference between "prayerful thinking" and "thoughtful praying?" What is wrong when people pray for God's guidance in solving a problem and do not seem to get an answer?

Suggested Hymns—

"He Leadeth Me."

"Saviour, Like a Shepherd."

"Take My Life and Let It Be."

"What a Friend We Have in Jesus." S. E. M.

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1169 CHAPTER 2.

A.D. 98.

Christ's message to the churches.

UNTO the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks;

CHAP. 2.

Acts 19, 1.

ch. 1, 16.

Ps. 1, 4.

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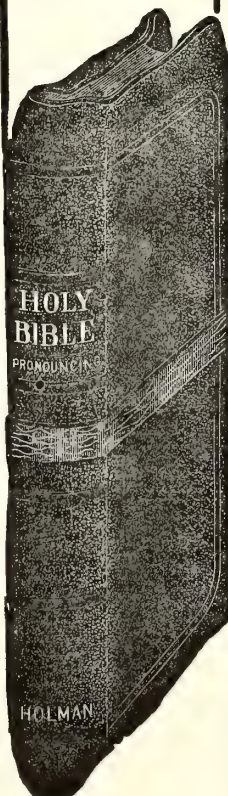
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In Memoriam

DOFFLEMYER.

The tragic death of Mr. Owen Dofflemyer, son of Mr. and Mrs. Frank Dofflemyer, was a great shock to his many friends. Mr. Dofflemyer, twenty-six years old, was employed in the Bethlehem Steel Mill in Dundalk, Md., where the accident occurred which caused his death within an hour.

He is survived by his wife and one child, Arbutus, his parents, his four sisters, and one brother. All of the family except one sister lived in Dundalk, Md.

Before going to Maryland the entire family were regular attendants and members of the Bethel Church, near Elkton, Va. The body was returned to his church (Bethel) for the funeral service and burial, with a home service also in Dundalk. The writer conducted the Bethel Church service on September 15th, with a large number of friends gathered to pay their respects to the deceased.

W. J. ANDES.

STULTZ.

Mrs. Elbert Holsinger Stultz, a faithful member of the Concord Christian Church, Timberville, Va., since early childhood, was called to her reward on September 6, 1938. Mrs. Stultz was born on October 15, 1903, making her age at death thirty-four years, ten months, and twenty-one days. She is survived by her husband, one daughter, Gladys, by her mother, one sister, and two brothers.

Before moving out of the Concord neighborhood, she was always a loyal and faith-

ful servant of the church. Due to severe illness for the past several years, she has been confined to her home near New Market, Va.

Funeral services were conducted by the writer, assisted by Rev. J. S. Roller, of the Fairview Church of the Brethren. May the Lord shepherd the bereaved family.

W. J. ANDES.

SATTERFIELD.

On August 18, 1938, the death angel visited the home of Mr. Frank Satterfield and took his loving wife home to be with Jesus. She is missed in her neighborhood and in her church, but most of all in her home.

She leaves a husband and four children. May the Lord bless and comfort them.

She was a Sunday school teacher, and was a good woman. The pains and sorrows and trials of earth are all past with her. God has wiped away all tears from her eyes. Truly it is written, "Blessed are the dead which die in the Lord." A voice sayeth, "I will not leave you comfortless." His power that blest her so long will lead you on.

Dearest Edna, thou hast left us;

And thy loss we deeply feel;

But 'tis God that hath bereft us;

He can all our sorrows heal.

Mrs. R. J. SHARON.

GREEN.

Miss Annie Catherine Green, aged thirty-one, died at the home of her parents, Mr. and Mrs. A. N. Green, near Mt. Jackson, Va., on September 17, 1938.

Miss Green was well known throughout this section, and leaves a host of friends who mourn her passing. She was a faithful member of the Congregational-Christian Church of Whistler's Chapel, and a young woman of sterling character, always faithful to her church, home, and community.

Besides her parents, she is survived by four brothers: Melvin, of Washington, D. C.; and Ernest, Ralph and Junior, at home; five sisters: Mrs. Rudolph Woodson, of Alexandria, Va.; Mrs. Mervin Litton, of Mt. Jackson; Nina, Ruby, and Patricia Ann, at home.

Funeral services were held at Whistler's Chapel, Monday, September 19th, at 10:30 A. M., with Rev. Roy D. Coulter officiating.

The writer believes that this was one of the saddest funerals that he has ever attended and that the deceased was given one of the largest floral tributes he has ever witnessed.

Mrs. Green's father, Mr. A. N. Green, is a member of the board of deacons at Whistler's Chapel and is a faithful servant of God; he serves in full capacity of a layman whenever and wherever occasion demands.

R. L. ETTEL.

RICKS.

During the second week in August the death and burial of Captain Hugh T. Ricks took place in Raleigh, N. C. He was a member of the Christian Church for many years and was active in the formation of the United Church. As the minister there from 1927-1936, I loved him not only for his church relationships, but for his personal gentlemanly qualities, which were with the traditions of his native state, Virginia. The larger part of his business life was spent, however, in beautiful Oakwood in Raleigh. His early business connections were in the development of a railway system in which he was an officer until some years ago when he retired.

He loved music and for many years was an active member of the church choir. He

served on the church board during the entire period of my ministry and gave regularly to the support of the ministry of the church. His checks came to the treasurer with regularity and carried with them the message of good will and interest. In business judgment he was keen, calm, and saw distances ahead. I shall always cherish my last visit with him in April after the Southern Convention when he was trying to think his way through the complex economical problems which are now challenging our best thinkers. With him two and two were four—not five. You could not build prosperity on debt and exorbitant taxes and then have money to care for poverty and unemployment. You can care for the needs of people by having credit with which to do it. His life had been built on thrift, caution, and sound judgment. With these he had lived and wrought. He had lived simply, as he had practiced thrift. He was a bachelor, sixty-two years of age.

Both Mrs. Kirby and I have felt keenly the passing of Captain Ricks. To have known him intimately as minister and friend was one of those rare privileges which you sense keenly when it is taken away. He was a rare spirit and a gentleman of quality in Christian grace.

J. EDWARD KIRBYE.

SUN'S PULPIT.

(Continued from page 13.)

"Thy sins be forgiven thee," and a woman heard him say, "Neither do I accuse you, go, and sin no more." Even the psalmist of old caught this individual note in the infinite care and providence of God when he wrote "The Lord is my shepherd, I shall not want." Now there are scores of individuals in this community to whom if other individuals went and asked them to give God a chance to make their lives happier, and holier, they would appreciate more than you can tell, and would open their hearts to him. We are personal beings, and long for personal blessings and attention. We want to know that somebody cares.

Jesus wanted the world to know that God cares for each individual, therefore he taught his disciples that he was "Father." Do you know that God loves you, and that he is your Friend? Have you felt it a great blessing to have him as your heavenly Father? Do you appreciate that work Jesus has done for your salvation? And do you rejoice in him as your Lord and Master? Do you find a happiness and a joy in Christian service and worship which is unique? Then will you not be doing a friend, or neighbor a great blessing to insist upon their having the same blessing? This week let us not be one preacher, and one pastor, but let us be everyone a witness, and a worker, bringing our neighbors and friends to church and to the Christ. "He that winneth souls is wise." And thus shall the Lord revive us, and we shall rejoice, and we shall see his salvation.

The Rural Church

By G. H. VEASEY.

I'm thinking of the rural church,
About the work it's doing;
And wonder if it can succeed
The way it is pursuing.
The church we love will one day fail
Unless we do our duty
And hold it up before the world
A place of love and beauty.

The faithful few are always there
At every regular meeting,
To show the world that they are true,
Old Satan's plans defeating.
The rural church has not the wealth
To make the world desire it,
But through its humble service here
The saints of God admire it.

The church has never failed to serve
The people in this section,
And many times not realized
Has been the soul's protection.
Sometimes the few are caused to say
"It seems there's no use trying,
We've done our best through all these years;
Yet souls of men are dying."

'Tis joy to know as on we go
That Christ is ever near us;
Although our efforts seem in vain
We know that He will hear us.
The rural church is serving well
This age and generation;
Through it there comes the cherished hope
Of many a soul's salvation.

Belew Creek, N. C.

The CHRISTIAN SUN

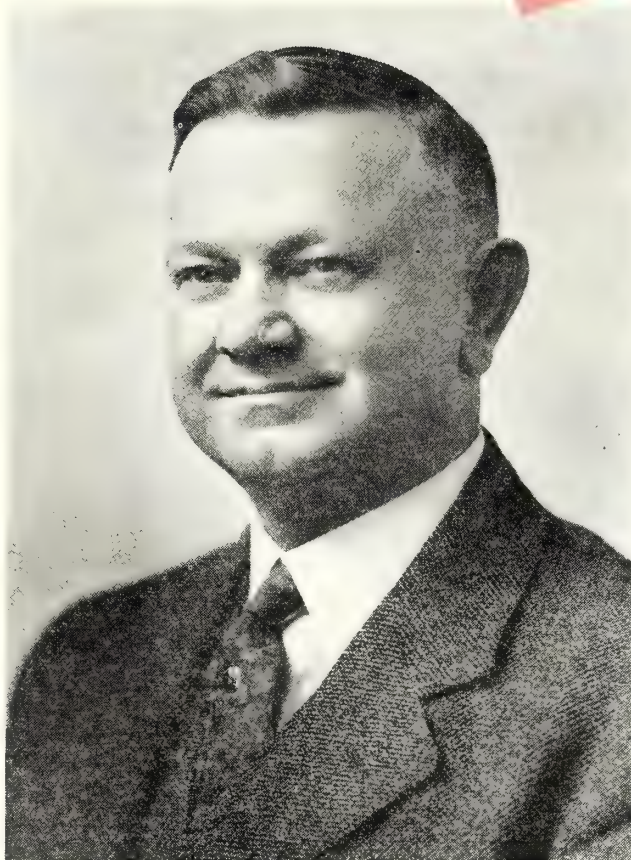
REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, OCTOBER 20, 1938.

NUMBER 42.



Mrs B F Frank 12-1-38

DR. J. E. RAWLS.

Physician, Deacon, Sunday School Teacher, Vice-President of the Eastern Virginia Conference, Trustee of Elon College, President of the Elon College Alumni Association, President of Suffolk Chamber of Commerce, Rotarian, Civic Leader, Christian Gentleman.

* * *

One who never turned his back but marched
breast forward,
Never doubted clouds would break,
Never dreamed, though right were worsted,
wrong would triumph,
Held we fall to rise, are baffled to fight better,
Sleep to wake. —Robert Browning.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. E. M. Carter and Rev. G. H. Veasey accompanied Rev. and Mrs. F. C. Lester to the Alabama Conference, in session near Wadley, last week.

It is expected that the Men's Chorus of Shallow Ford and the Girls' Quartette of Reidsville will sing at the Carroll County churches on next Sunday.

The Woman's Conference at Park's Cross Roads and Waverly last week were largely attended. Complete reports are expected to appear in next week's CHRISTIAN SUN.

Rev. H. E. Crutchfield, of Windsor, Va., was delighted that all of his five churches appeared on the Honor Rolls of the Woman's Missionary Conference at Waverly last week.

Rev. David W. Shepherd has accepted a call to the pastorate of the United Church in LaGrange, Ga., and will begin his services there on November 1. He leaves the Barnesville Parish which he has successfully led for the last four years.

On last Sunday, Rev. W. J. Andes, of Duke University, Durham, N. C., and Rev. W. M. Mann, of Ocracoke, N. C., went to the Valley of Virginia to preach for at least six of the churches in the two pastorates there which do not have ministers.

Evangelistic services were held last week at First Christian Church, Portsmouth, Va. Rev. R. L. House, pastor, did the preaching. Special services were planned for each evening in which departments of the church and Sunday school participated.

The Promotional Secretary interviewed thirty of the active ministers during September and found them rather optimistic concerning our church work. Most of the churches have received new members, and expect to pay conference apportionments in full.

The pulpit committee of Holland Christian Church, Holland, Va., is busy trying to find the proper man to become pastor of their church on December 1, 1938. They invited the Promotional Secretary to meet with them, and he did so on Friday night of last week.

Rev. J. F. Morgan, of Rosemont, Norfolk, Va., recently held a revival at Damascus Christian Church, Sunbury, N. C., with the result that fourteen new members were added to the church.

Rev. B. J. Earp, pastor of our mountain mission work in Virginia, is grateful to the Wake Chapel Missionary Society for a nice lot of used clothing for the mountain work, as well as for an overcoat for himself. Mrs. J. Lee Johnson was the leader in this good work.

Rev. J. F. Morgan is following the example of the late lamented Dr. W. W. Staley by being sure that his church always meets conference requirements. He says that he never has served a church for a full year that did not pay conference apportionments in full. There are other ministers who would like to enjoy this same record. Churches may help them do so.

The Halifax District of Congregational-Christian Churches will meet with the Christian Church at Ingram, Va., at 2:30 P. M., on the fifth Sunday, October 30, 1938. Pastors Newman, Sorrell, Vore, and Earp have promised, we are told, to be present with representatives from all of their churches. Rev. Millard Stevens of Burlington, N. C., is to be the principal speaker.

Elon College campus and community were delighted last week-end to have Rev. Allison R. Heaps, pastor of Springfield (Mass.) Memorial Congregational Church, as guest. Mr. Heaps has a special interest in the field of visual education. He was the preacher at the Elon College Church on Sunday morning and at the vesper service. On Monday morning he spoke to the North Carolina preachers meeting in regular session and in the afternoon to the Student Ministerial Association.

On Thursday afternoon, October 13, Dr. J. E. Rawls was returning from Richmond to his home in Suffolk, Va., when his car overturned and so severely injured him that he died the next day. He was alone and the cause of the accident is unknown. Dr. Rawls had been attending a meeting of railway surgeons and was returning home for the evening in order that he might attend a Rotary meeting in honor of the teachers, and a revival which was being held in his home church. Funeral services were conducted in Suffolk Christian church at 3 o'clock Sunday afternoon, Oc-

tober 16, under the direction of Dr. John G. Truitt, pastor. The service was as follows: "Ten Thousand Times Ten Thousand," sung by the choir; Invocation by Dr. H. S. Hardcastle, former pastor of Suffolk church; Twenty-third Psalm by Dr. R. P. Downey, president of the local ministerial association; "O Love That Wilt Not Let Me Go," by the choir; Scripture from John 14 and I Corinthians by Dr. N. G. Newman; Prayer by Dr. L. E. Smith, president of Elon College; "For All the Saints Who from Their Labors Rest," by the choir. The main floor of the church was reserved for the family, nurses and hospital attaches, physicians, Junior Philathea Class of which Dr. Rawls was the teacher, ministers, deacons, school board, Chamber of Commerce, and civic clubs. Probably two thousand people attended the funeral. The large concourse of people, and the beautiful flowers which covered the entire family plot in Cedar Hill Cemetery where the body was laid to rest, bore eloquent testimony to the high esteem in which Dr. Rawls was held by thousands of people.

EASTERN VIRGINIA CONFERENCE TO MEET.

The One Hundred Eighteenth Annual Session of the Eastern Virginia Conference will meet with the Suffolk Christian Church on Wednesday, Thursday and Friday, November 2, 3, and 4, 1938, at 10:00 A. M. Delegates wishing accommodations should notify Dr. John G. Truitt, the pastor of the entertaining church, at the earliest possible moment. It is earnestly desired that all delegates be present for the opening session and remain until the close of the Conference.

WESTERN NORTH CAROLINA CONFERENCE TO MEET.

The Sixty-Eighth Annual Session of the Western North Carolina Conference will meet with Pleasant Grove near Bennett, N. C., on November 9th and 10th. This church is about fifteen miles southwest of Siler City and about fifteen miles southeast of Ramseur. All churches and pastors should take notice of the time and place, as the place has been changed by the Executive Committee. The program, which will appear next week, provides for two services each of the two days, with a program by the young people on the intervening evening.

E. CARL BRADY, *President*,
Western N. C. Conference.

PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

The following is the tentative program of the One Hundred Eighteenth Annual Session of the Eastern Virginia Conference of Congregational-Christian Churches to be held at Suffolk Christian Church, November 2-4, 1938:

Wednesday—Morning Session.

- 10:00 Call to order by President, Rev. Robert Lee House.
 Song Service—Rev. J. H. Dollar.
 Prayer—Rev. George Olejar.
 Enrollment of Ministers and Delegates.
 Welcome Address—Col. J. E. West.
 Response—Dr. J. W. Manning.
 Reception of Visitors.
 Report of Executive Committee.
 Appointment of Special Committees.
 11:00 Report of Committee on Christian Education—Rev. Joe A. French, Chairman.
 Address: "Major Emphasis in Children's Work"—Miss Mildred C. Widber.
 11:45 Address of the President: "The Vocabulary of a Present-Day Christian."
 Communion Service conducted by Rev. Arnold Slater.
 Adjournment for lunch.

Wednesday—Afternoon Session.

- 2:00 Song Service—Mr. W. H. Baker.
 Prayer—Rev. R. E. Brittle.
 Report of Treasurer—W. E. MacClenny.
 2:20 Report of Committee on Education—Dr. I. W. Johnson, Chairman.
 Ministerial Education—Dr. Johnson.
 Elon College—Dr. L. E. Smith.
 3:10 Report of Committee on Temperance and Moral Reform—Dr. Elwood W. Jones, Chairman.
 Address—Dr. M. S. Poulson.
 Address—Rev. Carl R. Key.
 4:00 Digest of Church and Ministerial Reports—Dr. I. W. Johnson.
 Report of Committee on Entertainment.
 Announcements.
 Adjournment.

Wednesday—Evening Session.

- 7:30 Devotional Service—Rev. John Knight.
 Special Music by the Suffolk Church Choir.
 Address: "Religion of Redemption in a Time of Social Revolution"—Rev. Thomas Alfred Tripp, Church Extension Division of the Board of Home Missions.

Thursday—Morning Session.

- 9:30 Call to Order.
 Song Service—Rev. J. F. Morgan.
 Prayer—Rev. S. W. Phillips.
 Reading of the Minutes.
 Enrollment of Delegates.
 9:50 Report of Committee on Religious Literature—Rev. H. S. Hardestale, Chairman.
 Address—Rev. John Knight.
 "The Christian Sun"—Rev. F. C. Lester.
 10:40 Report of Committee on Ministerial Ethics—Dr. M. S. Poulson, Chairman.
 11:10 Report of Committee on Home Missions—Col. J. E. West, Chairman.

Address: "The Church in Town and Country"—Rev. T. A. Tripp.

- 12:10 Report of Christian Missionary Association—Rev. J. H. Dollar, President.

- 12:25 Report of Committee on Apportionments—A. L. Jolly, Chairman.

Thursday—Afternoon Session.

- 2:00 Song Service—Rev. O. D. Poythress.
 Prayer—Rev. J. H. Warren.
 2:15 Report of Committee on Foreign Missions—Mrs. J. G. Truitt, Chairman.
 Address: "World Friendship"—Miss Mildred C. Widber.
 Report of the Woman's Board—Mrs. J. Monroe Harris.
 Address: "Our Faith in the American Board"—Rev. F. C. Lester.
 3:10 Report of Committee on Evangelism—Rev. J. E. McCauley, Chairman.
 Personal Evangelism—Dr. L. E. Smith.
 The Pastor's Class—Rev. Carl R. Key.
 Mass Evangelism—Rev. H. E. Crutchfield.
 The Preaching Mission—Rev. J. E. McCauley.

- 4:00 Report of Nominating Committee.
 Report of Collector.
 Report of Finance Committee.

Thursday—Evening Session.

- 7:30 Devotional Service.
 Music by the Suffolk Church Choir.
 Address or Sermon.

Friday—Morning Session.

- 9:30 Song Service—Rev. B. H. Watkins.
 Prayer—Rev. T. N. Lowe.
 Report of Memoirs and Historian—Mr. W. E. MacClenny.
 10:00 Report of Committee on Stewardship—Rev. Carl R. Key, Chairman.
 Report by Rev. R. E. Brittle.
 Literature—Rev. C. R. Key.
 Address: "Stewardship and the Local Church"—Rev. J. H. Dollar.
 10:45 Address: "Presentation of the Christian Orphanage and Its Needs"—Mr. C. D. West.
 11:45 Report of Committee on Superannuation—J. T. Kernodle.
 11:30 Vote on the Basis of Convention Representation.
 Report of Committee on Place of Meeting—Mrs. J. A. Williams.
 Report of Resolutions Committee.
 Announcement of Standing Committees.
 Unfinished Business—Reading of the Minutes.
 Adjournment.

NEW LEBANON.

Since our last report our revival has been held, beginning the first Sunday in July and continuing through the second Sunday. Our pastor, Rev. J. L. Neese, did most of the preaching. He was ably assisted by Harold Loman, of Greensboro, who led the song services and preached three sermons. Both men brought to our people real gospel messages which were food for hungry souls, and were spiritual and inspiring. The church and surrounding community were

greatly encouraged and their faith strengthened.

During these services many came forward and consecrated their lives in service to our heavenly Father. There were five additions to the church.

We are happy indeed that our church has been wired and we can now have electric lights for our night services.

Our present pastor has been called to serve us for another conference year, and has accepted the call. The church has been steadily growing in grace and has progressed during the six years he has so faithfully served us. Both pastor and members look forward to another happy year in service for our Saviour, and by his help we hope to make this the best year in the history of our church.

MRS. G. C. MOORE,
Reporter.

FLORIDA CONVOCATION.

The Twelfth Annual Convocation of the Florida Congregational-Christian ministers was held at Daytona Beach, Fla., October 3-6. The series of convocations was begun shortly after the beginning of the superintendancy of Dr. Edwin C. Gillette and the Convocation has been held annually since.

The guest lecturer this year was Dr. Wm. F. Frazier, Executive Vice-President of the Board of Home Missions. Dr. Frazier gave a series of five lectures, each followed by a period of round table discussions. His general theme was "The Message and Place of our Churches in the World Wide Christian Fellowship." The sub-topics were "The Christian Philosophy of Life;" "The Doctrine of Freedom;" "The Purpose of God;" "Pastoral Relations" and "The Nature of the Christian Church." Dr. Frazier's broad scholarship, his firm grasp of philosophy, his vital sense of religion, combined with practical insights into the ministry of the Church and the personal function made this series one of the best in the whole series of convocation lectureships.

In addition to the lectures of Dr. Frazier, there were discussions of matters particularly involved in the Beloit General Council, presented by various delegates from the state to the Council. Rev. Everett B. Leshar of Jacksonville, was the Convener of the Convocation, and Dr. Kerrison Juniper of Ormond, was elected Convener for next year. One feature of the Convocation was a supper at which there was recognition of the fact that on the following day Superintendent Gillette was to celebrate the fortieth anniversary of his ordination.

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS. *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

DR. J. E. RAWLS.

When death takes from our midst a stalwart character we are sometimes stunned to find what a vacancy is left. This is particularly true as related to Dr. J. E. Rawls, of Suffolk, Va., who passed to his reward on last Friday. People in many walks of life knew him and appreciated him, but few, if any, were aware of the large place he filled in so many areas.

Dr. Rawls was head of the Lakeview Hospital in Suffolk, where he had served, since 1905, as physician and surgeon. Thousands of people, like this writer, have been blessed by his skill and are richer in spirit because of his friendship. His daily visit to those in the rooms of the hospital brought sunshine, faith, and courage. Life seemed more worth living after hearing the words of good cheer and seeing the radiance in the life of the good doctor.

As a churchman, he had no superiors in loyalty and faithfulness. He found his place among the workers in his local church, his conference, his convention, and the denomination. His good judgment and enthusiasm made him useful wherever he went and many circles of the church have been blessed by his presence. He always had time to go to the meetings and do his share of the work.

In his community he was among the leaders. As a friendly Rotarian, a wise counsellor in the Chamber of Commerce, a member of the School Board, or wherever service was needed, Dr. Rawls was well-known and highly esteemed.

Best of all, he was a Christian gentleman. Friendly, courteous, unassuming, willing to work and to sacrifice, eager, enthusiastic, always cheerful—these are some of the qualities that will long be remembered by those who had the high privilege of having known the physician, churchman, civic leader, and friend of humanity, who has so unexpectedly and suddenly passed from our midst into the Great Beyond. He was the type of Christian layman that the Church and the world need, for men of this character lift others into the presence of God.

THE COMING CONFERENCES.

During the four weeks of November the churches of the Southern Convention, other than those in the Valley of Virginia, will meet in annual conference. The Eastern Virginia group will be in session at Suffolk, on November 2, 3, and 4. Those of Western North Carolina will meet on Wednesday and Thursday of the

week following. Those in the North Carolina and Virginia Conference will gather in Burlington on Tuesday, Wednesday, and Thursday, November 17-19, and the churches of Eastern North Carolina will be the guests of Wake Chapel Church on Tuesday and Wednesday, November 24 and 25. This is an annual custom of long standing. It is a delightful occasion.

But what shall be the result of these conference meetings? Of course, there must be reports of what has been accomplished during the year, both in local churches and by the committees of the conference. But this is not enough. There should be a fairly definite picture of what is to be undertaken during the coming year. The place of these local churches and of the conference in the world Christian order should be made clearer to those who sit in council. Then there needs to be sufficient inspiration to send these delegates home determined to make real the things they have hoped for.

If members of local churches could see that by their raising conference apportionments they are not merely keeping faith with other churches that do likewise, but are also feeding hungry orphans, training young men and women for life work, aiding Sunday school teachers and officers with their problems, stimulating young people to help build a new world for Christ and the Church, establishing churches where they may be needed around the world, building Christian friendships among the various nations of the earth on the basis of Christian ideals—if our church people could see this vision, then they would certainly be enthusiastic about doing their best.

A new item of business for the conferences this year is related to "The Christian Sun" subscriptions. The Southern Convention is asking the several conferences to apportion to the churches a quota of subscriptions for the church paper. The Virginia Valley Central Conference accepted this proposition and apportioned the number of subscriptions to each church. It is hoped that by so doing the local churches will busy themselves in securing subscriptions until three thousand homes in North Carolina and Virginia will have in them copies of "The Christian Sun," so that these homes may know what is going on in our churches and be stimulated to undertake larger things for Christ and for the Church.

These coming conferences may do much to strengthen the Church and all of its enterprises, and they can accomplish it best by having large delegations of people from every church sitting in the council of the conference, ready to share in whatever may be proposed and return home with eagerness to carry forward the program of the Church. Be sure that your church has its delegates at conference, and that your church pays in full for the enterprises of the church all that the conference has asked. This is the way toward success and happiness.

F. C. L.

OCTOBER.

The morns are meeker than they were,

The nuts are getting brown,

The berry's cheek is plumper,

The rose is out of town.

The maple wears a gayer scarf,

The field a scarlet gown;

Lest I should be old-fashioned,

I'll put a trinket on.—Emily Dickinson.

"Your Side, My Side and the Right Side"

By PAUL BRAISTED.

There is an ancient proverb which says: "To every issue there are three sides: your side, my side, and the right side." I have not verified the source or specific meaning of this wisdom, but surely there is a truth here which we can claim for ourselves. Youth, today, must of necessity be keenly aware of the tragic crises of modern world life. Instinctively youth feels that these conditions are not normal. With inexhaustible optimism and boundless energy youth, seeing its visions, knows that these things need not be. But here they are. Every newspaper and magazine and news monger on the air all bring their daily quota of tragedy and suffering, of injustice, fear, and hatred. The cries of the underprivileged in want, misery, and pain are more and more audible. They are heard increasingly by sympathetic peoples with apprehension, sometimes with dismay. There are rumors of war again and again, breeding uneasiness, fear, and panic. Weekly the winged bearers of sudden death and destruction are multiplied by every civilized nation. Practically minded men, reading the trends of these days, are already preparing to reap huge rewards from a new world cataclysm. There is enough to discourage youth, and yet, youth is undiscouraged! A visitor from another world to this planet unable to understand our rationalizations of this conduct could scarcely escape the conclusion that civilization was morally crippled and spiritually exhausted.

But, of course, there are individuals and groups in every land seeking to change the tide, and to build a new world. Statesmen, teachers, and leaders everywhere are seeking ways of escape, or paths of new life. Men can never be completely unmindful of the Galilean Carpenter who taught men to "love their enemies," quietly confident that these larger, more complex issues would vanish like dew before the morning sun. And here is a church which seeks to make him Lord. Surely this would puzzle our visitor from afar that this constructive movement coexists with the destructive world movement. And youth often despairs of the Church, feeling it ineffective. Yet there is frequently a wistful turning to the Church if perchance it may rise to change the world. One would like to say to youth: "To this situation there are three sides: first, the world of class, racial and national conflict; second, the way of the Church, too often in-

effective though frequently triumphant; and third, there is the right dies. There is still the full way suggested by Christ to his Galilean contemporaries. He called to men of his day both leaders of general cultural life and leaders of religion saying: "Why not try the way of the Father, Creator of the world who lets his sun shine on the just and the unjust. Look more deeply into the lives of men and see there a deep-buried seed of divine life. Drink deep of the eternal springs of life that feed the world. Love your enemies. Try this way and live! Begin to live—and watch a new world begin to appear. Join the great adventure of creative love building a new heaven and a new earth from common clay by the life of love." Even when youth feels that, compared to our modern world and its life, this is too ideal a proposal, even then there arises a tantalizing longing that these things might be. Well, youth, why not?

Remember, youth, that there are leaders in the churches in every land and on every continent who are as conscious of their shortcomings as you are of the failures of the Church. Remember, youth, that these people are working night and day, often heroically, to make Christ's way dominant in the world. You may not have known many of them but they are found in every denomination and group. In the past twenty years they have been discovering each other and exploring ways of working together, and building the world that is to be. There has already grown up a very real, living fellowship around the world symbolized by such groups as the World's Student Christian Federation and the International Missionary Council and its related bodies in each land. These courageous adventures have divided up their vast tasks for more careful study and have called the best minds and spirits of each country to help them find the ways in which to go. Some of them are asking how the Church can make Christ's way effective in modern society in its economic, political, and social phases as well as in personal life. They are inquiring for the ways of peace in our confused world of bitter conflict. Others are seeking the ways in which greater and more effective unity may be achieved among Christian groups and leaders. Still others are asking, "How can we find the deepest springs of life, such springs as shall sustain the moral and spiritual life of the new world we are

building." They are examining afresh the essence and meaning of the life Christ envisioned for every man. They are inquiring anew how this life may be made available to larger numbers of their contemporaries.

In numberless small groups they meet for conference. In various countries they have gathered together. In 1910, and again at Jerusalem in 1928, they gathered from all over the world to review their progress and to plan for new adventures. In December, 1938, they will gather again at Madras, India, called by the International Missionary Council. Christian leaders of every race and nation will meet in mutual comradeship. Youth will be represented this time more largely than ever before. Many people in different lands hope that from this meeting and fellowship a new vision of the possibilities of Christian living may emerge, that new tasks may be seen in sharper relief, and that those who attend will enter new and higher planes of spiritual experience.

And what has this to do with youth? For one thing these leaders feel the need for youth's optimism and energy, insight and courage. What challenge will you make to the Madras conference? Youth can learn much about the work these leaders are doing before, during, and after the Madras meeting. And youth can join this crusade, a crusade not with arms to win an earthly territory, but a crusade of life to make love reign among men of good will. And if a new vision emerges, and new tasks are visualized, it will fall very largely to the lot of youth to rise up and in high adventure carry them through to realization. We are not caught upon the horns of a dilemma, with a necessity for a choice between the world as it is and the Church as it is. There is the third side to this situation—the proposal of Christ, and a great fellowship seeking to make it a reality. Youth, what is your challenge to Madras?

"We shall not love Heaven more for loving earth less; the needful thing is not that we abate, but that we consecrate, the interests and affections of our life. Who can doubt that *that* is the truest duty to God which permits us the most disinterested heart for each other; *that* the purest devotion which sanctifies and not chills our affections?"

"Human difficulties must not be permitted to stand in the way of obedience. God is able to do more than we can ask or think."

CONTRIBUTIONS

SUFFOLK LETTER.

The city of Suffolk was shocked when it was reported that Dr. J. E. Rawles was critically injured by an automobile accident, near Waverly, Va., on Thursday, October 13, 1938. His death in Lakeview Hospital on the following day, at 3:00 P. M., brought sorrow to hundreds of his friends. Sketches of his life have already appeared in the daily papers. It is the purpose of this writer to give some personal impressions of him as an outstanding citizen, a successful physician and a Christian gentleman.

It will be easier for me to use the first person. I met "Jape" Rawles, as he was familiarly known, on our way to Elon College in September, 1893. For three years we were college mates, associated as members of the Clio Literary Society and classmates in Chemistry and Greek for one year. As a college student he was not considered brilliant, but steady, systematic, painstaking and faithful in his work. He had the full confidence of faculty and students and was a recognized leader in the social, athletic, literary and religious life of the college. He developed talent as a public speaker and served on many occasions, in that capacity, with becoming grace and dignity.

After graduating in 1896 he went to Bellevue Medical College in New York City, where he graduated in 1899. Just before his return to Virginia I wrote to him suggesting that he locate in Suffolk, Va. In replying to my letter he stated that he was considering going to West Virginia or Kentucky, but would consider Suffolk. I showed this letter to Dr. W. W. Staley who said: "Tell him to come. I think the old Farmers Bank of Nansemond Building will be a good place for an office for him. I will see Mr. W. H. Jones and ask him to hold it open for him, if he will come." Dr. Staley also wrote, and as a result of our correspondence, he opened his office in said building, in February, 1900. Within five years his practice was too large for his office and Lakeview Hospital was founded to extend his usefulness to those who needed his services.

As a physician he was well known for his skill as a successful surgeon. He was a student of human nature, as well as books, and his keen insight served a useful purpose in his chosen field. Thousands of patients have been under treatment in his office and

in the Hospital. Many years have been added to the lives of hundreds of patients because he has lived and helped them.

He was a man in his family. Devoted to his parents, his brothers and sisters, his wife and eight children, he found in the family circle an outlet for the expression of his kindness and loving care. He inspired his family by his cheerful spirit and his high ideals of a real home.

He was a man among men. The community and all the people who knew him admired his courage, his broad sympathies and his progressive spirit. Churches, schools, civic groups and many other organizations sought his counsel, his support and his service. His life was an inspiration to others. No one, who knew him, ever questioned his sincerity or his integrity. Warm-hearted and cheerful, he radiated sunshine and good cheer wherever he went.

He was a man of God. He was deeply religious. He had been the efficient teacher of the Junior Phila-thea Class of the Suffolk Christian Church for many years. The members of that class have sustained a great loss by his untimely death. He was equally interested in all the activities of the local church. He was outstanding in his devotion and loyalty to Elon College. He gave liberally of his time and money to the support of that institution. I have spent many hours with him in conversation since he came to Suffolk. Invariably the conversation turned to religion, if time and opportunity permitted. At the heart of all his work was a desire to help humanity, and serve God, rather than the accumulation of wealth. Profit was a minor consideration with him. A good man has gone to his reward.

I. W. JOHNSON.

DR. J. E. RAWLS AND ELON COLLEGE.

The college community and the entire constituency were greatly shocked by the news that reached the campus last Thursday afternoon that Dr. J. E. Rawls, of Suffolk, Va., had been seriously and critically injured in an automobile accident. With earnest anxiety we waited for further information. The news of his death was shocking. We all realized that the college had lost a faithful and devoted friend and patron. His love

and loyalty were expressed not only in words but in unmistakable deeds.

Not to the writer's knowledge has a call or a need of the college gone without his response and help. If the call was for cooperation in his community, town, or local church, he always gave it. If the call was for service at large he never refused. If the need was for material assistance, he always divided generously. If the call was for official service, he was never too busy. He was an honored member of the Board of Trustees and never failed to attend its regular meetings unless providentially hindered. He was President of the General Alumni Association, took this position seriously, and was determined to make his term of office profitable to the college in every way possible. If the call was for students, he responded by sending his own children. For a number of years one or more of his children have been in school. At present Charles and Marcella are here as students. Not only has he given generously of his time, counsel, and material resources, but he has given his own—his children. I have heard him say on different occasions, "To give of your counsel and money is no evidence of love and loyalty, but to give of your own, your children, is the real test." He realized that the college was not exactly what he would like it to be. Only by his loyalty and support could it be improved.

Dr. E. L. Moffitt, a former president of the college, said to me following our alumni meeting on October 2. "If we had one thousand persons like Dr. J. E. Rawls, the college would have no further difficulties." Yes, he said, "if we had one hundred like him, all the college's needs would be met and met promptly." In these statements he was eminently correct.

In all of my acquaintances I have never known a man with such genuine loyalties as Dr. Rawls had. Whatever was his own had his devotion and his all. His higher education began at Elon. He liked to think of the college constituency as a great family with the college as the mother and the alumni as the children. He always pictured the college as a mother with her great love for her family and the children remaining with the mother until they were trained for the responsibilities of life and then going from the campus out into the world but returning at stated times to renew the fellowship in the household and to encourage and cheer the mother by evidences of their renewed affections. It was a beautiful conception he had of the college, the church, and the alumni. His last public ad-

dress in behalf of the college was given in Whitley Memorial Auditorium on Sunday morning, October 2, at the 11 o'clock hour. The theme of his address was "Love." He reminded the alumni of the college's love for them and called on the alumni to express their love for the college. The theme of his life if it could be expressed briefly would be "Loyalty in Love." The college honored him in every way it could. The alumni gave him the highest position that it had to offer, and together we shall ever honor and revere his memory. In the body he will not return to us, but in spirit and devotion we shall never let him go. He was a faithful and loving husband, a devoted father, a skilled surgeon, a loyal citizen, a prominent churchman, an unfailing friend, and a devout follower of his Lord. He has gone, but truly his works do follow him.

L. E. SMITH.

DR. J. E. RAWLS AS A MEMBER OF CONFERENCE.

Dr. J. E. Rawls brought dignity and honor to the chair of the Conference Vice-President. His many duties as physician and surgeon did not absorb his entire time and attention, nor limit his interest and vision to the development of his own profession. By practicing the strict economy of time he demonstrated the fallacy of the popular belief the medical profession demands one's undivided attention in order to achieve preeminence. His was a very practical religion. He brought his professional skill and experience into the service of his church. He brought the strength of his personality and Christian character into the sessions of our annual Conference. No problem of the church was foreign to his interest. He was a staunch supporter of our denominational institutions. He served willingly on any committee. Not only did he consciously emulate the Great Physician, but he was a faithful disciple of the Great Teacher. He spoke with clarity and conviction. His familiar voice championed many a worthy cause. Any subject under his consideration received a mature analysis and a well-balanced conclusion. Our church will miss this apostle of high Christian living. Such a conspicuous example of Christian service gives positive validity to the Gospel of Christ in human life and furnishes an impressive record for those who would serve the Church and hasten the coming of the Kingdom.

ROBERT LEE HOUSE, Pres.,
Eastern Va. Conference.

DR. J. E. RAWLS AS A CHURCH MEMBER.

Loyal is a good word to set beside the life of Dr. Rawls. *He was loyal to his family:* to his wife, to his children, to his immediate family, and to a large number of kinsfolk. He was loyal to them everyone. If there were poor ones, he was just as loyal as the rising sun to them everyone. He loved his people. He loved them dearly, and they knew it, and loved him in turn. No man was ever loved better by his folks than Dr. Rawls. No man ever showed his love for folks more sincerely than he did.

He was loyal to himself.—Do not overlook that. He wanted to make the most and best possible out of himself. He tried to be of some account in his day. He wanted to be the best possible physician and surgeon, and he worked to that end. He was loyal to himself in that he took care of his health by refraining from health-breaking habits, and being temperate in all things. He kept himself in the best possible mental, physical, moral and spiritual fettle. He was invigorating to look at, and to listen to. He was not vain, nor puffed up, but he respected himself. I say he was loyal to himself. "To thine own self be true, and it must follow, as the night the day, thou canst not then be false to any man."

He was loyal to his convictions.—He believed, and he lived and spoke as he believed. His convictions were made upon the broadest possible considerations, taking all sides of the situation into view, and then without fear or favor, he spoke. And so great was his loyalty and his love that his clearly pronounced conviction brought friends instead of enemies. He spoke in love.

He was loyal to his church.—It was his church, and to him that meant that he must be true to it. He was the second man in the church every Sunday morning. He used to say to Jerry, the janitor, "Has Dr. Truitt come in yet? . . . Well, then, I have beat him here!" He put the notes of his Sunday school lesson, which he had taken time carefully to prepare, on the blackboard in the classroom where he taught a large class of women. He went back to the hospital and went through the rooms bringing sunshine and happiness to his patients, and then picked up his family and brought them to Sunday school and church. He was loyal to his Sunday school class, and very, very seldom missed a single session either on Sunday or the monthly meetings. The key-word of all his teaching was love, and he lived as he

preached! He attended the morning and evening services without a single exception only as rare emergency operations forced him to remain in the operating room. He scheduled his work to leave room for Sunday school class, morning worship, evening worship, and Wednesday evening prayer meeting. Besides these meetings he attended regularly every Sunday morning a deacons' meeting and the regular quarterly meetings of the board of deacons; he attended regularly the board of finance meeting every month; and served his church without stint on various other committees. He had on his desk at the time of his death a set of resolutions to be read this week in annual church conference concerning the death of a fellow deacon, which he had written. His prayers in the deacons' meeting every Sunday morning, and at the public services of his church, were genuine expressions of his loyalty to God and fellowman. They were the prayers of a humble servant asking God for power and strength to do his will. He took time to attend the wider conferences and conventions of his church, and always went prepared to take part in their workings and deliberations. He was able by his example and love and the example and love of his life companion to bring his children—eight of them—regularly to church with their mother and himself. It would take another whole large chapter to express the goodness, love, and loyalty of his companion to him, and everything else that concerned the two as one. Their devotion was complete.

I had the honor of being for a few years his pastor. I loved him, and my heart goes out to all who loved him, as a pastor loves his flock, with a love that only a pastor can know. His church and his pastor will carry on. God bless us all, and especially his noble family. JOHN G. TRUITT.

DR. J. E. RAWLS AS A CITIZEN.

He was one of Suffolk's most beloved and distinguished citizens. He died at the zenith of his power and influence and the impact of his life will be felt by many generations yet unborn. Even if his only contribution to Suffolk had been the founding and successful operation of Lakeview Hospital of which he was the head, I would call him a successful and prominent citizen. But when I think of him as a citizen, I think of him as a great civic leader, using every ounce of his energy, ability and influence to promote every interest of his community, section and state.

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

WHAT CAN ONE SAY?

The announcement from Lakeview Hospital, Suffolk, Va., Friday, P. M., October 14th, that Dr. J. E. Rawls had just passed away is indeed appalling, and leaves one without expression. Ours must be a feeling, in the light of this grievous message, somewhat akin to that which James Whitcomb Riley (I quote from a vague memory) sought to express in words something like these,

There is not a word to say,
There is nothing I can say.
Your mother was only twenty
when she went away,
But there is nothing I can say,
There is not a word to say.

You, my daughter, do not re-
member her;
For you were then just fifteen
months old,
And now they tell me that you,
just twenty years of age,
are going away,
But I haven't a word to say,
There is nothing I can say.

Any attempt to express our deep feelings and emotions proves futile, for the reason that thought is deeper than all speech, and feelings deeper than all thought. And so, as we who have known and associated rather intimately with Dr. Rawls through the years, and had been compelled by this association to esteem and to love him sincerely and deeply, face the appalling fact of his decease, words indeed fail us. There is simply nothing that we can say that is at all adequate and satisfying. Weak words will not, and can not, stand the strain of such burdened feelings. A skilled surgeon and beloved physician indeed, a devout church man and faithful Sunday school teacher, a wise and far seeing counsellor as a member of the Board of Trustees of Elon College, a fond and devoted husband and father; all these and far more go from us in the passing of Dr. J. E. Rawls. So in his departure, and in our loss at his going, there is simply nothing at all adequate that one can say.

In the light of the tragedy of his sudden going away the words of sacred Scriptures come to one, words which even are truer today, seemingly, than the day in which they were recorded in the First Book of Samuel, the words of David to his friend, Jonathan, "As the Lord liveth and as thy soul liveth, there is but a step between me and death." Dr. Rawls lived in full knowledge of that fact and when the sad tragedy came

that caused him to take that step, he was indeed, if anyone could be, well prepared and was not afraid. He gave his useful and busy life, his skilled hand and his loving devotion, to help relieve the suffering of his friends who were legion. "Greater love hath no man than this that he lay down his life for his friends." Blessed indeed will forever be the memory of this good man.

J. O. ATKINSON.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 15, 1938.

Sunday Schools.

Sanford, N. C.	\$ 2.00
Holland, Va.	6.43
Waverly, Va.	2.00
Big Oak, Biscoe, N. C.	1.68
Union Grove, Asheboro, N. C. ..	1.24
Elm Avenue, Portsmouth, Va. ..	3.50
Mt. Carmel, Zuni, Va.	13.55
Mt. Olivet (G), March, Va.	3.17
First, Portsmouth, Va.	3.74
Winchester, Va.	5.00
Pleasant Union, Lillington, N. C.	2.00
Liberty, N. C.	11.00
Bethlehem, Suffolk, Va.	2.35
Leakesville, Luray, Va.	5.63
Union, Southampton, Franklin, Va.	4.36
Shiloh, Ramseur, N. C.	2.00
Liberty (Vance), Henderson, N. C.	5.23
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Fuller's Chapel, Henderson, N. C.	5.00
Total	\$ 80.88

Individuals and Churches.

Sanford, N. C.	\$ 5.00
Wentworth, Raleigh, N. C.	1.25
Waverly, Va.	40.00
Mt. Auburn Manson N. C.,	3.70
Total	\$ 49.95

Mountain Work.

Piney Plains Church, Raleigh, N. C.	\$ 6.35
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Total for week	\$ 137.18
Previously acknowledged ...	633.00

Total since Sept. 1, 1938 ... \$ 770.18

Again our hearts are moved with deep gratitude for the expression on the part of Sunday schools, churches and individuals by their donations to have a part in obeying the command of our Lord when He said, "Go ye and teach every creature, and Lo! I am with you always." Through our mission offerings we share that which is most essential and most needy in this sin-sick world, namely, the gospel of our Lord which is the bread of life.

J. O. ATKINSON,
Mission Secretary.

MISSIONARY NEWS ITEMS.

LIBERTY SPRING.

The Junnior Missionary Society of the Liberty Spring Christian Church has completed a most successful year's work under the capable leadership of Mrs. Roscoe Harrell. They have twenty members on the roll and their apportionment of \$26.00 raised with a nice increase.

The required number of books were studied and taught to the children. At the close of the year the Superintendent of this Society and the Superintendent of the Cradle Roll entertained both groups at a lovely picnic on the church ground. A good time was enjoyed, and the leaders felt well repaid for their services.

* * *

HOLLAND.

Under the efficient leadership of Mrs. L. J. Daughtrey, the Junior Missionary Society of the Holland church accomplished some splendid work during the past year.

This society was divided into two groups, the older children in one group and the younger ones in the other. All requirements were met on the Standard of Excellence and two public programs were given. This group had one objective, the clothing of a girl at the Elon Orphanage, and a lovely box of clothing was presented to an inmate of the county home. At the close of the year outdoor meetings were held for both groups. Circle No. 1 held a picnic supper and hay ride, and Circle No. 2 a picnic followed by a picture show. As the children in group two are older, they also were taken into the Youth Fellowship organization, where additional work was done. The attendance and interest in both of these groups was outstanding, and a wonderful work was accomplished for the youth.

MRS. W. M. JAY, *Editor,*
Woman's Convention.

AN APPRECIATION.

With the brief space at my disposal, I am eager to express my grateful thanks to each person on the program at our North Carolina Missions Conference for the splendid preparation of reports, addresses, services of recognition, of commemoration, and of worship.

I am deeply grateful for the beautiful day and the splendid attendance—particularly of our ministers, and for the cordial hospitality of the Parks Cross Roads and Ramseur Churches.

May God lead us in another year's work, and toward next year's conference at Ingram!

MARGARET B. LIGHTBOURNE,
President.

THERE ARE JOSHUAS IN CHINA TODAY.

A Joshua spying out a new "promised land," the Rev. William Vander Meer, of the Reformed Church in America, last month walked sixty miles up the valley of the Kulung River in southern Fukie, visiting villages and looking for fields and houses where refugees in Amoy could be relocated. He found places for 3,000. In every village he received the hearty cooperation of the local officials.

Amoy, distant from the principal war areas, has its own distinct relief and refugee work. The city was captured May 11th. The bombardment began at 4 A. M., May 10th. At 7:30 A. M. the doctors in Hope Hospital of the Reformed Church assembled for morning prayers and to allocate emergency tasks. The hospital was already filled to capacity with 120 patients but by night had 130 more.

As elsewhere, after the bombardment and capture the missionaries devoted themselves to relief work. Into Amoy's international settlement on the island of Kulangsu there crowded 90,000 people. Two meals a day had to be provided 42,000. Seven thousand have since been transported to coast cities and villages and to the interior.

Old Temples to be Repaired for Homes.

Re-habilitation of those who will go up the Kulung Valley will require tools and seed and food until they can harvest their first crop of vegetables. Tools, seed, food plus transportation, repairs to the old houses or temples which will be made into homes, supervision and simple medical attention will require \$30.00 (Chinese) a person (or less than \$10.00 American).

The diet in the refugee camps at Kulangsu has included some canned meat and pork. Since the fighting there has been no taste for fish around Amoy. The gruesome explanation is that so many bodies were washed out to sea.

In the nearly 100 years of Christian work at Amoy, the missionaries today are giving the most desperately needed service. The Reformed Church in cooperation with the American Board of Commissioners for Foreign Missions began work at Amoy in 1842, the year it was opened as China's first treaty port.

How Many are the War Refugees.

Any attempt to estimate the number of "war refugees" immediately brings up the question of the definition of the term. It is believed that at least thirty million have left their homes to escape war's ravages. But

the number which has found a temporary haven in refugee camps is much less than might have been expected.

In the efforts being made by the Chinese to care for refugees, the assistance rendered through family solidarity stands out prominently. Of age-long importance in the Chinese social organizations are the obligations for mutual help within the family or "clan" comprising all those who have a common ancestor, often as many as five generations back. Great numbers have trudged hundreds of miles over many mountainous roads from the business centers of the coastal region to receive an asylum and maintenance from others of the family in the interior. A man on the staff of the International Red Cross office in Hankow is supporting some thirty of his relatives from the fighting zones.

Splendid, however, as is the manifestation which is being made of the responsibility of the family for its own members, it can only be a very partial solution of the relief situation. It emphasizes the helplessness of those for whom family relationships are lacking or offer no recourse. For the needs of refugees as a whole in China large dependence must of necessity be placed upon outside help.

To Support Existing Relief Agencies.

The Church Committee for China Relief is not setting up a new relief agency in China. Its funds will be forwarded to the American Advisory Committee established at Shanghai in 1928 by the China Famine Relief U. S. A., Inc., and will be allocated by that committee to existing relief organizations throughout China. The relief work, whether carried on directly by missions and churches or conducted under the auspices of other organizations, is mainly dependent for its detailed administration upon missionaries and Chinese Christians.

The Honorable Nelson T. Johnson, United States Ambassador to China, and the Honorable Frank P. Lockhart, Consul General at Shanghai, are honorary members of the Committee.

DR. RAWLS AS A CITIZEN.

(Continued from page 7.)

He was an apostle of temperance and a leader in religious education, at all times emphasizing the buildings of Christian character and pleading for an all-round citizenship. He was a man of strong convictions, and practiced what he preached. His life was characterized by a most gracious willingness and complete thoroughness in meeting every responsibility of citizenship, however small.

The fact that he was a member of the Suffolk School Board, Suffolk Rotary Club, of which he was a past president, and president of the Suffolk Chamber of Commerce, of which he had been a director for several years, indicates the fields of civic endeavor in which he wrought so long and well, and bear strong testimony to the high esteem in which he was held as a citizen and civic leader.

As Suffolk mourns the loss of her beloved citizen and friend, I suggest this prayer for the gentle companion of his life:

May all love, his love unseen but felt, o'er shadow thee;
The love of all our sons encompass thee;
The love of all our daughters cherish thee;
The love of all people comfort thee;
Till God's love set thee by his side again.

J. E. WEST.

DR. RAWLS AND MISSIONS.

The marvelous life of our lamented Dr. J. E. Rawls reached out for good in so many directions that a whole issue of THE CHRISTIAN SUN could not cover them. Soon after I, as Mission Secretary, began the canvass for mission funds I remember calling at Lakeview Hospital to see Dr. Rawls and most of all I remember how cordially he greeted me and with deep concern he graciously listened to my plea for our missionary work. He then, with great cheerfulness, signed a note for \$500.00 to be paid a little later by "Dr. and Mrs. J. E. and D. L. Rawls." My records show that soon after the note was given the full amount was paid and gladly. That was twenty years ago, but since that time his interest in our missionary work at home and abroad never waned and although he had so many immediate calls for help and did such an unlimited amount of charity work himself and gave liberally for the support of the church, he never left out of consideration the call and the cause of missions. Not many months ago from one of his associates on the staff of the Lakeview Hospital came a check of \$200.00 to be solely for Foreign Missions. This to show that while charity began at home with Dr. Rawls, and his associates, in the wonderful hospital he founded, charity was not confined to home, but reached out to bless and to benefit those whom he and his would never see and never know in the flesh. What a wonderful life indeed this man lived and how our hearts indeed are grieved beyond all words as we think of his leaving us, not to be seen by us in the flesh any more, but who associated with him know full well where to find his great soul in the spirit world.

J. O. ATKINSON.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

WHY NOT TRY THIS IN YOUR GROUP.

Every Thursday night during the summer brought to the young people of the Greensboro First Church a lively discussion on some phase of our American economic order. And the culmination of our study will be in November when we vote with other members of the Congregational-Christian Church in the Economic Plebiscite. But none of us thinks that this will mark the culmination of our thought and action along this line, for from our study we were convinced more definitely of the necessity of Christian people being informed as to what our present-day economic problems are and of seeking earnestly to apply the principals of Jesus to them.

In an economic system such as ours, with the problems we now face, what would Christ do? is the question upon which our discussions were based.

Every one was given the *Primer of Economics* published by the Council for Social Action, and we secured a great deal of free material from the United States Chamber of Commerce, the Department of Agriculture, and the Federal Council of Churches. As our program gained momentum, practically every person was bringing contributions from other authors which he had read in preparation for Thursday night's "problem."

"Should the Federal Government be responsible for either helping people to a job or else provide adequate relief?" was the first of our questions. The outstanding meeting under this topic was the interview we had with Miss Lucille Hinton, case worker with the Guilford County Welfare Department. She outlined the work of our local welfare agency, its connection with the Federal Government, and something of the total United States welfare program. Then our meeting became a lively discussion when we "waited our turn" to ask Miss Hinton questions, and to get her point of view.

What part of our Government should play in regulating farm prices was the subject which was discussed when the president of our group presented facts gleaned from his own experience, and from various books and authors.

Labor unions were considered pro and con by one and all under the

(Continued on page 15.)

NORTH CAROLINA PILGRIM FELLOWSHIP CONFERENCE.

The North Carolina Pilgrim Fellowship week-end conference will be held October 29 and 30, at Liberty (Vance) Church. This will be the second meeting of its kind and we are hoping every Congregational-Christian Church in the state will send some of their young people to attend this conference. The number of delegates is not limited. All young people, ministers, and leaders of young people are cordially invited.

Begin now sending your registrations to Miss Sue K. Dunn, Route 3, Box 124, Louisburg, N. C. Registrations will close October 25.

The tentative program follows:

PROGRAM.

Theme: *"We Would Be Building."*

Saturday Afternoon.

- 1:00 Registration.
- 2:00 Worship Service—Burlington Church.
- 2:15 Welcome—Miss Katherine Macon.
- Response—Miss Tora Rudd.
- Recognition of ministers and visitors.
- 2:30 Discussion Groups:
 - Youth and Missions—Mrs. W. E. Wisseman.
 - Youth and Social Action—Miss Dorothy Truitt.
 - Youth and Family Relations—Rev. F. Ervin Hyde.
 - Personal Religious Living—Miss Lucy M. Eldredge.
 - Youth in Organized Groups—Rev. J. E. Neese.
- 3:30 Get-acquainted period—Miss Frances Foster.
- 4:00 Discussion Groups continued.
- 5:00 Business and announcements.
- 6:30 Banquet (informal) Toastmaster: Rev. S. E. Madren.

Saturday Evening.

- 8:00 Worship Service—Greensboro Church.
- 8:15 Address—Rev. W. J. Andes.
- Report of Rockford Conference—Walter Cooper.
- Candlelight Communion Service—Rev. F. E. Hyde.

Sunday Morning.

- 9:45 Worship Service—Reidsville Church.
- 10:00 Reports from discussion groups.
- One minute speeches—What Are You Doing In Your Young People's Group?
- 10:30 Sunday school lesson—Mrs. B. M. Newman.
- 11:00 Morning Worship and Address—Miss Eldredge.
- 12:00 Lunch.

Sunday Afternoon.

- 1:30 Worship Service—Henderson Church.
- 1:45 Address—Dr. S. C. Harrell.
- 2:15 Problems in Young People's Organizations.
- Open Forum led by Miss Eldredge.
- 2:35 Business.
- Reports of Committees.
- 2:50 Closing Service—Rev. S. E. Madren.

FINDING HELP IN PUBLIC WORSHIP.

CHRISTIAN ENDEAVOR TOPIC FOR
OCTOBER 30, 1938.

SCRIPTURE: Nehemiah 8:1-3, 5, 6;
Matthew 16:19, 20.

Daily Readings—

- Monday—Worship and Inner Vision—Isa. 6:1-8.
- Tuesday—The Uplift of Worship—Ps. 84:1-12.
- Wednesday—The Uplift of Music—Ps. 150:1-6.
- Thursday—Help in the Synagogue—Luke 4:16-21.
- Friday—Worship in Church—Rom. 12:1-9.
- Saturday—Courage in Worship—Ps. 27:1-14.

Worship is communion with God; but we should bear in mind that communion with God not only purifies and strengthens our lives, but it also prepares us to think in terms of our fellowmen. There are those who do not find a great deal of help in public worship because their attitude for worship has not been cultivated.

A group will find more help in public worship if the assembly is in a room suited to the size of the group. A small group of people do not profit themselves very much when they sit scatteredly about a large church auditorium. The communion and fellowship will be a greater effect when we, as a group of worshippers, sit as a united group. Each seems to feel a different atmosphere about him.

There are a number of ways by which people find help in public worship. The Quakers gather and sit in silent prayer. The Catholics kneel while the mass is being celebrated. The usual Protestant service is composed of singing, prayers, and talking. The Chinese call our religion the "talkee religion."

For Discussion—

1. Would it not be well if we had periods of silence wherein we could discover the inner nature of our religious faith?

2. Have your pastor talk of symbolisms of the Church and their meaning in worship.

3. Others may show how music, prayer, and Bible reading enter into the worship of our church service.

We discover, therefore, that it is necessary to train worshippers in every church in the various ways by which the spirit of worship may be

(Continued on page 14.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

OUR DAY OF REST.

LESSON IV—OCTOBER 23, 1938.

GOLDEN TEXT: *Remember the sabbath day, to keep it holy.*—Exodus 20:8.

SCRIPTURE LESSON: Exodus 20:8-11; Isaiah 58:13, 14; Luke 13:10-17; Galatians 4:8-11; Colossians 2:16; Revelation 1:10.

PRINTED LESSON: Exodus 20:8-11; Luke 13:10-17.

A Gift of God, and a Day of Rest.

Let it be understood, first of all, that the Sabbath or what we call Sunday is God's gift to man. The ordinance establishing it in the early days of His chosen people was based on the highest interests of man. It was, as Jesus said, made for man. It was, originally a day of rest. In Egypt the children of Israel had to work seven days in the week. There was no time for rest or leisure. But this was contrary to the nature of man. The Fourth Commandment made provision for one day in seven as a day of rest, of relief from labor. It is to be noted that in its original form, nothing is said about the Sabbath as a day of worship. Read it carefully and see for yourself. It is essentially a day of rest. It marks the emergence of a more humane spirit in the growth of the human race.

A Day of Worship.

The Sabbath, which originally was designated as a day of rest, later became a day of worship also. The early Christians, being slaves, often had to work seven days in the week. There was no time for rest or for worship. But when Christianity, under Constantine became the official religion, legislation was passed which made the Sabbath a day from labor. In this, Christianity shared the identical motives that set apart the Jewish sabbath—the desire to obtain humane relief for the labouring classes. But it also wanted to secure sufficient leisure for its religious services. The civilized world today owes this work-free day to the efforts of the Christian Church. Whatever men do with it, they ought to recognize to whom they are indebted for it. And they ought to use the day in the light of the larger ideal for which it stands.

Remember the Sabbath Day and Keep It Holy.

If the Sabbath had not been embodied in the Ten Commandments, somebody would have invented it.

For not only is it essential to man's highest physical well-being; it is deeply wrapped up in his spiritual growth and being. It is a day set apart, consecrated to God and to Christ as a reminder of the sanctity of the other days of the week, and of our dependence upon, and obligation to God. It is tragically true that if a man does not worship God at least in the seven, he is not likely to worship God any day in the seven. There is all too little worshipping done in America on Sunday, but one thing is sure, if there were not any Sundays there would not be much worshipping at all. Here it stands, one day in the week, calling men and women aside from the tasks of every-day life, giving them rest from labor, and inviting them to worship God, and thus to renew their spirits and restore their souls.

Keeping the Sabbath Day.

This matter of keeping the Sabbath Day is positive as well as negative. Those who emphasize what they do not do on Sunday, ought to be reminded of Jesus' words that it is lawful to do good on the Sabbath day. Many a person who would not go to Sunday movies, or work on Sunday will waste the day in slothfulness, or what is worse desecrate it in gluttony, or gossip, or other unworthy things. The Sabbath is not only for rest and worship; it is for the service of Christ. It offers an opportunity to do the works of Him that sent us.

The Sabbath as a Test of Character.

Dr. Henry Sloane Coffin, in an illuminating sermon on the Fourth Commandment, points out that the uses to which we put the Sabbath are searching tests of what we are, and of the scale of values we hold. He says in part: "Those who devote Sunday largely to physical exercise, disclose themselves as seeking primarily to be healthy animals. Those who set it aside for a good time, write themselves down as caring most for pleasure. Those who use them for friendly visits, announce themselves as socially minded men and women of this world, whose horizons are bounded, and whose hearts are satisfied with the associations of earth. Those who deliberately devote the day to the Father in heaven, to binding their homes to Him, to contributing their presence to the worshipping company of His children, to accomplishing some part of His purpose for brethren who need what they can supply, judge themselves children of God, unsatisfied without a glimpse of the King in His beauty, and the land of far distances. The judgment is

all the more significant in an age like ours when there is no string social pressure on us to hallow the day, but rather the reverse; and when we frankly recognize that we are under no divine commandment, but acting freely as trusted friends of Jesus. The holiday comes to us as a bequest from the believers of the past who won it for humanity's sake, and who hallowed it as the Lord's day for Christ's sake; and the use to which we put it makes it a judgment day, our judgment of what we are and what we seek."

FORSYTH - GUILFORD SUNDAY SCHOOL DISTRICT MEETING.

The Forsyth - Guilford Sunday School District meeting is to be held at the United Congregational-Christian Church of Winston-Salem, N. C., on October 30, 1938, at 2:30 P. M.

The program will be as follows:

Devotionals—Rev. G. H. Veazey.

"How to Conduct a Small Sunday School"—Dr. W. M. Jay.

"How to Conduct a Large Sunday School"—Rev. W. E. Wisseman.

"Evangelism in the Sunday School"—Rev. M. A. Pollard.

Discussion of above topics.

Special music by Winston-Salem Choir.

Business session.

Benediction and adjournment.

VIRGINIA TRAINING SCHOOLS.

Two weeks ago a training school was held at Elm Avenue Christian Church, Portsmouth, in which that church, First Christian, and Shelton (Congregational) Churches participated. The teachers included Rev. S. W. Phillips, Dr. M. S. Poulson, Rev. R. L. House, and Miss Priscilla Chase. Credits were given to twenty persons who attended the school and took the courses. Approximately twice as many people were present for most of the class work each night during the week. Miss Chase conducted a discussion group for mothers and Sunday school teachers each afternoon.

A similar school was held at Holland, Va., for the churches at Holland, Franklin, and Holy Neck. Rev. Carl R. Key was the Dean and Mrs. Arnold Slater was Registrar. The teachers included Dr. Elwood W. Jones, Rev. Arnold Slater, and Miss Chase. Twenty-nine people were enrolled and eight credits were given.

The churches in Norfolk expect to have a similar school at a later date. It is hoped that the Waverly, Wakefield, and Dendron pastorates may also have a training school soon.



MONDAY.

THE MINISTRY OF GODLY LIVING.

"Who are his witnesses unto the people."—Acts 13:31.

He merely lived and went about saying "Howdy do, and how are you?" to folks, doing whatever good he could to any. At his funeral thousands gathered to pay tribute to his memory. Twenty years after, he whose walk embodied the Christian conception of life, still inspired the remark, "What this town needs is a man like that." All unconscious this man had been a living witness to the people and they went on wanting men like that. The greatest life is the consistent godly life. Just to stand for the things of God may be the greatest influence.

Prayer—Dear Father, we would walk so close to Thee, that they who see us may be inspired to want to be like Christ. *Amen.*

TUESDAY.

NO MORE MISFITS.

"I go to prepare a place for you."—John. 14:2.

A place prepared for us. That fits every soul's needs. Nothing is to be left to desire. In that Father's house, the place prepared for us, life's misfits will be over. What earth has failed to do, heaven will provide.

Prayer—Our Father, we are often stung with life's misfits. We are weary of being jarred with life's discontents and unfulfilled desires. Come Thou into our hearts and give us peace on earth and prepare us for the perfection of eternal glory. *Amen.*

WEDNESDAY.

DARING LARGER VENTURES.

"Launch out into the deep."—Luke 5:1-11.

There is a story in the Bible of a soldier to whom was committed the care of a prisoner. While he was busy with some little things, the

prisoner broke and got away. The soldier's excuse was "while thy servant was busy here and there he was gone."

Life is filled with many, many little things with which we have to do, and often one never gets down to business in the main big things. While we fret over the many little things the soul takes its flight.

Prayer—O God, grant unto us the larger ventures of life, and save us from the tyranny of little inconsequential things and vexing cares. Teach us how to launch out on the big things for Thee. *Amen.*

THURSDAY.

THE BEST WAY.

"Prove me now herewith."—Mal. 3:10.

He was a man of business and getting rich. Some of his riches were being accrued by dishonest methods. But he had become a Christian, and in this he said, "I wish to do right and accept God's providences. This is more important than riches. He put his service for Christ first. He had less money, but he had a happier life and did better work for his time than he could possibly have done before. There is no guide so good as God.

Prayer—Our Father in Heaven, guard us from sin and gird us for service. *Amen.*

FRIDAY.

LIFE'S ONE LEVEL.

"For by one spirit are we all baptized into one body . . . and have been all made to drink into one spirit."—I Cor. 12:13.

It was observed at that mountain-top Easter sunrise service that among the thousands gathered there from all directions that the rich and the poor, the lettered and the unlettered, the saint and the sinner, all were there. The wonderful gospel of the Resurrection appealed to the hearts of all.

All classes were met on the common level of a heart-hunger for Christ. When folks really hear Christ's call "Come unto me," it matters not who, the answer comes from every type, "Here am I, Lord."

Prayer—O Lord, our Father, give unto us a larger understanding of Thy great adequacy in Jesus Christ to supply every need. *Amen.*

SATURDAY.

LIFE'S ADEQUACY.

"Ho every one that thirsteth, come."—Isa. 55:1.

"The liberal soul shall be made fat; and he that watereth shall be watered also himself."—Prov. 11:25.

One of the big things about California which we hear from the lips of every one who lives here and also from many tourists is, "It is the land of the most gorgeous gardens and flowers." The smallest cabins have their gardens and are often surrounded by flowers.

Be it ever so humble a place, life lifts it to the level of beauty. However limited our resources there is still room for the glory of God as adequate for the soul as that of the millionaire. There is no life so poor but that God gives it room for loveliness of character.

Prayer—O Lord, may the beauties of Christian grace adorn our lives this day and every day. This we ask for Jesus' sake. *Amen.*

SUNDAY.

WHEN THE LINES BREAK.

"Prove all things."—I Thess. 5:21.

Ah, the lines that break in life! Every day brings its quota of graves and every night its harvest of tears and broken hearts. A thousand misfortunes change the whole outlook of plans for us all. If we are to suffer these things without Christ, just so long will we be left stranded. We must live by the truth that all good

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

UNQUESTIONING OBEDIENCE.

By REV. JOHN G. TRUITT, D. D.

"Whatsoever he saith unto you, do it."—John 2:5.

These are the words of Mary, once a maiden of Nazareth. Three times she speaks out in the New Testament story, and each time with a voice that is full and sweet and clear. "The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man named Joseph, and the virgin's name was Mary." It was on that occasion that she declared herself to be the hand-maiden of the Lord, and later sang her beautiful magnificat.

Again we read, "Now his parents went to Jerusalem every year at the feast of the passover." Thus we are given a secret into the life of Mary. Only the men were required to attend this annual passover, although the women could attend it. "Three times in the year all the males shall appear before the Lord."—(Exodus 23:17.) And this passover was one of those three times. But Mary went each year to it. May we not let this be a suggestion to the mothers of our churches, that if they are to lead their boys to love the Father's house they must themselves attend it, and love it. Although it was about ninety miles from Nazareth yet Mary faithfully attended the temple in Jerusalem, and modes of travel were very difficult in those days. It was on this occasion that Mary spoke out showing her great love and concern for her son.

Again we hear Mary speak out: "And the third day there was a marriage in Cana, of Galilee; and the mother of Jesus was there, and both Jesus was called, and his disciples, to the marriage. And when they lacked wine, the mother of Jesus saith unto him, They have no wine . . . His mother saith unto the servants, Whatsoever he saith unto you, do it . . . Jesus saith unto them, Fill the water-pots with water and they filled them up to the brim. And he saith unto them, Draw out now, and bear to the governor of the feast. And they bore it. This beginning of miracles did Jesus in Galilee, and manifest forth his glory; and his disciples believed on him."—(John 2:1-11.)

Unquestioning Obedience.—Mary had served God in unquestioning obedience. She knew what it was to

obey God. She had done her best in the care for, and rearing of her son. She had learned many things from him. For many years there had been laid up in her heart much which she pondered. Now Jesus was out from his parental roof, and "about his Father's business." If you read between the lines you will see that Mary was at the home of the marriage feast, perhaps as one of those who were to help look after things there as a near relative of the family. You will see that Jesus and his disciples were invited guests. How the mother's face must have lighted up when she saw her son come in to the marriage feast with his new followers! Perhaps she had been looking eagerly forward to seeing for the first time in several months.

As the feast went on the wine gave out, and Jesus' mother felt something of the embarrassment which that situation brought about. She trustingly confided in her son. He assures her that something is about to happen, but that it is to happen for the kingdom of God, and not merely for the sake even of his mother; that something fundamental to the work which he has been called to do is about to happen; and that she will reap some of the results of it. She tells the servants to do whatever he saith unto them. Do it in unquestioning obedience. They would not understand why they were doing what they were told at first to do, but they were to do it. There is a great lesson for us. We are to render unquestioning obedience to the Christ. We may not understand at the time, but that is not important—obedience is important. "To obey is better than sacrifice."

Mere Servants.—Let us notice that Jesus did not have to call upon the lords and ladies—not that he would not—but that he gave his command to the humblest, lowest ones present. He did not call upon his disciples, nor upon his friends. He called on unquestioning servants. They obeyed. Some people say they cannot do this, or that piece of work, and begin to spoil everything by making excuses, or giving questions rather obedience. They say they are not capable. Jesus chose some of the very humble ones to obey him here. The spirit of humbleness, and willingness to be used of the Lord are two essential prerequisites to Christian service.

Great Results.—Although he had

very humble helpers the results were beyond measure: "*This beginning of miracles did Jesus . . . and manifest forth his glory; and his disciples believed on him.*" Here the humblest of servants helped Jesus set forth the most marvelous thing ever seen on earth, namely, his glory! The glory of Jesus has filled the earth, and is to fill it fuller and fuller. The glory and power, and might, and place of Jesus how important! Here a few servants in unquestioning obedience helped him to set it forth. They did not realize what great thing they were doing. Here, too, they were a part of the first miracle Jesus did. It was the beginning. What marvelous things it began, the healing of the sick, the raising of the dead, the forgiving of sin! The making of new lives, and the giving of new hope and joy and happiness! Ah! just to have been an humble, unquestioning servant in such a glorious business would have been sufficiently great. But that was not all.

"And His Disciples Believed On Him."—Until then, except perhaps, for Mary, Jesus stood alone. He was the first fruits. By this miracle something happened in the hearts and minds of his disciples. "They believed." The miracle was great, but the fact that there were those who never again would be the same, who ever after that would give their lives for the propagation of the Gospel, who would become the apostles of the Lamb, was greater still. These humble, unnamed, and unknown servants had a part in the first conversions to Christianity! In their lives there would be yet imperfections, and failures, but nevertheless they were believing followers of the Christ from now on. As one man put it, they had been converted, and as Jesus would put it, they were born again!

You and I wish to have a part in winning others to Christ. Let us learn the lesson of unquestioning obedience. Filling pots with water was not a very sublime business, but in some simple, humble word of friendly counsel, or advice, you may win a soul to Jesus. It is not in greatness, but obedience that the kingdom comes. The humblest person in our midst may be best soul-winner for the Christ. Why do I say may be? He will be! God can use a man or woman who goes humbly about doing what he is led by the Spirit to do. The names of two classes of people are written in the Bible, the obedient and the disobedient. The names of class of persons are written in the Lamb's book of life, those who have humbly heard the words of Jesus and obeyed them.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Children, or most of them, are fond of fruit. They just have a craving for fruit. Last fall our Winchester and Timber Ridge churches, and Antioch church, near Harrisonburg, Va., sent us two truck loads of apples. We stored the apples in a basement and gave them out to the buildings as they were needed. We had apples for the children until sometime after Christmas. They were not allowed to waste them. They enjoyed them immensely. I truly hope that our churches in the apple sections will remember us again this season. I feel sure that the people who contributed apples last year got much joy out of the giving. I know the children here got a lot of joy out of the receiving. If some individual will take the time in his community, it would be easy to make up a truck load and send them to us.

Cold weather will soon be here and the girls will be calling for coats. If you have a good coat you are not going to use this winter and it is in good condition, won't you parcel post it to us? We are also short of dresses for the larger girls. Little suits for the little boys and big boys, too, will come in handy. Don't forget that it takes lots of clothes for nearly one hundred children. If everyone will help some it will be easier to make the children comfortable for the winter.

The conference year is drawing to a close. If the orphanage is included in your conference budget, have you raised the amount allotted for the orphanage in full? If you have not, won't you please do so and mail us a check so we can report it to your conference as paid in full?

Please remember, too, that Thanksgiving will soon be here and it is the season in which we lay special stress on offerings for the orphanage. It is the period that we try to reach our goal for the year. Won't you make at least a little sacrifice to help swell the offering in your church for the orphanage this year?

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 20, 1938.

Amount brought forward \$11,576.27

Sunday School Monthly Offerings.

Eastern N. C. Conference:
Bethel (Wake) Church ...\$ 3.10
Pleasant Union 6.50
Auburn 3.13
Christian Light:
Church 3.20

Sunday School 1.16
Wentworth 8.57

N. C. & Va. Conference:
Monticello\$ 25.24
Mt. Zion:
Church 17.35
Sunday School 2.64
Union Ridge 5.00
Liberty 6.63
Belew Creek 5.04
Ingram 15.00
Durham 22.45
Winston-Salem 4.00

Western N. C. Conference:
Bailey's Grove\$.62
Randleman 5.78
Shiloh 3.00
Ether 2.34
Flint Hill (M)53

Eastern Va. Conference:
Union, Southampton\$ 4.36
Bethlehem 6.82
Windsor 10.37
Elm Avenue 4.19
Waverly 2.25
First, Portsmouth 4.93
Barrett's 3.28

Valley Va. Central Conference:
Leakesville\$ 5.34

Winchester 4.68
Mt. Olivet (G) 3.42
Ga. & Ala. Conference:
Vanceville 1.00
Special Offerings.
Mrs. Hines, support of
children 20.00
Total for week \$ 211.92
Grand total \$11,788.19

FINDING HELP IN PUBLIC WORSHIP.

(Continued from page 10.)

expressed. This would include learning to sing well, knowing how to pray sincerely and helpfully, and reading the Bible effectively to demand attentive listening.

Suggested hymns—

"All Hail the Power of Jesus' Name."
"Sing Them Over Again to Me."
"Dear Lord and Father of Mankind."

S. E. M.

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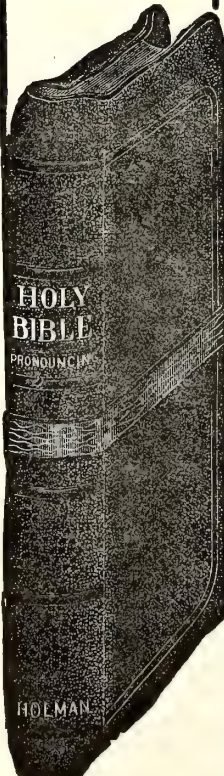
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Marriages

SATTERFIELD - COMPTON.

On Wednesday, September 14, at the parsonage, at Virgilina, Va., I united in marriage Mr. Hugh Jesse Satterfield, of Denniston, Va., and Miss Fanny Christine Compton, of South Boston, Va. Mr. Satterfield is a member of Liberty Christian Church and is the son of W. W. Satterfield. They will make their home near Cluster Springs, Va. Their many friends will wish for them a busy and useful life.

C. E. NEWMAN.

WATKINS - POOL.

One of the most beautiful and impressive marriages ever solemnized in the community of Virgilina, Va., was that of Joseph Adams Watkins and Miss Doris Hassell Pool at the Union Christian Church at 8 o'clock in the evening of October 1, 1938. The church was beautiful in the simplicity of its decoration. Rev. C. E. Newman officiated, using the ring ceremony of the Congregational-Christian Church.

Miss Nell Pool, sister of the bride, was maid of honor. The bride's matron and maids were Mrs. Cecil Wilkins, Miss Lois Tuck, Miss Myrtle Watkins, and Miss Dorothy Davis. The men attendants were John Watkins, as best man, Samuel Watkins, Thomas Pool, John Watkins, Jr., Gregory Pool, and Charles Pool as ushers.

The bride was given away by her father, C. G. Pool. She wore white satin fashioned with finger tip veil, ending in a long train. The maid of honor wore wine taffeta with a small hat and veil to match. Her flowers

were an arm bouquet of rose buds and chrysanthemums. Two of the bride's maids wore pink taffeta and two wore blue, carrying arm bouquets of mixed flowers. The bride's bouquet was of white roses and gardenias tied with streamers of white satin ribbon. The wedding music was furnished by Mrs. Henry Forlines at the piano, and Mrs. Emron King, aunt of the bride, sang "O Sweet Mystery of Life" and "O Promise Me." A beautiful and attractive part of the ceremony was Master Gregory Pool, Jr., and little sister Jean, nephew and niece of the bride, acting as miniature bride and groom. Following the marriage a reception was given at the home of the bride in Virgilina.

Mr. Watkins is the son of Hon. John Watkins, who has represented Granville County in the state legislature. Mrs. Watkins is the daughter of C. G. Pool and a grand-daughter of Deacon W. D. Gregory. She was educated in the Virgilina High School at St. Mary's College, and was a graduate of North Carolina State Woman's College. For three years she has been an instructor in physical education in the University of Alabama. After a trip through Virginia, they will be at home to their friends in Oxford, N. C., where Mr. Watkins is connected with the tobacco business.

In Memoriam

STAGG.

Leon Wesley Stagg, son of William and Fanny Stagg, was born in Isle of Wight County, Va., February 28, 1874, and died at his home, Norfolk, Va., July 11, 1938 at the age of sixty-four years.

In the fall of 1899 he married Miss Lilly Urquhart Newman, who survives him. When he was a young man Mr. Stagg went from the farm to Norfolk and became associated with his uncle in business. By hard work and close attention to business he became independent and established a prosperous business of his own, handling all kinds of musical instruments. He was a man of sterling character, fine personality and pleasing approach. In his home life he was exemplary. In business dealings he was fair.

When he was a boy he united with Woodland Methodist Church, where his parents were for half a century among the most active members. Some years ago he purchased a home close to the Christian Temple in Norfolk and was an active member there until death. The last few years he suffered much as the result of an injury he had received in an accident, which occurred at his place of business. No one ever bore suffering in a nobler spirit of fortitude or exemplified a finer Christian spirit.

There were two bright, interesting children in the home. Hannah died at the age of thirteen months and Leon, Jr., at the age of five years. Besides his wife and mother, he is survived by one brother, Mr. Clyde Stagg of Isle of Wight County, Va.

The funeral services were conducted from the home by Mr. Stagg's pastor, Dr. H. S. Harcastle, assisted by Dr. L. E. Smith, his former pastor. The floral tributes were many and beautiful. Burial was in the Newman plot at Oakland Church, Nansemond County.

His life was noble and useful. The very high esteem in which he was held was evidenced both by the number of those related to the deceased and the business friends and associates present at the services and burial. He is greatly missed in the home, church, and business. Loved ones and

friends find comfort in the assurance that one so faithful here is enjoying the beauties and delights of heaven. A FRIEND.

FAMILY ALTAR.

(Continued from page 12.)

is vindicated in Jesus Christ and that the soul has infinite worth whose perfection we must strive for.

Therefore we must prepare adequately for every emergency and for every opportunity and make all lines strong enough. Temptations often sweep us to disaster because we have not adequately equipped ourselves with faith, the Bible, and God.

Prayer—Dear Jesus, Thou who didst pray that our faith fail not, make us strong for life's unexpected and extraordinary needs. Amen.

WHY NOT TRY THIS?

(Continued from page 10.)

leadership of another member of our group. And if there were those who were not sure of the Christian's attitude toward labor, they went away determined to learn more about the problems which labor faces and just what might be done about them.

Dr. D. J. Bowden, of the Elon College faculty, presented the status of American tariffs and trade, and very capably led a discussion thereafter. We greatly appreciated his assistance.

In friendly rivalry, debating teams expounded with great eloquence on the subject. "Resolved that Public Utilities Should Continue under Private Ownership." Needless to say, a free-for-all expression of opinion followed the formal debate, and a secret ballot was taken to get the majority belief.

Miss Hinton had been very much interested in our complete study, so we again invited her to join us to discuss consumer cooperatives. Once more she proved to be quite "equal to the occasion," and many of us found new food for thought in her accounts of how cooperatives were working in other countries.

In the seventh and last tentative question in our Economic Plebiscite study, relative to our economic system as a whole, we again confined the discussion to members of our own group. Three individuals gave reports on the forms of government which were of most interest to us: Capitalism, Communism, and Christian Socialism.

Of course we reached no unanimous opinion on any one of these questions—nor did we try to do so—but individual opinions were expressed and from these "gab feasts" our own knowledge was increased, and thereupon our convictions were strengthened. FRANCES FOSTER.

UNWISE ECONOMY

By ROBERT E. SPEER.

There is an economy that is never wise or right. It is **economy in making the Bible available for men.**

When the days are dark, men need its light.

When the times are hard, men need its comfort.

When the outlook is discouraging, men need its confidence.

When despair is abroad, men need its word of hope.

There are luxuries that may well be spared. There are even necessities that can be curtailed. But the Bible, indispensable at all time, is still more indispensable in times like these today.

The Bible is not a book of political maxims or of economic theories. It is not a book of maxims or theories at all. It is a book of living principles. Its spirit is the spirit of brotherliness and good will. It is a summons to helpfulness: "Bear ye one another's burdens." It is a summons also to self-respecting independence: "Let every man bear his own burden." It teaches charity, but also justice. It calls us to the giving and serving which the strong owe to the weak, and those who have to those who lack; but it also strikes straight and clear at the moral defects in individuals which are responsible for a large part of the poverty and suffering of the world; and also at the moral and economic defects in society, in business relations, and in the distribution of the common resources of the world, which are responsible for the remaining part.

Christ is the only hope of individuals and of society. And the Bible is the only book which tells His story. It alone preserves His words, which are spirit and life. It alone records His deed by which He saved the world and would save it now if we would obey Him.

The best thing men can do is to spread the Bible and to get it read and obeyed. This would be the end of hard times, poverty, of unemployment, or injustice, or wrong, or war.

The last place to economize is in our gifts to spread over America and the whole world the Gospel and the Book which contains it.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, OCTOBER 27, 1938.

12-1-38

NUMBER 43.

Mrs B F Frank



MRS. C. H. ROWLAND.

Mrs. C. H. Rowland was appointed as Chairman of a Woman's Board by Dr. N. G. Newman, President of the Eastern Virginia Christian Conference in session at Suffolk, Virginia, in 1911. The other members of this Board were Mrs. W. H. Dick of Suffolk and Miss Margaret Brickhouse of Norfolk, now Mrs. S. M. Atkinson of Richmond. The group met in Dr. W. W. Staley's study, December, 1911, with Dr. J. O. Atkinson, Mission Secretary, and drafted a form of constitution for the Board and local societies. This was the first step toward organizing the women, other than the appointing of a Woman's Board by the Southern Christian Convention. In February, 1912, Mrs. Rowland was elected Chairman of this Board by the Executive Committee of the Convention, following the resignation of Mrs. M. D. Howsare, who had moved from the bounds of the Convention. In May, 1912, this Board met in Raleigh, again with Dr. Atkinson, and drafted a form of constitution. In May, 1913, a call was made for a convocation of the women to be held at Elon College. Out of this grew the present Woman's Missionary Convention of which Mrs. Rowland was president for six years. The first local societies were organized in 1912. Mrs. Rowland was president of the Eastern Virginia Woman's Missionary Conference from its beginning until 1924, a period of twelve years. She also served as president of the North Carolina Woman's Missionary Conference for six years, 1928-'34. She is now president of the Woman's Missionary Society of the Greensboro First Congregational-Christian Church. When the Silver Anniversary was celebrated in Suffolk, Virginia, in May, 1937, approximately \$189,000.00 had been contributed to carry the good news and extend Christian fellowship around the world.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Because of the importance of the woman's missionary work in the Southern Convention, THE CHRISTIAN SUN is this week carrying much material about the recent annual meetings, and the editor yields his page to their materials.

Regular materials will appear in next week's CHRISTIAN SUN. This week is given to the Woman's Missionary conferences. If some of the material from the woman's conferences is crowded out this week it may be expected at a later date.

The Eastern Virginia (Church) Conference will meet at Suffolk Christian Church on Wednesday, Thursday, and Friday of next week. All ministers and delegates are expected to be present. Visitors will find it profitable for into this Conference will go the best thought of the leaders of the Church.

CONFERENCE NOTICE.

Those wishing entertainment for the night at the Eastern North Carolina Congregational-Christian Conference which meets with Wake Chapel Christian Church, Fuquay Springs, N. C., November 22-23, should notify Mr. C. A. Ballentine, Varina, N. C.

Those coming from the western portion of the state should come by Apex and Holly Springs; those from the northern part by Raleigh; and those from the southern by Sanford and Lillington. J. LEE JOHNSON.

HALIFAX DISTRICT.

FIFTH SUNDAY PROGRAM.

Place—Ingram, Va., on Route 360. Twenty-five miles from Danville and fourteen miles from Halifax.

Time—Fifth Sunday, 2:30 P. M., October 30, 1938.

District Pastors—Revs. C. E. Newman, M. T. Sorrell, Duane Vore, and B. J. Earp.

District Churches—Danville, Ingram, Hebron, Lebanon, Liberty, Pleasant Grove, and Union.

Program—

Hymn and call to order by pastor.

Worship—Rev. C. E. Newman.

Address—Rev. Millard Stevens.

Music—Danville Quartette.

Address—Rev. Duane Vore.

Organization and business.

Closing hymn.

Benediction by Rev. M. T. Sorrell.

B. J. EARP.

STUDIES IN PHILIPPIANS (I).

By REV. JOHN G. TRUITT, D. D.

[The women of the Southern Convention have asked me to write a devotional study from Philippians for their monthly meetings. These studies are intended to be brief, confessed to be incomplete, and hope to be suggestive. J. G. T.]

A letter! And from one of the greatest souls on earth. A letter of love, and thanks, and appreciation, written to a noble group of Christians. We may give our curiosity full sway as we open it, and begin to pry into its throbbing, beautiful pages. It is from Paul, and Timothy, is added out of a very good reason, by Paul. From Paul, now an experienced and powerful master-builder in God's kingdom; from Paul city-born, and university-bred Pharisee; from Paul who in early youth had a first place in the hearts of both young and old having been given a seat on the bench of the court of the Sanhedrin just after his post-graduate courses in Jerusalem, especially under Gamaliel a great teacher, and foremost expounder of the ancient Hebrew laws; Paul who was zealous even unto persecution to death of any who taught that way that upset ancient Judaism, and who found himself halted by Jesus, seen out of season, on the road to Damascus, and turned even more zealously toward the very thing he had heretofore hindered; Paul who had done his best now for many years, in and out of cities, in and out of prisons, in and out of the high places of the earth preaching the Gospel and planting the church wherever he went; and now at last landed in a Roman prison.

Only think of the places he had been, the persons he had met, the friendships he had formed, the churches he had built, the sufferings he had endured, and the buoyant and unbounded enthusiasm for Jesus Christ of his brave soul! His letter we read. His personal affairs we look into, and he writes out of the joy that comes to a prisoner when friends far away have sent gifts and a messenger to give encouragement. Epaphroditus "your messenger" has "ministered to my wants"—(2:25). And here are thanks written in return, and across many, many centuries that letter has fallen into our hands.

But for more than beautiful gratitude this letter lives, *it lives because it expresses Christian experience, and because it assures us that Christian experience is not that which goes on around a believer, but that which goes on within him.* Paul was bound by Roman prison shackles so far as the

(Continued on page 14.)

PROGRAM OF WESTERN NORTH CAROLINA CONFERENCE.

The following is the tentative program of the Sixty-Eighth Annual Session of the Western North Carolina Conference, which will be held at Pleasant Grove Christian Church, Bennett, N. C., Route No. 1, on November 9-10, 1938:

Wednesday—Morning Session.

- 10:00 Call to Order by Rev. E. Carl Brady, President.
Song Service.
Devotional Service—Rev. T. J. Green.
Welcome—Rev. B. H. Lowdermilk.
Response—Rev. H. V. Cox.
Enrollment of Ministers and Delegates.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual Sermon—Rev. S. C. Harrel, D. D.
Communion Service—Dr. G. O. Lankford.
Adjournment for lunch.

Wednesday—Afternoon Session.

- 1:30 Devotional Service—Rev. M. A. Pollard.
Election of officers.
Ministerial and Church Reports.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Rev. Thomas Alfred Tripp.
Report on Sunday Schools and Christian Endeavor—Geo. T. Gunter.
Address—Chas. D. Johnston.
Report of Committee on Religious Literature—Rev. G. M. Talley.
Address—Rev. F. C. Lester.
Adjournment.

Wednesday—Evening Session.

- 7:00 Program by Young People—Henry J. Overman, Leader.
Report of Committee on Social Service—Rev. A. L. Lucas.
Address—Rev. Carl R. Key.
Adjournment.

Thursday—Morning Session.

- 9:30 Devotional Service—Rev. A. L. Lucas.
Reading of Minutes.
Report of Committee on Ministerial and Church Ethics—Rev. T. J. Green.
Address: "Rural Pastorates"—Rev. F. C. Lester.
Report of Committee on Education—Dr. G. O. Lankford.
Address—Dr. L. E. Smith.
Adjournment.

Thursday—Afternoon Session.

- Devotional Service—Rev. D. R. Moffitt.
Report on Woman's Missionary Conference—Mrs. R. E. Caviness.
Report of Committee on Home Missions—Rev. T. J. Green.
Address—Rev. Thomas Alfred Tripp.
Report of Committee on Evangelism—Rev. J. M. Allred.
Report of Committee on Superannuation—Rev. J. Q. Pugh.
Report of Committee on Apportionments—Cyrus Shoffner.
Report of Treasurer—O. D. Lawrence.
Reports of Special Committees.
Miscellaneous Business.
Reading of Minutes.
Final adjournment.

PROGRAM OF THE EASTERN VIRGINIA CONFERENCE.

The following is the tentative program of the One Hundred Eighteenth Annual Session of the Eastern Virginia Conference of Congregational-Christian Churches to be held at Suffolk Christian Church, November 2-4, 1938:

Wednesday—Morning Session.

- 10:00 Call to order by President, Rev. Robert Lee House.
Song Service—Rev. J. H. Dollar.
Prayer—Rev. George Olejar.
Enrollment of Ministers and Delegates.
Welcome Address—Col. J. E. West.
Response—Dr. J. W. Manning.
Reception of Visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00 Report of Committee on Christian Education—Rev. Joe A. French, Chairman.
Address: "Major Emphases in Children's Work"—Miss Mildred C. Widber.
11:45 Address of the President: "The Vocabulary of a Present-Day Christian."
Communion Service conducted by Rev. Arnold Slater.
Adjournment for lunch.

Wednesday—Afternoon Session.

- 2:00 Song Service—Mr. W. H. Baker.
Prayer—Rev. R. E. Brittle.
Report of Treasurer—W. E. MacClenny.
2:20 Report of Committee on Education—Dr. I. W. Johnson, Chairman.
Ministerial Education—Dr. Johnson.
Elon College—Dr. L. E. Smith.
3:10 Report of Committee on Temperance and Moral Reform—Dr. Elwood W. Jones, Chairman.
Address—Dr. M. S. Poulson.
Address—Rev. Carl R. Key.
4:00 Digest of Church and Ministerial Reports—Dr. I. W. Johnson.
Report of Committee on Entertainment.
Announcements.
Adjournment.
6:00 Eastern Virginia Pilgrim Fellowship Supper—Chas. E. Heath, Jr., Pres.

Wednesday—Evening Session.

- 7:30 Devotional Service—Rev. John Knight.
Special Music by the Suffolk Church Choir.
Address: "Religion of Redemption in a Time of Social Revolution"—Rev. Thomas Alfred Tripp, Church Extension Division of the Board of Home Missions.
Thursday—Morning Session.
9:30 Call to Order.
Song Service—Rev. J. F. Morgan.
Prayer—Rev. S. W. Phillips.
Reading of the Minutes.
Enrollment of Delegates.
9:50 Report of Committee on Religious Literature—Rev. H. S. Harcastle, Chairman.
Address—Rev. John Knight.
"The Christian Sun"—Rev. F. C. Lester.
10:40 Report of Committee on Ministerial Ethics—Dr. M. S. Poulson, Chairman.
11:10 Report of Committee on Home Missions—Col. J. E. West, Chairman.
Address: "The Church in Town and Country"—Rev. T. A. Tripp.

- 12:10 Report of Christian Missionary Association—Rev. J. H. Dollar, President.
12:25 Report of Committee on Apportionments—A. L. Jolly, Chairman.

Thursday—Afternoon Session.

- 2:00 Song Service—Rev. O. D. Poythress.
Prayer—Rev. J. H. Warren.
2:15 Report of Committee on Foreign Missions—Mrs. J. G. Truitt, Chairman.
Address: "World Friendship"—Miss Mildred C. Widber.
Report of the Woman's Board—Mrs. J. Monroe Harris.
Address: "Our Faith in the American Board"—Rev. F. C. Lester.
3:10 Report of Committee on Evangelism—Rev. J. E. McCauley, Chairman.
Mass Evangelism—Dr. L. E. Smith.
The Pastor's Class—Rev. Carl R. Key.
Personal Evangelism—Rev. H. E. Crutchfield.
The Preaching Mission—Rev. J. E. McCauley.
4:00 Report of Nominating Committee.
Report of Collector.
Report of Finance Committee.

Thursday—Evening Session.

- 7:30 Devotional Service.
Music by the Suffolk Church Choir.
Address—Rev. Stanley C. Harrell, President, Southern Convention.

Friday—Morning Session.

- 9:30 Song Service—Rev. B. H. Watkins.
Prayer—Rev. T. N. Lowe.
Report of Memoirs and Historian—Mr. W. E. MacClenny.
10:00 Report of Committee on Stewardship—Rev. Carl R. Key, Chairman.
Report by Rev. R. E. Brittle.
Literature—Rev. C. R. Key.
Address: "Stewardship and the Local Church"—Rev. J. H. Dollar.
10:45 Address: "Presentation of the Christian Orphanage and Its Needs"—Mr. C. D. West.
11:15 Report of Committee on Superannuation—J. T. Kernodle.
11:30 Vote on the Basis of Convention Representation.
Report of Committee on Place of Meeting—Mrs. J. A. Williams.
Report of Resolutions Committee.
Announcement of Standing Committees.
Unfinished Business—Reading of the Minutes.
Adjournment.

GEORGIA CONGREGATIONAL-CHRISTIAN CONFERENCE.

The following is the program of the Eighty-Sixth Annual Session of the Georgia Congregational-Christian Conference which meets with the Central Congregational Church of Atlanta, Ga., Oct. 31-Nov. 1, 1938:

PROGRAM.

Monday—Afternoon Session.

- 2:00 Organ selections.
Conference called to order by Mrs. Moses Fleming, Assistant Moderator.
Hymn and prayer.
Making of the roll; election of scribe; corresponding members.
Report of Business Committee.
Appointment of Special Committees.

- 2:45 Address of Welcome—Rev. R. Wiley Scott, Pastor, Central Church.
3:10 Treasurer's Report. Report of the Auditor.
3:25 Report of the progress on the Debt of Honor Campaign.
3:45 Report of the Committee on Religious Education—Miss Pattie Lee Coghill.
4:15 Adjournment of afternoon session.
6:00 Fellowship Supper at Central Church, Superintendent William T. Scott, Toastmaster.

Monday—Evening Session.

- 7:45 Service of Worship—Led by Rev. David W. Sheppard, LaGrange.
Music by the Central Church choir.
Offering for Conference expenses.
Service of Dedication of Central Church building.
Sermon: "What the Church Is For"—Rev. Ernest M. Halliday, D. D., New York, General Secretary of Church Extension Division of the Congregational-Christian Churches.
Adjournment of the night session.

Tuesday—Morning Session.

- 9:00 Session called to order.
Service of Worship—Led by Rev. Warner C. Carpenter, Tifton.
9:30 Business. Completion of Roll of Delegates and Ministers.
Report of Nominations Committee and Election of Officers.
Report of the Board of Directors.
10:00 Address by Dr. Alan B. Taylor, Medical Missionary, Durban, So. Africa.
10:40 Report of Conference Superintendent and Registrar.
11:15 Sermon—Rev. Alan T. Jones, Demorest.
Communion Service—Rev. N. A. Long, Macedonia Parish, Brazleton; Rev. S. M. Penn, Richland Parish, Richland.
Offering for Ministerial Relief.
Adjournment for lunch.

Tuesday—Afternoon Session.

- 1:45 Worship Service in charge of the "Congregational-Christian Women of Georgia"—Mrs. David W. Shepherd, President.
2:10 Address: "The Extension of Personality Through Religion and the Church"—Dr. Ernest M. Halliday.
2:40 Group Meetings:
The Congregational-Christian Women of Georgia—Mrs. David W. Shepherd.
The Georgia Fellowship of Congregational-Christian Men—Rev. R. Wiley Scott.
4:00 Tour of Atlanta, under the direction of Central Church.
6:00 Supper Meeting at the Church—Miss Pattie Lee Coghill in charge of program.
"Georgia Pilgrim Fellowship"—Mr. Lowell Smott, President.
Address: "Making the Loyalties of Truth Christian"—President George C. Bellingrath, Piedmont College.

Tuesday—Evening Session.

- 7:30 Service of Worship—Rev. Theodore L. Leverett, Woodbury.
Report of Committee. Conference Business.
Introduction of the New Moderator.
Address: "Why Send Missionaries to Africa?"—Dr. Alan B. Taylor.
Closing Service in charge of Rev. Edwin C. Gillette, D. D., Jacksonville, Fla.
Final Adjournment and Benediction.

Lake Winnepesaukee Conference

Leaders from the Eastern Virginia and North Carolina Woman's Mission Boards attended the missionary education conference at Northfield, Mass., and Lake Winnepesaukee, N. H., last summer. Reports of these trips were made at the Woman's Annual Conference. The detailed report as given in the North Carolina Conference follows:

"LAKE WINNIEPESAUKEE—A HILL-TOP EXPERIENCE.

By MRS. J. H. LIGHTBOURNE.

To have spent twelve days in a thoroughly Christian community of three hundred persons is indeed a hill-top experience. Not that any one of this number of persons was faultlessly good; but that each was there for the purpose of striving toward a Christian ideal, and bending every energy in that direction. Geneva Point Camp School of Religious Education on Lake Winnepesaukee, N. H., was such a place. The friendly and cooperative spirit could be felt immediately upon arrival. A quiet, beautiful setting of lake, woods, hills, expanse of blue sky, and sunlight by day and stars by night—Winnepesaukee is ideal for study, recreation, and fellowship.

For this privilege and opportunity I am indebted to the North Carolina Missions Conference. I hope to be able to repay in some measure by service. The trip cost \$37.00, but cannot estimate in dollars and cents the values I received. They have to do with the Eternal.

In addition to myself, our superintendent of young people, Mrs. W. E. Wisseman, and the Alamance District superintendent, Miss Tora Rudd, attended the school. North Carolina is fortunate in having these interested officers, whose going made it possible also for me to go.

The school is sponsored by the Connecticut Council of Churches and Religious Education in cooperation with the International Council of Religious Education. The members of the faculty were all gifted and able, a few of them superbly so. Dr. Edwin L. Shaver and Miss Ruth Isabel Seabury were the only ones we had known previously. They were surprised and delighted at our coming and most cordial in their welcome. In addition to their classes the teachers gave themselves generously to personal conferences and to programs of entertainment. Their families were with them, which added greatly to the fellowship.

Informality characterized the camp though schedules were strictly adhered to. Classes were held on porches, in the summer house, in the chapel, sitting on the ground in the shade of a great tree, and committees were often called to meet "around the flag pole."

The cottages were cared for by the girls of the Camp Family (about 40 of them) who also served us at table; and in this Christian community, as I have called it, it was possible to leave anyone's possessions anywhere and know they would be perfectly safe.

Although this was an interdenominational school, and the program arranged accordingly, about half the attendants were Congregational, and I think this was true of the faculty also. Every program, and particularly programs of worship, was arranged with painstaking care, and the result invariably justified the effort.

Camp opened at noon, Monday, July 25, and the afternoon and evening were spent in registration, recreation, and fellowship. On Tuesday night Dr. J. Quinton Miller, Dean of the school, conducted a Council Fire Service, which began the series of night worship services, or trysts. The Council Fire was in the woods by the lake, and was approached and left in silence. For three hundred people to walk several hundred yards through the woods in perfect silence toward a Council Circle, and away from it, still in silence was real discipline. To this Council Fire each denomination represented at the camp (and there were fifteen) contributed a statement of faith and practice, together with a bunch of fagots for the fire, symbolic of the contribution each church had to make to the ecumenical church—a truly impressive ceremony.

I took and received credit for two courses: Miss Seabury's course for Teaching World Missions, and the Ministry of Music in Christian Education, under Professor David Hugh Jones, of the Westminster Choir School. In addition I joined the choir under Dr. Jones and received one hour instruction every afternoon. The choir gave a concert on next to the last night. Miss Seabury's course centered on India, our foreign mission subject for this year, and one of the required readings was her own book *Dinabandhu* (pronounced deen - uh-bund-hoo). If one wishes to read a short bit which is just like Miss Seabury herself, one should read the Foreword to this book.

I have referred to Camp Winnepesaukee as a hill-top experience. It was constantly brought to our attention there; but it was also faithfully urged that we go back to our churches

and strive to put into practice some of the ideals in Christian education presented there; we were reminded not to be easily discouraged, and that it is only through the practice of theory that our ideals can be attained. At one morning worship on the hillside Dr. McKeith gave us from someone else, a definition of a Christian: "A Christian is one who *is* something; who *does* something; who *believes* something, so that he is not deterred from the human acts of his time and place, and so lives that others see in him something of the quality of Christ.

As I finish my report—for others will follow—I wish to give you four appropriate lines which Miss Seabury brought to us from another camp. We were sitting by the lake at sunset:

Look up!
Look unto the hills, and be renewed!
Look unto Him, and be radiant!
Look to the fields, and be ready!

TEACHERS AND MORNING PROGRAMS.

By TORA RUDD.

Those of us who attended the Conference at Lake Winnepesaukee wish that all of you might have been there—since you could not be, I am to tell you about the faculty members. I have never seen a finer, more cooperative group. They were all well-qualified for their work, being outstanding leaders in their respective fields. They not only taught their classes, but they had charge of the morning watch, the evening vespers, the special night services, the camp fire services, the hobby clubs, the recreation, and the trips we took. They did all this and then gave themselves unsparingly for any individual or group conference. It was here that I believe they made one of their biggest contributions. All of the faculty members gave their services to the school, receiving no pay for all they did.

The faculty consisted of twenty-seven men and women. The Dean of the school was Dr. Quinton Miller, general secretary of the Connecticut Council of Churches and of Religious Education, whose home was originally in Virginia. He was the guiding star of the school. The Assistant Dean was Rev. J. Roy Wilkerson, originally from Wilson, N. C., but now a Congregational minister in Plainsville, Conn. The Dean of Men was Dr. David McKeith, pastor of one of the Congregational Churches in Hartford, Conn. He taught a course on young people's work, in which we planned a year's program for the Connecticut young people. Mrs. Gol-

(Continued on page 15.)

Roots of the Church in America

By MRS. JOHN G. TRUITT.

I have been asked to talk for a few minutes on *The Roots of the Church*. I think a good way to look at this question would be to ask ourselves: How does the Church grow? The Church is a living organism; even Paul says it is built up of living stones fitly joined together.

Now different people would give different suggestions as to the roots of the Church, but I think you will all agree with me that Jesus Christ is the central and single tap root of the Church. In another figure he is called the head of the Church. And in still another he is called the chief corner stone. So then, in thinking of the Church's growth as coming through the nourishment it receives through its roots, let us bear in mind that the tap root is Christ Jesus.

The tap root holds the tree erect and anchors it to the earth in graceful beauty in fair weather and in unshakable strength for the storm. Dr. Stanley Jones says that the Japanese have learned how to use the oak tree, so suggestive of strength and age and beauty, as decorations in their homes and public buildings. They keep them small and prevent their growth by cutting their tap root. Without the tap root, Christ, the Church can never grow nor be strong.

I would suggest the Bible as another great root of the Church. It is the word of God in written form just as Jesus is the word of God in living form. And only as God's nourishment passes into his Church through his word, both living and written, will it grow. Those of us whom the missionary cause is so dear receive our very commands for our missions from the living word *Jesus*; and our daily food from the written word, His Holy Scripture. There is no greater missionary book than the Bible.

I like to think of the Sunday school as a root of the Church, for in it its members are taught not only about the Christ and the Bible, but they are taught to accept the Christ as their friend and the Bible as their counselor. The Church's greatest source of membership is through its teaching, whether it be in the Sunday school or its most humble mission station in the most remote corner; indeed teaching is a central part of the great commission.

And that brings me to say that I like to look upon the missionary societies in our local churches, including our cradle roll, juniors, and young people and women's societies as very vital and life giving roots of the

Church, for they are veritable handmaidens of the Lord when it comes to teaching the message and mission of the Church. A church without missionary instruction is of a necessity bound to be a dwarfed and fruitless church.

It seems to me that we cannot afford to overlook the regular church services of worship as a primarily important root in the nurture, growth, and development of the Church. Our usefulness in the Church and the Church's usefulness in the kingdom of God is dependent to a great extent upon the faithful attendance of its members upon its regular services.



MRS. JOHN G. TRUITT.

A church's power and influence in its local community is largely judged by the faithfulness of its members in attending its regular services. Here the Church's moral and spirit are fostered.

Time will only permit my mentioning one other main root of the Church and that is the contribution of the members to the Church. Here we become co-workers with the great Tap Root Christ Jesus. By contributions it is obvious that I mean contribution of money. A growing Church makes a growing demand upon our hearts that we lay an increasing portion of our material possessions upon its altar. Jesus himself has said that where your treasure is there your heart will be also. And we are to contribute also of our time and energy and our talents. Happy is that church which can corral the talented

leadership of its local community for the church.

I cannot close without reminding you that much of the nourishment of a tree or any other plant comes to it through its foliage. A church that, like the tree that lifts its foliage in song and praise and thanksgiving high in the free air and beautiful sunshine and refreshing rain of God's bounty above, will be a happy and growing church. Let us say that the lifting of its foliage to the heavenly Father is like our prayers and songs of praise and gratitude to God. It is by this nourishment through both root and leaf that we are able to grow as a Church; and at the same time bear fruit for the kingdom of God.

Are ye able? Yes, in just so far as we follow these eternal laws of growth and fruitbearing.

REACHING THE GOAL.

[By Mrs. O. H. Paris in presenting The Standard of Excellence at the North Carolina Woman's Conference, October 4th.]

The time seems very short since we met in our last annual session at Raleigh, but another year with its blessings, and its opportunities has passed into history.

It is a happy privilege to bring you the record of honor societies for the past year, for there can surely be no greater cause for rejoicing in our coming together today than the consciousness of work faithfully done during the past twelve months, for which we should give thanks and glory to God.

Our President has asked me to present to this Conference, and give due recognition to those societies achieving the Standard of Excellence. I must admit that I am disappointed keenly at the very small number that I have to report. When Mrs. Lightbourne asked me some months ago to have charge of this part of the program, she said, "Don't you think there will be some to reach all the ten points?" I said, "Oh yes, I certainly do," and I then had the faith to mention some of the societies that I thought would be in this list today. But many of them are not here. I don't know why because no one of these ten points seems unreasonable.

As I have said, I feel disappointed this morning, but I also feel happy, happy that we do have some societies that had the determination to stick to it and win the victory.

Will the Presidents of the Durham, Palm Street, Greensboro and Winston-Salem Societies come forward?

These Presidents and those who worked with them make this part of
(Continued on page 8.)

CONTRIBUTIONS

SUFFOLK LETTER.

Four-year-old Richie Parker Brittle, only son of Rev. R. E. Brittle and the late Mrs. Mary Sue Parker Brittle, was playing in his grandfather's yard near Dendron Wednesday afternoon. He climbed upon the fence, which was about three feet high, and in some way, lost his balance and fell on his head. His aunt saw the accident and picked him up. At first he did not seem to be hurt seriously, and was able to walk for several minutes. Soon afterwards he appeared to be asleep, and began screaming. Some members of the family took him to a physician, who, after a brief examination directed them to take him to Lakeview Hospital. He died next morning, Thursday (September 29th) between three and four o'clock.

As soon as he was taken to the hospital, his father, who was assisting Rev. Joe A. French at Ocean View Christian Church, was called, but the little boy could not recognize him when he arrived. The many friends of this beloved pastor were shocked to hear of this tragic accident. The funeral service was conducted Sunday afternoon, at 3 o'clock, in Cypress Chapel Christian Church. Rev. J. M. Roberts was in charge of the service and was assisted by several other ministers. The child's mother died very suddenly a few days after Richie was born. Only the glorious Gospel which the father of this child has been preaching so faithfully and effectively can be a sufficient source of comfort in such a shocking bereavement.

It seems almost a miracle for any child to reach manhood or womanhood. A child does not know the meaning of the word danger. Everything must be investigated and explored. To a boy all of life is adventure. If he lives in the country he must climb all the trees in the yard and orchard. No barn escapes his desire for conquest. It is glorious to sit upon the roof and play riding a horse. Every one of these thrilling things beckons his young mind to still greater conquests. A thousand boys pass through these experiences unharmed, and then the community is saddened by the tragedy that saps out a promising life. Who can explain? There is no explanation. Faith does not rest upon human understanding. It falls back upon our Saviour who said: "My grace is sufficient for thee."

So many people are disturbed when

a good man has trouble, affliction and bereavement. They forget that Jesus was a "Man of sorrows and acquainted with grief." God does not promise to keep His servants out of trouble. He promises to deliver those who trust Him. I. W. JOHNSON.

THE ELON COLLEGE GOLDEN ANNIVERSARY.

All ministers of the Southern Convention were invited to the college Tuesday, September 27th, for an all-day conference in the interest of the approaching 50th anniversary of the institution. The responses to the invitation were indeed gratifying. Out of ninety invitations, nearly fifty responded favorably, and there were fifty-four present. Four of the ones present were not ministers.

The ones coming from Eastern Virginia were guests of the college Monday night. Dr. H. S. Hardeastle of the Christian Temple spoke at chapel at ten o'clock. Hardy gave a most interesting and instructive address.

The conference was called in the Society Hall, third floor of Alamance Building, at eleven o'clock. The meeting opened with prayer by Dr. Stanley C. Harrell and others. The group was reminded of previous actions by the Board of Trustees of the college and the Alumni Association in interest of the anniversary occasion. Throughout the day details incident to the proper observance of the anniversary were discussed freely by all present. There were differences of opinion regarding certain essential recommendations, but as a rule after discussion a unanimity of opinion was reached. It was emphasized that there were at least three groups of individuals who would be interested in this important occasion—the church that founded the college, the alumni who had reaped its benefits, and friends who were interested in Christian higher education for American youth. It was agreed, however, that this campaign, since it was to be for all of the three groups, would necessarily be an individual campaign and not entirely a church campaign, that no quotas would be assigned local churches, but that every individual would be urged to join the Golden Anniversary Club. The membership of this club will be recorded at the college in an attractive and permanent form. It will be an honor to become a member of this club that through the years will be historic.

As a part of the record there will be a memorial section. Families, friends, churches, Sunday school classes, and other organizations will want to memorialize the names of those who have meant much to them, to the church, and to the college. This may be done by paying the membership fee or larger amounts if desired.

The group voted in favor of constituting a general committee of 1,000 members, to each committeeman of the 1,000 is to be assigned at least two others, which would make 1,000 committees of three each, each individual committee agreeing to become responsible for \$150 or \$50 each to be paid on or before May 1, 1940. Organization is to be undertaken at once and to be completed by January 1, 1939. During the month of January, which is the beginning of the college period, the appeal is to be extended to every member of the church, every member of the Alumni Association, and every friend insofar as is possible to assist in different ways in the anniversary celebration.

In all probability there will be an Elon night to be held in every church and wherever as many as three of the alumni and friends of the college can be gotten together. All meetings are to be held at the same hour. Everyone will be asked to be thinking of, talking about, and assisting the college at identically the same time.

The General Committee will be asked to hold its first union meeting at the college on Alumni Day, Commencement, 1939, for reports and further instructions. If the chairman cannot be present, one of the two other members of the committee is to be present. This will be a great occasion.

There were many things about the meeting of the ministers that were most encouraging. Everybody seemed to be happy, optimistic, and enthusiastic. It would seem that we are on the right road to success. We know that the undertaking is difficult, that there will be many disappointments, but that there will also be many things to encourage and help. Everyone interested is urged to be much in prayer and to do his individual share in every other way.

The college wishes to express its great appreciation of the response of the ministers who were present. It wishes also to acknowledge with equal appreciation the many expressions of regret and interest on the part of those who because of illness or other reasons were unable to come. These can be depended upon just as truly as the ones who came.

There is a brighter day ahead for our college. L. E. SMITH.

THE CHURCH IN THE WORLD.

(Continued from page 5.)

of that interest all over the world in recent months as a result of the work of the Oxford and Edinburg Conferences; it will establish relations with denominational federations of worldwide scope and with other ecumenical movements (and in so doing be the first instance of such much-needed and logical coordination); and it will call world conferences in the future (instead of having each one only partially representative of the Churches). These rather technical statements may not seem exciting. But they are the mere technical framework of something which may, in the Providence of God, have immense consequences in the life of the Christians in generations to come. There can be no legislating for the churches. The Council will "offer counsel and provide opportunity of united action on behalf of constituent churches in such matters as one or more of them may commit to it."

The work of this most representative and inclusive Christian body will be carried on through two agencies: the Assembly and the Central Committee. The former, which is the highest authority, will be composed of not more than 450 members officially appointed by the churches and meeting once every five years. The latter will have not more than 90 members, elected from the membership of the Assembly and meeting annually. Approximately one-third of the representatives are to be lay persons—men and women. Under these two agencies the Commissions of the Council will function in ways already familiar to those who have had experience in interdenominational and international cooperation.

In order that the work of the Council, now in the formative stage, may be carried forward on lines already determined by the Oxford and Edinburg conferences, a provisional committee was set up at Utrecht and a staff chosen. This will function under leadership of an Administrative Committee whose chairman is Dr. March Boegner, head of the newly reunited Reformed Evangelical Church of France, a fourfold merger including practically all the Protestants of the Republic. The staff is made up of experienced workers who have won a measure of confidence through their service in ecumenical bodies. It includes Swiss, German, Swedish, British, and American members, and it will function not only through Geneva but through sectional offices in London and New York.

Already the progress made in the

formation of national units of this worldwide federative body is notable. In eight countries the groundwork has been done and the possibilities of such cooperation practically demonstrated. It is not by any means a mere blueprint which is being laid before the churches of the world. Already these bodies have stirred the "vast, self-satisfied inertia of churches that had settled down to division as something accepted." They are all grounded upon the conviction that Christian unity, in the light of reason and the compulsion of the Master's expressed desire, is not a mere optional "extra" to be thought of only when more important matters have been attended to, but a central concern the neglect of which will spell disaster for the Church in still other lands than those already facing defeats which might have been avoided by a more united church. In Holland, France, Sweden, Switzerland, and few other nations these national units are practically all-inclusive. With the establishment of a new British Council and the anticipated early expansion of the Federal Council in America to include bodies not now connected with it, the same will be true in these highly important areas of church life.

All of the signs do not point in the same direction. He would be a fool who thought that the answer to the weakness and divided strength of the churches had now been discovered. But there are signs, you see, that the diverseness which has cursed and crippled Christianity is disappearing. What is taking its place is something truly unitive; destined with our support as Christian men and women to overcome the divisions of the past. Yet the answer to Christ's prayer that his followers might be one is not, in one sense, in his hands or the hands of God. It is in our hands. We will not be forced together. We can choose that road or the old road of individualism and sectarianism. The spirit which we may well pray to manifest is suggested by the words of the Dutch hymn with which the great public service in the Cathedral of Utrecht closed. In translation the poetry is not good; but the underlying idea is not only good—it is sublime.

Christian hearts in love united,
Seek alone in Jesus rest.
Has he not your love invited?
Let his love inspire your breast
Members on our Head depending,
Lights reflecting Him, our Sun
Brethren, His commands attending,
We in Him, our Lord, are one.

When that sentiment prevails, beginning with you and me, then the

Church which is now a struggling and ineffective company whose conduct belies their witness to their common Lord, will be a mighty army—ready for that bloodless warfare whose objective is the realization of His ideal of a Kingdom on earth in which will dwell both righteousness and peace.

THE PLEBISCITE.

As a more or less active layman in the Christian Church for my lifetime, I want to heartily endorse protest in THE CHRISTIAN SUN's issue of September 14th, by Rev. I. W. Johnson, of Suffolk, Va., against the proposed Plebiscite among our constituency in November.

Why the Church is to be called upon to have a ballot voting on various economic questions, I cannot understand. Surely if this is a wise procedure, then let us have a vote on all the world problems. After reading the proposed questions in THE CHRISTIAN SUN of September 21st, and realizing how far they are from relating to the ordinary church program, I am even more opposed to this proposition.

I doubt that the public at large will be interested in the results of such voting. What they are impressed by is the way in which the churchmen in business, labor, and industry, etc., act rather than vote. If the Church's teaching and example cannot influence men toward right thinking and actions in these fields, then for Heaven's sake, what good is it to take a ballot? Its very name suggests a controversy.

Like many others, I have been greatly disturbed in the last ten years or more at so many ministers and churches entering the political field, and in many instances, the business and industrial field giving utterance to much ill-considered views; but I fear that if we, as a church, start in for a ballot opinion on the leading industrial, racial, and social issues of the day, we shall have greater grief.

So, let's not hasten internal dissensions by such an innovation in our little group of 25,000 or more people here in Virginia and North Carolina.

CALEB D. WEST,
Newport News, Va.

"It is significant that seventeen of the thirty-six parables of our Lord had to do with property and stewardship. Did Jesus preach too much on money?"

Endeavoring, by logical argument, to prove the existence of God, were like taking out a candle to look for the sun.—*Carlyle, after Kant.*

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

ADVENTURING FOR CHRIST AND THE CHURCH.

Our Annual Conferences meet now for four successive weeks. As far as this writer is advised no new church will be added, or requesting addition to either of the four Conferences. Fact is the struggle now seems to be on the part of the churches to "hold their own" and even our most zealous and consecrated pastors and churches seem to find it no easy task to do this. Then there are not a few of the weaker churches in membership who seem to be unable to secure pastors or pay an adequate sum to support them. The Home Mission Boards are swamped with pleas and needs of smaller churches and church groups to help them secure a pastor and give him a living salary. Fact is several of the churches have gone without pastors for some months. The Mission Boards are doing all they can with the income they have to keep these churches open and supplied. We seem not to have a sufficient number of ministers to supply our pastorates, nor do we have the money or the prospect of giving them, in many instances, a living salary even if we had them. This is no bright picture for our Conferences to face and the writer does not mean to be pessimistic since he realizes that the church will find its way out, since the church is the body of Christ of which He is the Head and though dark days and hard problems appear the church will win out by and through a living faith in Him, who founded the Church. We must seek in these trying times a living and a victorious faith for only in the light of such a faith can we look with hope to the future.

Here is devoutly hoping and praying that our Annual Conferences, now to assemble, will give these matters serious consideration and will find a way through prayer and faith to go forward to a brighter and better day. The great task of the church as has been so often said is a spiritual one and the church and the church alone undertakes, or will undertake the purely spiritual task of winning souls to Christ and adding to the church such as shall be saved. There are so many benevolent agencies, our government included, now in the field that the church once occupied, or sought to cultivate, that it would seem the hour has struck and the time has arrived when the church of the

living God should move up into the higher brackets of spiritual achievements and attainment. The simple gospel of our Lord, shared by us who profess His name with others who do not claim Him as Lord and Master is the one hope and the one gleam of light in this our time of upheaval and chaos.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 22, 1938.

Sunday Schools.	
Durham, N. C.	\$ 6.24
Graham, Providence Memorial ..	8.00
Mayland, Broadway, Va.	1.00
Mt. Bethel, Stokesdale	1.37
Pleasant Hill, Liberty	5.41
Rosemont, Norfolk, Va.	14.58
Auburn, N. C.	2.50
Happy Home, Ruffin, N. C.	5.00
Total	\$ 44.10
Individuals and Churches.	
Pleasant Cross, Asheboro, N. C. .	\$ 2.35
Specials.	
Class No. 3, Rosemont S. S., Norfolk	\$ 3.00
Burlington S. S., Burlington ...	30.55
Total	\$ 33.55
Woman's Board, S. C. C.	
Mrs. H. S. Hardeastle, Treasurer	\$2,600.00
Mountain Work.	
Wake Chapel, Fuquay Springs, N. C.	\$ 5.00
Total for week	\$2,685.00
Previously acknowledged ...	770.18
Total since Sept. 1, 1938 ...	\$3,455.18
J. O. ATKINSON, Mission Secretary.	

FOURTH QUARTERLY REPORT.

The following is the fourth Quarterly Report of receipt and disbursement of funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending September 30, 1938:

Valley Va. Central Conference:	
Women's Societies	\$ 51.69
Young People's Societies	21.01
	\$ 72.70
North Carolina Conference:	
Women's Societies	\$1,056.74
Young People's Societies	100.23
Willing Workers' Societies	55.33
Cradle Roll Societies ..	76.08
	1,288.38
Eastern Va. Conference:	
Women's Societies	\$ 920.00
Young People's Societies	200.00
Willing Workers' Societies	130.00
Cradle Roll Societies ..	60.00
	1,310.00
Total	\$2,671.08

Disbursements.

Home Missions:	
General Work	\$1,300.00
Foreign Missions:	
General Work	\$1,300.00
Total	\$2,600.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

REACHING THE GOAL.

(Continued from page 5.)

the program possible. With courage and daring they determined to press on to the goal. So I am asking each of these women to wear a red carnation today which I herewith present that the societies they represent may stand out as a shining example of what a group of women can do when they want to do it badly enough.

With a song on their lips of high hopes and praise, these three societies started out at this time last year with all the milestones ahead of them. It, of course, was not all sunshine but maybe they needed the clouds as well. There were some tasks that were to be hard, that would take sacrifice on the part of many, but they went on determined to pass every milestone for the sake of One who gave all for us. So, today when they come with their sheaves we are happy and they are happy in the doing of many tasks.

They need no word of praise from me or this Conference today, for I am sure they have already reaped their reward in the joy of service. And their achievement is written in words that never die, in a language that tells of noble deeds, sacrifice and an indomitable spirit that will never fail. But as a reminder of further reward and as an incentive for the year that lies ahead, may I refer you, Durham, Palm Street, Winston-Salem and all the other societies represented in the audience, to Revelation 22:12, "Behold I come quickly and my reward is with me to give every man according as his work shall be."

And so, may you "not be weary in well doing," but encouraged and cheered on by the fact that,

Who does God's work will get God's pay,
However long may seem the day,
However weary may be the way.

Tho' powers and princes thunder "Nay,"
No human hand God's hand can stay
Who does His work will get His pay.

He does not pay as others pay
With lands and gold and raiment gay
In goods that perish and decay.

But God's high hand knows a way,
And this is serve, let come what may
Who does God's work will get God's pay.

THE CHURCH TAKES ROOT IN INDIA.

(Continued from page 7.)

The sacrificial work of Christians over many years has led to many millions of the depressed classes entering Christian communities or feeling the stirring of desire for freedom and a better life. The outcasts watch the Christian groups around them, see their houses become cleaner, their backs lose the cringing stoop, and their eyes the glint of dread. Even though their sanctuary may be built of mud it radiates dignity, and daily they make it resound with joyful praises of the God of Love.

What is given the outcast who comes into the Christian fold today is never economic betterment, but the power to raise himself. Something priceless is breathed into his very personality so that there springs up in him an irresistible desire to make the environment about him correspond to the cleaner heart within, and he is given at the same time the capacity to brace himself for the effort. "The outcast does not come into the Christian Church for the loaves and fishes," said one of the speakers among the great Indian leaders, "for we have no loaves and fishes to give him." In the great task the Christian men and women must go to the people in need as Christ came to men and "dwelt among them."

The call is to go into the village and share the common life of the people. The young Indian teacher-pastor and his wife, living in a simple home and bringing up their children there manifest the Christian life to the villagers in the places where the villager himself has to try to be a Christian. The flowing tide of Indian peasants into the Church is the demonstration given by men and women who are living the Christian life in the village street as did their Master.

Verily the lives of these men and women are strong roots of the Church that has become embedded in the life of India. These workers have carried with them the great hymns and stories that you and I have been raised on. Do you ever hum as you go about your daily tasks? Do you ever find yourself singing aloud one of the hymns of the Church even when you are alone? Think what comfort to the hearts of the weary and discouraged are the familiar lines of our hymns that were put into our mouths long before their meaning meant anything to us. Hymns and Christian drama have become great roots of our Church in India. The Indian will

always sing. They sing as they plant rice or grind corn. One Indian Christian scholar has written dramas on the life of Amos and Jeremiah that have been enormously successful among village groups. When a leader, competent in the use of Indian forms, takes his little choir out into the market place of a country town and there drawing out his violin begins to sing the Christian music, songs which are narratives of the gospel story or of the parable, he is achieving two results of outstanding value. As the market crowd listens for hours on end and joins in the choruses, the evangelist is deepening the grasp of the Indian upon his gospel and of the gospel upon him by weaving thought and action into one. He is using a medium, that of dramatic lyric, through which for centuries the Indian has absorbed his religious knowledge. One of their lovely customs is to go on Sundays in procession through the village singing the congregation to church. It is glorious to see the people come out as the youths pass and join the procession, and then to watch them enter singing into their little thatched churches. It has been said that the preacher and the teacher with the poet and musician, can make a nation. In the majority of Indian Christian villages one person is both teacher and pastor and through them come these songs that penetrate as roots until they capture the heart of the singer. Having a pastor teacher live among the villagers is one way the Christian Church has a strong root, for Hinduism has no pastor whose concern is with the every-day problems of the flock—both as individuals and as a community and the building up of their mind and character in the faith.

Education must be a root and much of that is left to the pastor who has to be all in one. He has to combat ignorance of the worst kind. In order to get his root to grow he has to change beliefs that have been taught for years and which the majority of Indian peasants are still taught.

One evil that shackles the peasant's feet and ties one of his hands, so to speak, behind his back is the fearful effect of the doctrine of "ahimsa" or non-injury of any living thing. The root of ahimsa is the idea of unity and therefore the ultimate sacredness of all beings. As a result, some 200,000,000 underprivileged and largely unproductive cattle must not be slain because they are sacred. Numberless hordes of monkeys raid orchards. Billions of rats consume at least 10 per cent of the grain harvest and spread

dreaded plagues. Flocks of crows and herds of wild deer and wild hogs raid the defenseless peasants' crops and keep from schools the boys who spend their lives driving these creatures from their father's fields.

Mr. Basil Matthews says that even on economic grounds village India needs to substitute for the false doctrine that gives all life equal value, the realistic doctrine of the book of Genesis that man shall have dominion over every living thing that moveth upon earth.

Life and death for the peasant farmer have always hung on the fickle incident of the monsoon rain. The remote village used to suffer the horror of famine when rain failed. Today things are different. Transportation, communication, and irrigation have changed things. The incessant traveling of India's millions on buses and crowded trains tend to break down caste exclusiveness. Many men and women are leaving the villages for the great factories, but they still have their roots in the villages. They return sooner or later to the village home with an altered habit of life and their influence to change the village is great.

The women of India are hard to change in ways. Even when an Indian village woman has followed her husband into the Church she not infrequently keeps up the secret practices of Hindu rites and hands them on to her children. Someone has said, "If you lift the woman, the woman will lift the village."

What root could be buried deeper than the medical missionaries and nurses who go to India to relieve the pitiful conditions of these millions of earth's people. When you walk through the narrow lanes of many Indian villages and note with distress the eyes listless with malaria, limbs gaunt from inadequate food; and the babies a prey to swarms of flies; when you know of their shackles of debt to the money lender; when you watch the parasitic cows, the monkeys, and the other beasts robbing him of his grain, fruit, and vegetables; and when you see a little band of primitive Christians menaced by these giant evils, your pity for their plight is in peril of sagging into sheer hopelessness.

The peasant robbed and beaten lies wounded on the Indian roadside; the priest and Levite have passed him by on the other side. No one who has given allegiance to Him who incarnates the Good Samaritan and the Good Shepherd can divorce himself

(Continued on page 13.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

YOUNG PEOPLE AND MISSIONS.

One of the departments of our women's work which many of us consider of first importance is the department of young people and children because it is from this department that the future members of our work will come. It is our duty—nay, rather our privilege—to help these young people become citizens of the world, sharing our Christ, with all the world.

There are many ways that young people can be led to think and act about missions. Miss Eldredge suggests several in the new booklet *Christian Youth in Missionary Action*. First, there is worship—services of worship that center around the missionary idea. Then there are missionary plays and pageants to be given: "Indian Friendship;" "If I Be His Disciple," etc. In "Fun and Festival from India" we discover ideas for parties, suppers, and other social occasions with the missionary motif. Curios, pictures, and costumes can be rented from the Boston office for a small fee. Study books suggested for this year are: *Dinabandhu* by Ruth Isabel Seabury, with helps for 25c by Sue Weddell; and *City Shadows* by Searle. Never have we had more interesting and gripping study books. Young people are urged to use them in their missionary societies, to plan programs on each in the Christian Endeavor Societies, for the opening worship in Sunday school, etc.

Service activities help us to do some of the tangible things that connect us in a definite way to a particular field. In Carolina this year Pilgrim Fellowship suggests song books for our mountain work or old silk stockings for rug making; and used post cards for Dr. Dudley in India. The ideal way to give is for each young person to make individual gifts to the missionary cause. But there are many groups who raise their missionary apportionment by giving ice cream suppers, birthday socials, etc.

Leaders of children are urged to enroll as World Service Schools. Free material on the Home Mission subject is sent each fall, and material on the Foreign Subject comes out after Christmas. There is no obligation in enrolling. You are asked to use the material, to send the name of some responsible person to receive the material, and to give to missions.

Ours is a wealth of material. Ours is a great challenge. Are we able to lead and inspire our young people to renewed interest and consecration to this great cause?

MRS. W. E. WISSEMAN.

NORTH CAROLINA PILGRIM FELLOWSHIP.

Be sure to attend the week-end conference of the North Carolina Pilgrim Fellowship, October 29-30, at Liberty (Vance) Church. Registrations begin at one o'clock Saturday afternoon, and we want to see representatives from each Congregational-Christian Church in the state. The conference is for ministers, young people's counselors, and young people.

Miss Lucy Eldredge, one of our most beloved leaders of young people, will be with us for the entire conference conducting discussion groups and forums; also, she will have charge of the morning worship Sunday morning. There will be others taking part on the program who are well known throughout the Southeast for their work as leaders of young people. Don't miss this opportunity to spend a week-end in a conference with these leaders.

*Steering Committee of
N. C. Pilgrim Fellowship.*

WHAT MAKES WAR?

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 6, 1938.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Racial Forces—Deut. 7: 1-6.
Tuesday—Religious Forces—Deut. 12: 1-5.
Wednesday—Loot—Gen. 14: 1-12.
Thursday—Ambition—Hab. 2: 1-17.
Friday—Contempt of Others—Acts 10: 34, 35.
Saturday—Nationalism—Matt. 24: 3-13.

This question is a very timely one because only a few days have passed since it appeared that we were on the verge of another great war.

The topics for the daily readings will furnish a number of thoughts on the causes of war. These may be converted into topics for discussion. For instance, consider the topic: How do religious forces make war? Dr. C. Darby Fulton, executive secretary for foreign missions of the Southern Presbyterian denomination, says that the main reason for Japan's war with China was the Shinto religion of Japan which believes that the Em-

peror is divine and the Japanese have a divine destiny to rule the world.

Other causes of war:

1. Antagonistic feeling toward nations. Wherever hostile feelings toward a neighbor nation prevail it is easier to start a war than to have peace.

2. Another cause is powerful army and navy establishments. These arouse the suspicion of other nations and they begin to build up their defense forces. This is a process going on in almost all the nations of the world today.

3. "Bad boy" nations. Germany, Italy, and Japan are regarded as a menace to the peace of the world. Hitler is for peace, but in turn he must have a slice of all his neighboring countries.

Suggested Hymns—

"Onward Christian Soldiers."
"This Is My Father's World."
"Lead On, O King Eternal."

S. E. M.

CHURCH REPORTS.

(Continued from page 6.)

happy the church is that has reached its every goal. In charting the path for the church year to be followed by the local church, the pastor holds the key. He is not only the spiritual adviser, but he is the chosen leader of the flock. Great responsibilities are upon him. His responsibility is not only to his local church and to his conference, but his responsibility is to God, and unto all he must answer. Let no pastor minimize his position. He has been called of God. He is the shepherd of the sheep. He is not only to point out pitfalls along the highway of life, but he is to gather from the ravines of time those who have stumbled and fallen and are wounded and discouraged. He is not only to seek and to save that which is lost, but he is to organize those in his group that they, too, may go out into the highways and hedges in search of any who may have strayed afar. He is the under-shepherd of the sheep and is to represent the Great Physician of all physicians. To him his people turn in the time of need, and his refuge is in God.

May every church in our Convention under the leadership of its pastor and in cooperation with its official group be able to make full and complete reports to its approaching annual conference.

L. E. SMITH.

Sunday School

REV. H. S. HARDCASTLE, D. D.

PERSONAL RIGHTS AND WHERE THEY END.

(INTERNATIONAL TEMPERANCE SUNDAY.)

LESSON V—OCTOBER 30, 1938.

GOLDEN TEXT: *What then? Shall we sin, because we are not under law, but under grace? God forbid.*
—Romans 6:15.

LESSON: Ecclesiastes 2:1-3, 10, 11;
Romans 6:17-23; 14:21.

It is generally believed that the book of Ecclesiastes was written by Solomon. That fact gives the message of Ecclesiastes significance. For if ever a man had all the human elements, and the material resources, for happiness, it was Solomon. He had wisdom, power, wealth, friends, everything that man could wish for, but somehow the things turned to ashes in his hands and in his heart—it was all vanity, vanity, vanity.

Living for Pleasure and for Self.

In the opening chapter of his book Solomon tells how he gave himself to the seeking of wisdom. This was not, of course, bad at all. But Solomon learned that wisdom, as desirable as it may be, cannot satisfy the hunger of the human heart, or bring abiding happiness. Man has a heart as well as a head, and his heart must be fed.

Then Solomon turned to pleasure as his goal. We do not have to believe that he gave himself to the vile and vicious. But he turned first to this thing and then to that thing, projecting great public works, building magnificent houses and palaces, planting vineyards and gardens and orchards, constructing swimming pools and rock gardens, employing a great host of servants to wait upon him, amassing a great fortune in silver and gold and precious treasures of every kind from far and wide, organizing an orchestra of great size and great variety—all of these things until he "was increased more than all that were before him in Jerusalem," and this in addition to his wisdom. And yet all this was vanity—there was not in these things that which satisfied his soul or fed his spirit.

He went beyond this. He decided he would taste of forbidden things, under restraint. He was not going to be a fool—he would exercise self-control—but he would give himself unto wine, and lay hold on folly, in an effort to see what really was good for the sons of men. And again the an-

swer was the same—vanity, emptiness and heart hunger.

Here is written out in Biblical language the autobiography of many a modern man and woman. In the endless and variegated round of activities and pleasures—many of them innocent enough and harmless in themselves—there may be that which occupies one, and even gives one passing pleasure, but as one looks back on them, they are after all empty and inadequate. They are not the things by which men live on the highest levels or in the deepest sense. As someone has said, "he who lives only for pleasure or self, will soon not be a good person to live with." If one loves only himself he will soon not have a self worth loving.

Whose Servant Are You?

Paul says that every one of us is a servant one way or another. There is no middle ground. Either we yield ourselves and our members as servants of sin, or we yield them as servants of righteousness. He puts it in an elementary way, he kind of begs their pardon for putting it in such a matter-of-fact-way. He tells his friends and readers that before they found Christ they were servants of sin, because they presented their members as servants to uncleanness and iniquity, and in fact they felt little if any compulsion to yield them to righteousness. But now that they have found Christ they are to yield their members as instruments of righteousness. Christ has no hands, or feet, or arms, or head or heart with which to minister to the needs of men, except through our members. In one of the highest senses, a Christian is simply one who puts his body as a living sacrifice at the disposal of Christ, and through whom Christ expresses His thought and His feelings and His will.

Paul suggests that if we are Christ's we will not want to yield our members as instruments of unrighteousness. Because Christ's grace has set us free, we ought to want to be His servants. Christian liberty, as so often needs to be said, does not mean that one can do as one pleases, but the power to do as one ought. Because we are not under the law of sin, we ought to be under the law of love, and service.

Wages . . . Gift.

"The wages of sin is death." Sin when it hath run its course bringeth forth death. The way of the transgressor is hard. The devil is a hard taskmaker and he pays cruel wages.

"The gift of God is eternal life in Christ Jesus our Lord." Eternal life—and this means more than mere

length; it refers to quality—cannot be bought or earned. It comes as the gift of God through faith in Jesus Christ. He that hath the Son hath the life. Whosoever believeth in Him shall not perish but have everlasting life. This eternal life is given.

Whereby Thy Brother Stumbleth.

The road of life has all too many rough places, and stumbling blocks as it is. Alas! that any one should put a hazard in the way of another. One of the tragedies of sin is that it has power to make us the tempters of others. One cannot play sin as he does solitaire. Sin ultimately is social. We are so bound up in the bundle of life that consciously and unconsciously we make it easier and harder for others to walk in the way of life. Here is one of the sobering and stimulating facts of life.

The principle which should govern the Christian is "not to eat flesh, nor to drink wine, nor to do anything—if Paul had not put that in, this verse might not have been so disturbing for some us—whereby our brother stumbleth. A little thought shows that Paul has moved up into a higher level in announcing this principle. It is not a question of whether I can do this thing or that thing and get away with it, or keep it in its right place. What about the other fellow I have personal rights, to be sure, but my personal rights end, where the other fellow's highest welfare begins. Jesus warned against putting a stumbling block in the way of others.

THE UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship of Congregational - Christian Churches will meet in regular fifth Sunday session October 30, 1938, with the Mt. Zion Christian Church. This will be the last meeting of the Fellowship before the conferences convene for this year's sessions and we hope for a well attended Fellowship. Every church is urged to be represented by delegates and all the pastors are urged to attend.

The session will convene at 3 o'clock and adjourn at 5 o'clock, and President L. E. Smith, of Elon College has been invited to come to us and speak on and lead in a discussion of Elon's contribution to Upper Alamance.

The member churches are: Bethel, Bethlehem, Berea, Burlington, Carolina, Concord, Elon, Graham-Christian, Graham-Providence, Hopedale, Haw River, Long's Chapel, Mebane, Mt. Zion, Shallow Ford, and Union.

J. H. LIGHTBOURNE,

President.



MONDAY.

THE SOCIAL USE OF FAITH.

"When Jesus saw their faith."—Mark 2:5.

To be interested in other people and their welfare brings to one the finest experiences of life. Those men who went to the trouble to take an unfortunate to the place where Jesus was and at all hazards determined to reach the Saviour, were absorbed in the welfare of their friend. The breaking through the roof in order to let that friend down into the room where Jesus was, is a picture of inspiration to which only the gift of Christ to the world is more than comparable. It immortalizes the social use of faith.

Let us get our faith under the load of other people and say to them, "I am holding on to God's hand for you." If all of God's children would do this we believe the world would sooner turn to God. People are waiting in the midst of timidities, defeats, and confusions to be lead by sincere Christians into the presence of God.

Prayer—Our Father, we believe that Thou art ready and waiting to bestow Thy Divine life upon Thy children when they come to Thee. Make us Thy vessels of service to win the world for Christ. *Amen.*

TUESDAY.

GOING HOME.

"He bringeth them unto their desired haven."—Psalm 107:23-32.

Commenting upon this text, Dr. William T. Ellis likens departure from this life to setting sail from a well known climb to the open trackless sea. It is separation from friends and much that we love; but at the end of the unknown voyage is home and those that are nearest and dearest awaiting us. All the unexpected joys of home are at the end of the journey, and the Saviour who has made ready that home, will never let it break up.

Prayer—O Lord, when we think of it aright, death is a friend. It takes us home. Fill us with the anticipation of that happiness. *Amen.*

WEDNESDAY.

THE FEAST OF THE AIR.

"I will open unto you the windows of heaven and pour you out a blessing."—Mal. 3:10.

Every Sunday morning our radio brings us a feast from the skies. From seven o'clock till noon, messages for our choosing in music and the spoken word lend faith, inspiration, determination and courage for the work of the kingdom for the day. There is the jazz and there is the trash, but thank God that noble music and wise words are in the ascendancy.

This is symbolic of life: there is the good, the bad and the perilous. "Choose whom ye will serve." One's character is a matter of one's choice. Midst it all, let us seek God Himself. He is near us, around us and within us. Reach out and touch Him.

Prayer—O God, Thou art so near and yet we ignore Thee. Come and be our conscious presence this day. *Amen.*

THURSDAY.

"WHAT IS TRUTH?"
(John 18:38.)

One afternoon down town we dropped into a little meeting of the pseudo-yogis. The speaker in hindoo costume spoke on "truth." He spoke as if he had a corner on truth and that the world should all be yogi. We have visited a great many of the various cults and sects, and sometimes a church, where we were made to believe that they had a monopoly on truth.

Truth is such an area of knowledge and experience that these little aberrations can scarcely claim a square foot. Jesus said, "I am . . . the truth." John said, "Truth came by

Jesus Christ." Truth is as great as eternity and to follow Christ is to enter upon that way.

Prayer—O Lord, we would seek Thee and follow Thee this day. Grant unto us Thy spirit that we may find Thee. *Amen.*

FRIDAY.

THE QUIET FOLKS.

"In quietness and confidence shall be your strength."—Isa. 30:15.

We were at a dinner party last night. There were forty-one of them and the majority of them were making merry and having a good time. But among them there was one dear lady, pretty but demure, who had but little to say. She spoke when spoken to. Her speech was intelligent and charmed by her grace. In her I see all the quiet folks of life—the mothers, homemakers, toilers, who go silently on their way. They do the most of the work of this life and yet with no desire to tell the world about it.

Prayer—Dear Heavenly Father, we thank Thee for the multitude of great lives and beautiful souls who make life worth while and lift humanity up to heaven. *Amen.*

SATURDAY.

GALLANT LIVING.

"I know how to be abased and I know how to abound."

As I look out of my window into the garden of many beautiful flowers, I scarcely know which I like best. The garage wears a corsage of red roses and sweet peas and a crown of bougainvillea; the path is adorned with glorious varicolored cineraries; the hedge of privet is bespangled with red and varicolored petunias. The gallant gorgeous red hibiscus encircle the front. I would not choose the latter, perhaps, but they do their best in blossom, live twenty-four hours and drop; though short-lived they live beautifully and gallantly. They

(Continued on page 15.)

THE CHURCH TAKES ROOT IN INDIA.

(Continued from page 9.)

from the responsibility not only for the spiritual new life of rural India, but for the peasant's physical health. The Jesus who laid his hand on the leper to heal him; and who broke bread to feed the hungry peasants of Galilee; who enjoyed village community life, whether as a guest at the village feast or sharing the simple fare of the village home at Bethany, had upon his heart the health, the feeding, and radiant living of the diseased and fear ridden villagers of India. He came that they might have life and have it abundantly.

Roadside traveling hospital service has been given to these peasants. Hand bills are sent out, scattered in the villages to tell at what time the hospital wagon will appear along certain roads. The people come bringing all manner of sickness and disease to be treated by the Christian doctors and nurses in the health service. The Christian hospital in India is one of the deep roots of the Church.

The teacher-pastor and his wife go to the hospital in some district for several weeks of intense training in the use of some fifteen or twenty simple medicines and antiseptics and the treatment of minor wounds and burns. Then they carry back with them to these villages boxes containing medicines and bandages. Serious cases they pass on either to the Christian or government hospitals. These teacher-pastors and their wives thus trained prevent and cure many diseases, give relief to the sufferings of mothers, and win reverence for the Christian ministry. Scattered over the length and breadth of India are tens of thousands of these teacher-pastors. They have a goal ahead. They are imagining a day when the peasants of India will have healthy, sanitary conditions around their homes; when the dreaded plagues will be things of the past; when these peasants will have healthy productive animals and their land will bear fourfold the present crops; when the village will be clean, the houses roomy and airy, and the children healthy and better fed. The goal is the development of a rural Christian Church that shall feel every part of the life of that group of villagers to be its concern.

Their knowledge of the care of babies, chickens, calves; their purchase of seeds and the handling of village sanitation are as integral to the Christian service of the community as are the development of Christian song, prayer, and Bible

reading and the proclaiming in church and village street of the Word of God.

The soil is the gift of the Father. The use of the earth is our stewardship of His gift. The Christian farmer working more efficiently serves the greater glory of God. The feeding of the future generations of Indians depends upon the peasant. So does the sustenance of the Church of Christ, the salaries of its pastor-teacher, and the virility and happiness of its rank and file.

Christian, teacher, pastor, doctor and nurse—all roots of the Church—must work together to create a rural civilization Christian to the core. That is the most secure foundation on which to build a new India. Each little Christian group of villages is only a tiny fragment of the Kingdom of God in India.

Now for the first time in history the Christian religion has roots in every nation under heaven. The Church in India must spread its roots even more widely and deeply into the native soil, but it will fail its mission to its own people unless it drinks in the sun and rain of God's all bridging skill.

When we have summed up these roots, such as hymns, Bible stories, lives of the missionaries, faithful folk back at home who have prayed and shared, doctors, nurses, and educators we realize that we have not begun to enumerate the roots that have penetrated India and helped the Church to get a start. Are we careful that the Church in our neighborhood is healthy enough to produce roots that will be fruitful? Sometimes we wonder if we have enough Bible stories in these modern days. Those that we learned when we were young have remained with us and are sources of strength. Many situations in life can be likened to incidents that took place in the lives of Bible people, and standards can be lifted by comparison.

Last year I had a class of 34 sixth grade children averaging twelve years of age. In their history book was a picture of a beautiful tapestry woven by some ancient Persians, and under the picture was a foot-note saying that the picture on the tapestry told the story of the prodigal son. I realize that modern educators may not think that sixth grade children should be familiar with the story of the prodigal son, but being interested in knowing I asked if any of them knew anything about the story. Not a one did. It was absolutely new. I suggested that it was a very interesting story and that they find out about it

from their parents that night and we would report on it at the opening exercises the next morning. The result was that a very few came with a smatter of the story, but the majority said that their parents did not know it. It is all right to grade our Sunday school literature and to teach nature, philosophy, and attitudes, but somewhere we might do well to plant our Bible stories. Our pupils might help us by stressing the lives of our Bible characters in application to our lives. A sermon on the skyline drive may be all right for some, but I would profit more by hearing about blind Bartimeous.

The roots of my church that have stood by me contain examples of faith, of hope, of courage, of strength, of patience, etc. In science we studied about a plant that had several methods of transporting itself. One method was by bending over until the top became rooted, after which the old root would spring up and become the new top, sort of a somerset method. By such a continuous process the plant soon found itself a long ways from its first habitation, with no roots holding it to its former location.

Are we in danger of letting the Church in India become so deeply rooted that its roots in America will not be buried deep enough to stand the strain; but will, like the animal in science, loosen until its strength is gone, and it becomes uprooted?

We have always had our Church; it seems a part of us. We may seem to have lost some of our enthusiasm, not because we do not love it, but because it is a part of our heritage. It was given us and we must be careful to nourish the roots and not let them leave us. Mr. Basil Matthews says says our generation is the first in the nine hundred years of Christian history to see the Church in actual living reality rooted in every habitable part of the globe. The universal Church exists at last. The Indian Church is in the center of it. It has come into being, not through arm chair discussion, but through the sustained heroic lives of thousands of missionaries in all continents. The Indian Church is now itself a strong missionary body; still it is increasingly clear that in the forces that the Church can release lies mankind's one hope. India is increasingly realizing her own spiritual genius and is preparing to share the fruits of that spirit with all mankind. "Are we able" to continue to do our bit to strengthen the roots of our Church in America and by so doing cause new roots to grow out to people less fortunate than we?

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are happy that our financial report carries us above the twelfth rung in our financial ladder this week. A little less than ten thousand dollars is required to reach our goal for the year. Let everyone come to our rescue and push us up to the goal. Then we can all rejoice together.

The orphanage farm work has made fine progress. The weather has been dry and the farmers have not been hindered by wet weather. We are through sowing wheat, oats, rye, and clover, and have gathered corn. We have one more job to finish our fall crop—digging sweet potatoes. The ground has been so dry and hard that we have not been able to plough them out. When that job is finished, if the weather will permit, breaking corn land so that it will freeze and pulverize through the winter will confront us. Always there is one job ahead on a farm. We finished threshing lespedeza seed last week. We made five thousand pounds this year besides cutting a lot for hay. It makes excellent hay as well as being a good soil improver.

Don't forget, friends, that this is the time of the year when we fit out the children for the winter. Every garment or pair of shoes that you send us saves our bank account. It is surely small enough now. If after you have raised your church assessments, you want to mail the orphanage a personal donation to help us in this work it will make us happy. You will get joy out of the good deed. Try it and see if you don't.

Don't you always feel happy when your church makes up in full all the conference apportionments and your delegates to conference can carry a report to conference with everything paid in full? You just have a happy feeling, don't you? The conference year is now drawing to a close and I truly hope every church will put forth a big effort to be a banner church this year.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR OCTOBER 27, 1938.

Amount brought forward \$11,788.19

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Liberty Vance	\$ 6.48
Wake Chapel	8.20
Fuller's Chapel	5.00
Mt. Auburn	3.70
————— \$	23.38

N. C. & Va. Conference:	
Mt. Bethel	\$ 2.87
Pleasant Ridge	5.90
—————	8.77
Western N. C. Conference:	
Zion	\$ 1.59
Graham, Providence Memorial	10.00
—————	11.59
Eastern Va. Conference:	
Cypress Chapel	\$ 5.00
Wakefield	1.95
—————	6.95
Valley Va. Central Conference:	
Winchester	\$ 7.70
Newport	2.69
—————	10.39

Special Offerings.

Mr. Lambert, support of Honeycutt children	\$12.50
Mr. May, support of children	5.00
Mr. M. B. Smith, Jr., Gdn., support of Whitten children	100.00
Mr. May, support of children	5.00
Mr. & Mrs. Harold Barney	5.00
Mr. Foster harrowing land	4.00
Mr. Stout, nurse's fee ...	25.00
—————	156.50
Total for week	\$ 217.58
Grand total	\$12,005.77

STUDIES IN PHILIPPIANS.

(Continued from page 2.)

outward was concerned, and he was headed toward a decree of death as well, but inwardly, as another has well said, this letter is "a shout of victory, a pean of joy." In it Paul says, "For me to live is Christ, and to die is gain"—(1: 21).

This letter is written to the first church Paul founded in Europe. Its first convert was Lydia, a merchant-woman, and one of the greatest women of the New Testament—and legion are the great women of the New Testament. It is interesting for us to remind ourselves in our Western world Missionary Societies that our first European church was founded at Philippi by none other than Paul himself, and that the person in that community first interested in it was a woman. Acts 16: 14, "And a certain woman named Lydia, a seller of purple, of the city of Thyatira (city in which she was born, or raised, but now living for business reason in Philippi), which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things spoken of Paul. And when she was baptized, and her household (the church of Philippi begins), she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there (and live there! and have the first church in all Europe and the western world in this woman's home). And she constrained us." Read the entire 16th

Chapter of Acts, and learn many other interesting things about the formation of this church, among which is the conversion of the Philippian jailor and his entire household after the sweet songs of Paul and Silas in their old prison.

What sufferings! Beaten in Philippi with many stripes! Thrown into prison, into the inner prison and their feet made fast in the stocks, "And at midnight Paul and Silas prayed (and God answered their prayer with joy, the joy of Jesus their Lord), and sang praises unto God: and the prisoners heard them." In Europe today many Christians are thrown into prison, and God is going to hear their prayers. Only we must not be so self-satisfied here, and too afraid of making a little sacrifice for the cause of Jesus Christ! We must be faithful here, and try to feel something of the kinship of their suffering there, and elsewhere in many places across the world.

Paul is so well pleased with this Philippian church. He begins his letter with a prayer, that is after thanking them, and saying to them "I have you in my heart." His prayer for them is full, and beautiful, indeed. "And this I pray (1) that your love may abound more and more in knowledge and in all judgment." What a good prayer for our women who are doing their work so well! Love of their work and the world-wide missions, based not on mere sentiment, but on knowledge, that is why women inform themselves about Missions, and based on good judgment. (2) "That ye may approve things that are excellent; (3) That ye may be sincere and without offense till the day of Christ; (4) Being filled with the fruits of righteousness, which are by Jesus Christ (without me ye can do nothing, said Jesus to his disciples), unto the glory and praise of God"—(Phil. 1: 9-11).

May we realize as we further study this letter that we are Christians, in line with all that goes on in it, and that it is ours to carry on in the same noble spirit that characterized Paul and those Philippians. May we catch some of the spirit of their diligence, and be steadfast to our task even as they were faithful to theirs. And may the Christ they knew, and whom we know, be our strength, for in this very letter Paul says, "I can do all things through Christ which strengtheneth me."

"Say men, the price of a casket rightly used will keep the wife by your side, and the crepe from the front door many years."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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LAKE WINNIEPESAUKEE CONFERENCE.

Continued from page 4.)

dey, a charming woman from Wilmington, Del., was the Dean of Women. Dr. Roland Bainton, of Yale University, was one of the outstanding leaders. A demonstration School was held under the direction of the Misses Beach, Condon, Proper, and Mrs. Rueser. Dr. Malcolm Pitt, who has been a missionary to India for eight years, and is now teaching in the India Department of the Kennedy School of Missions, was a colorful and interesting person. Dr. E. L. Shaver, director of religious education in our own Church, taught two courses on senior young people's work. Another of our own leaders was Miss Ruth Isabel Seabury, who has now gone to India for the Missionary Conference at Madras, and who taught courses on Personal Religious Living and on India.

I am to tell you, too, about the morning services. Early each morning we had devotions on the hillside. The first week Dr. Bainton led these services, using as his theme, "Tales from Church History." The second week Dr. David McKeith had charge of them. On Sunday morning we had a sunrise service by the lake, with

groups coming in from different directions singing, and then sitting by the lake to watch the sunrise. Dr. McKeith stood beneath a cross of white birch, as he led our morning meditation. The Sunday morning church service was unique because of the manner in which the church was decorated—and it gives us an idea for our rural churches here. The nature study class had brought in moss and pine branches and wild flowers and arranged them in such a way that it turned the simple church building into a thing of great beauty. Music was furnished by junior and senior choirs, directed by Dr. Jones, who taught a course on church music. Dr. Bowman, of Washington, preached the morning, challenging us to go back home from this mountain-top experience to really live for Christ.

COURSES AND INSPIRATION.

By MRS. W. E. WISEMAN.

Dr. Jowett made a pastoral call on a Christian cobbler, who cobbled in his little shop by the sea. The narrowness of the basement room, the light from only one window, depressed Dr. Jowett, and he spoke to the cobbler about his narrow environment. Opening the door, the cobbler said, "Pastor, whenever I feel depressed, I open this door, and I look out on this ever widening sea." Said Dr. Jowett: "Immediately that little room was glorified by the vastness of its relationship to field and skies and the rolling sea and to the Creator of them all."

And so it seemed to me that our stay at Winnepesaukee was like opening a door of our crowded and depressed lives to the ever widening sea of God's infinite Spirit.

One part of the program which one thinks of as being most typical of Winnepesaukee was the evening tryst. After supper each evening we walked silently through the woods to the shore of the lake. There where our eyes could rest upon the beautiful lake and the mountains in the distance, we sat and worshipped. Never will I forget the beauty of these hours, and God's nearness, and the sense of fellowship with kindred spirits.

Now I know that the most boring thing in the world is to report on classes which you attend, but I do want to mention the two which I took because they are the two things which I think I am most interested in, the two things which we women are most interested in—missions and personal religious living.

John Ruskin said that the women of the world could do away with war

if they cared enough. And we do care. One of the best ways to bring about peace is through our missionary work. When we understand people of other lands and love them and share our best with them, our Christ, we can never go to war with them. This year, as you know, we study India—a land of contrasts: great riches and intense poverty, great beauty and sordid ugliness, great souls and throngs of depressed and ignorant peoples. I trust that as we think of them this year, we shall not merely go through some routine study, but that we shall try to love and understand these people, one-sixth of the population of the world.

We hear a lot nowadays about personal religious living. It is one of the three major interests of our Congregational-Christian young people. And we women are realizing more and more that we can go forward only as the roots of our own personal religion go deeper.

One of the books which I bought and read at Winnepesaukee and which I heartily recommend to each of you is *Thy Kingdom Come* by Margaret Slattery. Miss Slattery speaks of the many things which stand in the way of the Kingdom. She says folks want the Kingdom to come, but not now. We don't want it badly enough to pay the price. It cannot come—now. And then in the closing chapter she says that the Kingdom of God can come—now—in me if I will let it. And ever since I have been back from Winnepesaukee those words have rung in my heart: God's Kingdom can come in my heart—now! That is what I wish that each of us would strive for during the next year: to raise our goal, yes; to be an honor society, yes; but first and foremost to let God's Kingdom come in my heart. To really pray, "Thy Kingdom come, Lord—now!"

FAMILY ALTAR.

(Continued from page 12.)

constantly remind us that it is not how long one lives, that counts, but how well. "One crowded hour of glorious life is the real life."

Prayer—O Lord, though we need recreation and rest and must play, save us from waste of time, and help us to pack our lives with living that is worthwhile. *Amen.*

SUNDAY.

Today is the day of the week in which we may draw away from the busy cares of everyday life and specialize in helping others to live the glorious life. Every Christian has this responsibility. Shall we do our part?

The Conference Apportionments Are Important

- I.—They Express Our Love for Christ and His Church.
- II.—They Test Our Willingness to Cooperate.
- III.—They Feed Orphan Children.
- IV.—They Make Possible Our Conferences and Convention.
- V.—They Strengthen Weak Churches and Build New Ones.
- VI.—They Keep Our Church College Going.
- VII.—They Aid Our Young People's Work.
- VIII.—They Do Our Leadership Training.
- IX.—They Send Out Missionaries.

Pay Conference Apportionments

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, NOVEMBER 3, 1938.

NUMBER 44.

Mrs B F Frank

12-1-38



CENTRAL CONGREGATIONAL CHURCH.
Atlanta, Georgia

The Georgia Conference of Congregational and Christian Churches met recently in this beautiful old church in the heart of Atlanta. (See article on page 2.)

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

North Carolina young people and others were fortunate in having Miss Lucy M. Eldredge, Director of Young People's Work, from Dayton, Ohio, in their midst this week.

A Lower Virginia Fellowship of Congregational-Christian Churches was organized last Sunday (October 30). A meeting is scheduled for Sunday, January 29, at Third Avenue Church, Danville.

Alamance County Sunday school teachers, church leaders, young people and others interested in having their church grow should be making plans to attend the Leadership Training School which is to be conducted at Elon College Monday, Wednesday, and Friday, November 21, 23 and 25.

Miss Eugenia Snow, president of the Valley Pilgrim Fellowship, is leading her officers in an effort to have organized in each of the churches an active young people's group. Preparations are being made for the Economic Plebiscite, and during the year they hope to study and work on Missionary Action, and Personal Religion.

NOTICE.

The Committee on Education of the North Carolina and Virginia Conference will meet at Elon College, N. C., at 1:30 Monday afternoon, November 14, 1938, in the Library Building. All those desiring conference with the committee will please take notice.

S. C. HARRELL,

SUFFOLK REVIVAL MEETING.

The Suffolk Christian Church secured the services of Dr. Stanley C. Harrell for its autumn revival meeting, beginning October 10th, and closing on Sunday the 16th. The services were unusually well attended. Dr. Harrell brought great Gospel sermons, carrying through in each sermon in such ways as to come to a convincing conclusion. Praise of his preaching was high, and the church is helped by the services. With none of the tactics sometimes employed in a series of meetings Dr. Harrell increased his congregation each evening until the sad death in our church which threw a cloud over us all, but even then the congregation filled the main floor of the church. At the conclusion of the services there were seven accessions to the church, five of

them on confession of faith, bringing our total within the year up to seventy-two.

JOHN G. TRUITT,

BOARD MEETING.

At the call of the president, Mrs. John G. Truitt, the Board of Woman's Mission Convention of the Southern Convention of Congregational-Christian Churches met at Suffolk, Va., on Saturday, October 15, at ten o'clock.

The meeting opened with a brief devotional from the Book of Philipians in which we were led by Mrs. W. R. Sellars, Superintendent of Devotional Life.

One of the first items of business was the discussion and revision of our Year Book, which contributed so greatly to our work last year. It is felt by the Board to be a better policy to request THE CHRISTIAN SUN to carry our monthly Missionary Programs for the local societies to follow, and a committee will be appointed to plan these programs, which will begin in November on the subject of Peace.

Another important item was the planning for our Convention meeting in 1939, which will be the first meeting separate from and alternate with the Southern Convention. It is felt that this meeting should come to North Carolina, and should occur in April, following the Rallies. The plans are taking shape and will be announced soon.

New report blanks were outlined under the chairmanship of Mrs. W. M. Jay, which the board feels will greatly strengthen and unify the work of our whole body, reinforcing the official group and also strengthening the local societies.

A new and splendid plan was introduced by the president that we hold an Officers Retreat in June, at Elon College, to which all the officers of the Convention, the conferences, and districts, and the local societies will be invited for the purpose of study and worship, that they may be inspired for the year's work to follow.

Several matters of routine business were cared for, and the Board adjourned immediately after a late luncheon. Those present were Mrs. John G. Truitt, Mrs. W. R. Sellars, Mrs. J. Monroe Harris, Mrs. Mary Rollings, Mrs. H. S. Harcastle, Mrs. W. E. Wisseman, Mrs. W. M. Jay, Mrs. Carl R. Key, Mrs. M. J. W. White, and Mrs. J. H. Lightbourne.

Women of the Convention! We can look forward to a great year!

MARGARET B. LIGHTBOURNE,

Secretary Pro Tem.

WHAT ATLANTA CONGREGATIONAL-CHRISTIANS ARE DOING.

By F. M. DUNAPHANT.

The Central Congregational Church located at the intersection of Ponce De Leon and Piedmont Avenues, N. E., Atlanta, Ga., has just been re-conditioned inside and out. It has been painted three coats on the interior, two coats on all exterior woodwork, and expensive repairs have been made to the roof and dome. A much needed wall has also been built across the auditorium near the front entrance, forming an ante-room under the balcony. This wall not only adds to the beauty of the whole interior of the church, but also improves the acoustics considerably and will make future heating expenses appreciably lower than they have been in the past.

As another improvement made, one that had been needed for a long time—the whole exterior storm porch, a sort of temporary addition to the church, which utilized all the floor space of the portico, has been torn away; and as a consequence the original architectural beauty of the front of the church has been restored. In other words, the church is now an edifice of attractiveness and dignity, and is, therefore, a greater means of religious inspiration and uplift.

People no longer like to attend dreary, dingy, ill-kept churches, for almost everybody now not only associates religion with righteousness, justice, and refinement, but they also associate it with beauty, charm, and cleanliness to a much greater extent than ever before.

It is, consequently, not hard to imagine how delighted the Atlanta Congregationalists are to have a place to worship that is pleasing in every respect to all concerned. To walk up the stone steps to the portico with its stately, fluted columns, and thence to enter the ante-room and catch a glimpse of the auditorium through swinging oak doors in the new wall, as strains from the pipe organ fill the building, is such a pleasing beginning of an hour of worship that one would now actually enjoy attending the church even if there were not a good choir and an able preacher.

In this connection it is not amiss to say that the preacher, Rev. R. Wiley Scott, is able in more ways than one. When he came to the church, October 1, 1935, it was doubtful whether the church could exist much longer. Indeed many of the most loyal members had given up hope of ever having again a strong, progressive Congregational Church in Atlanta. But time proved that they were mistaken. Mr.

(Continued on page 15.)

**PROGRAM OF NORTH CAROLINA
AND VIRGINIA CONFERENCE.**

FIRST CHRISTIAN CHURCH,
BURLINGTON, N. C.
NOVEMBER 15, 16, 17, 1938.

Tuesday—Morning Session.

- 10:00 Conference called to order by Rev. G. C. Crutchfield, President.
Hymn.
Prayer—Rev. B. J. Earp.
- 10:10 Roll Call of Ministers and Churches.
- 10:25 Words of Welcome—Mr. Vitus R. Holt, speaking for the Burlington Church.
- 10:30 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
- 10:50 Annual Conference Address: "The Beyond That Is Within"—Rev. G. C. Crutchfield, President.
- 11:20 Report of Committee on Ministerial Ethics—Dr. W. M. Jay, Chairman.
Discussion and Vote on Report.
- 11:40 Report of Committee on Religious Literature—Rev. W. Millard Stevens, Chairman.
Discussion and Vote on Report.
- 12:05 Announcements.
- 12:10 Worship Service—Conducted by Dr. C. Arthur Lincoln, Tryon, N. C., Conference Chaplain.
- 12:30 Adjournment for Lunch.

Tuesday—Afternoon Session.

- 1:45 Conference Called to Order.
Hymn.
Prayer—Rev. J. S. Carden.
- 1:50 Report of Committee on Christian Education—Dr. H. Shelton Smith, Chairman.
Discussion and Vote on Report.
- 2:40 Report of Committee on Evangelism—Rev. J. F. Apple, Chairman.
Discussion and Vote on Report.
- 3:15 Christian Orphanage Program—Mr. Charles D. Johnston, Superintendent.
- 4:00 Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

- 7:30 Worship Service—Conducted by the Woman's Missionary Society of the Burlington Christian Church.
Address—"Religion of Redemption in a Time of Social Revolution"—Rev. Thomas Alfred Tripp.

Wednesday—Morning Session.

- 9:30 Conference Called to Order.
Hymn.
Prayer—Rev. D. M. Spence.
- 9:35 Reading of Minutes and Enrollment of Delegates.
- 9:45 Report of Nominating Committee.
- 9:55 Report of Committee on Apportionments—Mr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
- 10:10 Report of Committee on Stewardship—Rev. C. L. Moody, Chairman.
Discussion and Vote on Report.
- 10:25 Presentation of Plans of Promotional Secretary—Rev. F. C. Lester.
- 10:40 Report of Committee on Moral Reform—Rev. John R. Chapman, Chairman.
Discussion and Vote on Report.
- 11:00 Presentation of American Bible Society—Rev. I. Stuart McElroy, Secretary.

- 11:15 Report of Committee on Foreign Missions—Rev. W. E. Wisseman, Chairman.
Report of Woman's Conference—Mrs. J. H. Lightbourne, President.
Discussion and Vote on Report.
- 12:05 Announcements.
- 12:10 Worship Service—Conducted by Conference Chaplain, Dr. Lincoln.
Adjournment for Lunch.

Wednesday—Afternoon Session.

- 1:45 Conference Called to Order.
Hymn.
Prayer—Rev. O. A. Elmore.
- 1:50 Report of Home Mission Board—Dr. J. H. Lightbourne, Chairman.
General Discussion.
Address: "The Man On the Meeting House Steps"—Rev. Thomas Alfred Tripp.
- 2:50 Report of Committee on Education—Rev. Stanley C. Harrell, Chairman.
Address—President L. E. Smith.
Discussion of that part of Report dealing with Elon College.
Discussion of that part of Report dealing with ministerial personnel.
Vote on Report.
- 3:50 Announcements.
- 4:00 Adjournment.

Wednesday—Evening Session.

- 7:30 Worship Service—Conducted by the Pilgrim Fellowship.
Presentation of Pilgrim Fellowship Work.
- 8:00 Program by the Elon College Student Ministerial Association.

Thursday—Morning Session.

- 9:30 Conference Called to Order.
Hymn.
Prayer—Rev. E. J. Sanderson.
- 9:40 Reading of Minutes of previous sessions.
- 9:45 Reading of Reports from Churches and Pastors.
- 10:25 Report of Committee on Superannuation—Rev. C. E. Newman, Chairman.
Discussion and Vote on Report.
- 10:45 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
- 11:15 Miscellaneous Business.
- 11:30 Worship Service—Conducted by Conference Chaplain, Dr. Lincoln.
- 12:00 Final Adjournment.

**PROGRAM OF WESTERN NORTH
CAROLINA CONFERENCE.**

PLEASANT GROVE CHRISTIAN CHURCH,
BENNETT, N. C., ROUTE No. 1,
NOVEMBER 9, 10, 1938.

Wednesday—Morning Session.

- 10:00 Call to Order by Rev. E. Carl Brady, President.
Song Service.
Devotional Service—Rev. T. J. Green.
Welcome—Rev. B. H. Lowdermilk.
Response—Rev. H. V. Cox.
Enrollment of Ministers and Delegates.
Report of Program Committee.
Report of Executive Committee.
Appointment of Special Committees.
Annual Sermon—Rev. S. C. Harrell, D. D.
Communion Service—Dr. G. O. Lankford.
Adjournment for lunch.

Wednesday—Afternoon Session.

- 1:30 Devotional Service—Rev. M. A. Pollard.
Election of officers.
Ministerial and Church Reports.
Report of Committee on Foreign Missions—Rev. M. A. Pollard.
Address—Rev. Thomas Alfred Tripp.
Report on Sunday Schools and Christian Endeavor—Geo. T. Gunter.
Address—Chas. D. Johnston.
Report of Committee on Religious Literature—Rev. G. M. Talley.
Address—Rev. F. C. Lester.
Adjournment.

Wednesday—Evening Session.

- 7:00 Program by Young People—Henry J. Overman, Leader.
Report of Committee on Social Service—Rev. A. L. Lucas.
Address—Rev. Carl R. Key.
Adjournment.

Thursday—Morning Session.

- 9:30 Devotional Service—Rev. A. L. Lucas.
Reading of Minutes.
Report of Committee on Ministerial and Church Ethics—Rev. T. J. Green.
Address: "Rural Pastorates"—Rev. F. C. Lester.
Report of Committee on Education—Dr. G. O. Lankford.
Address—Dr. L. E. Smith.
Adjournment.

Thursday—Afternoon Session.

- Devotional Service—Rev. D. R. Moffitt.
Report on Woman's Missionary Conference—Mrs. R. E. Caviness.
Report of Committee on Home Missions—Rev. T. J. Green.
Address—Rev. Thomas Alfred Tripp.
Report of Committee on Evangelism—Rev. J. M. Allred.
Report of Committee on Superannuation—Rev. J. Q. Pugh.
Report of Committee on Apportionments—Cyrus Shoffner.
Report of Treasurer—O. D. Lawrence.
Reports of Special Committees.
Miscellaneous Business.
Reading of Minutes.
Final adjournment.

**A PROGRAM WITH A WORSHIP
SERVICE ON THE ECONOMIC
PLEBISCITE.**

[Note: This program requires a leader and six or seven participants. Seated comfortably and informally around a table in front of the audience, each will discuss the chapter in the "Primer of Economics" assigned to him. Each such report should not exceed five or ten minutes.]

Leader: On November 13 the Congregational-Christian churches will conduct an Economic Plebiscite. This is the second such popular vote on social issues which our General Council has authorized. The first—on peace and war—was held in 1935. Some 2,500 churches participated.

We are conducting this Economic Plebiscite because it is our fundamental conviction that the economic welfare of people is a concern of the Church.

The representatives of Christian churches from all over the world who
(Continued on page 15.)

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

A MATTER OF BUSINESS.

The Pastor's Salary.

Most of our Southern Convention churches have a church conference about this season of the year. The presiding officer calls for "any matter of business" that may claim the attention of the church. Sometimes the pastor's salary comes in for discussion. It quite often happens that the salary has not been paid in full, but many churches are able to say that the salary is paid up to date. Sometimes ministers cannot complete their report to conference because this item has not been cleared. This is really a matter of business for the church and should be handled in a business-like way.

No minister should have to ask for his salary any more than other laborers, skilled or unskilled, are compelled to ask for theirs. When the time comes for payment, it should be a matter of business that the salary be paid in full. Anything less than this can hardly be called Christian and certainly it cannot be called business.

The amount of salary should certainly claim the attention of the church as a matter of business. The success of the pastor will depend in considerable measure on the salary he receives. If he is to take his place along side of other business and professional men; if he is to speak with intelligence so that high school students and college people will edified by his talk; if he is to attend conferences, conventions, and meetings where the church people gather; in short, if he is to do the work of an efficient minister, he must have sufficient income to make this possible. Many churches like for their minister to be a member of all organizations in the church and community. They want him to attend all denominational and interdenominational meetings. They want him to speak fluently and intelligently concerning the application of religion to modern problems and in every day experience. Sometimes they forget that this is expensive. It should be the business of the church to see that the man of God has sufficient income so that he can work happily in the community. If the salary is that of a common day-laborer, then the church must expect the service of a day-laborer and not that of a professional man. Your editor is glad to believe that increasingly our churches are making it a matter of business to see that the minister receives an adequate salary so that he can hold his head up among the people of the community, transact business in a fine way, and live as a Christian minister should. This matter of business must necessarily be presented, discussed, and acted upon by

the members of the church. It is not the business of the minister.

Someone said to this writer recently that one reason we have a shortage of ministers at the present time is that the church pays such meager wages. Intelligent and strong young men see no future in the ministry of the Church. These men want to be cultured and to rear and educate families of their own. They do not believe it possible on the salary received by many of our ministers, and are therefore going into other professions. This is something that the church may well consider, for unless we make it possible for men to live as ministers, we need not expect that the choicest young men shall enter the ministry. The pastor's salary is a matter of business that may be seriously considered in every local church and it should certainly be done in a business-like way.

A VISIT TO ALABAMA.

A recent visit of the Editor to Alabama reminded him of records found in the Annual which tell of fraternal delegates visiting between Georgia and Alabama in the south and the Carolinas and Virginia to the north. These ancient records show that leaders of Christian churches half a century ago were interested both in fellowship and understanding. They were seeking to build up friendships among those who had similar beliefs, even though they lived in distant parts. In those days it was a long trip from North Carolina to Alabama, but when your editor went recently it was just day's drive over good roads and by beautiful scenery. The exchange of fraternal visitors has ceased, but the need for this broad and growing friendship is no less now than before travel became so easy and convenient.

At Corinth Church, near Wadley, the East Alabama Association was in session. Rev. G. D. Hunt presided, as only Brother Hunt can. His words of wit and wisdom often found a response in the audience and made every moment of the long sessions interesting and delightful. This Association is only a part of the present State Conference, but happens to include all the Christian churches. Members of the Association were delighted to have with them Rev. G. H. Veazey and Rev. E. M. Carter, former members of this Association who are at present serving pastorates in North Carolina. Our churches in Alabama are small and mostly rural. Farming is difficult and not very remunerative among the hills of northern Alabama. The result is that salaries for pastors and contributions to the entire Church program are small. With fine consecration our pastors undertake to serve the churches, but it is easy to see that they cannot their best work because of the limited financial support which it is possible for them to receive. They serve as good people as are to be found anywhere—loyal, devoted, spiritual, these are qualities of our Alabama people. Out from their homes have come many of our present ministers and from their homes will likely come more who are to be the leaders of our churches. It is a delight to mingle with these people in their conferences and to see them busily engaged about the Master's business.

At Talledega the American Missionary Association cooperated with the Southern Negroes in building an excellent college. It was a de- (Continued on page 14.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE WOMEN'S WORK.

Last week's issue of THE CHRISTIAN SUN revealed something of the spirit in which our good women go forward in their missionary work. While it did not give in detail the method and manner of their work, it did show the remarkable spirit of some of their leaders.

The constant wonder of the women in this work, realizing its merit and meaning to them, and to the churches of which they are a part, is that every church does not have a Missionary Society and that every pastor does not take the lead in having and helping to build up a Missionary Society in his church, or churches. A Missionary Society is often the strong arm of the pastor in his ministerial effort and spiritual task.

In some churches we know the Woman's Missionary Societies with their Young People's and Cradle Roll affiliations are the most active, potent and far reaching organizations, or groups, in these churches.

We have never yet known one instance in which a Missionary Society hurt any church, but we can sight hundreds of instances in which they have been and are a benediction and a blessing in the church.

It would seem that every pastor would do his best to organize a Woman's Missionary Society in his church and then with his occasional presence and personal interest help to develop the Society in its activities for the church and righteousness.

It is a mistake for anyone to think that the Missionary Society subtracts from the revenue of any church. These good women through their small, but constant contributions and efforts find, or dig up, funds for this sacred purpose and through their devotion and consecration to this divine task they invariably make possible additional resources (rather than take from them) for the church budget and its benevolences. Raising money in their Missionary Societies is one of the very smallest, if not the smallest portion, of the real work they do and the contribution they make in and for the church of which they are a part. Through these efforts of their own, by their small but constant monthly dues and contributions, they are keeping open their hands and hearts to help whatever needs help in the community and in the church. Scores of deeds of love and mercy are performed constantly by the women in a Missionary

Society, and usually because their eyes have been opened and their hearts made the more anxious through the activity of their Society.

All who attended recent meetings of our State Conferences of Women's Societies must have indeed been inspired by the spirit of their work and the perfectly harmonious and superb manner in which they go about the work of their Lord, but these good women are not yet satisfied. They will not be until there is a Missionary Society in every church.

By the recent records the following churches do not have such societies:

Eastern Virginia Conference—Bartlett's, Burton's Grove, Centerville, Ivor, Johnson's Grove, New Lebanon, Oak Grove, Old Zion, Sarem, Union, Southampton, Union, Surry, Spring Hill and Mt. Zion.

Valley Virginia Conference—Mayland, Concord, Bethlehem, Wood's Chapel, Whistler's Chapel, Palmyra, Beulah, Mt. Olivet (R), Mt. Olivet (G), St. Peters, Joppa, Island Ford and Mt. Lebanon.

North Carolina State Conference—Antioch (G), Antioch (R), Bennett, Brown's Chapel, Flint Hill (R), Hamlet, Liberty, Mt. Pleasant, Needham's Grove, New Center, Patterson's Grove, Pleasant Cross, Pleasant Grove, Pleasant Union, Providence Chapel, Seagrove, Shiloh, Smithwood, Spoon's Chapel, Sophia, Union Grove, Zion, Apple's Chapel, Belew Creek, Bethel, Concord, Happy Home, Ivy Hill, Kallam Grove, Auburn, Bethel, Bethlehem, Caraleigh, Cary, Christian Chapel, Clayton, Damascus, Ebenezer, Good Hope, Haye's Chapel, Lebanon, Lee's Chapel, Martha's Chapel, Mebane, Morrisville, Moore Union, Mt. Carmel, Mt. Gilead, Mt. Herman, New Elam, New Hope, Oak Level, Pleasant Hill, Pleasant Union, Plymouth, Pope's Chapel, Howard's Chapel and Shallow Ford.

It is the deep desire of our good women that the above list shall be greatly reduced during the coming year and to this end they are going to labor and pray with consecration and zeal.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 29, 1938.

Sunday Schools.

Needham's Grove, Steeds, N. C.	\$ 1.50
Timber Ridge, Gore, Va.	1.86
New Lebanon, Elberon, Va.	4.00
Ramseur, N. C.	4.00
Ether, N. C.	2.30
Pleasant Ridge, Ramseur, N. C.	3.70

Berea, Altamahaw, N. C.	10.00
New Hope, Harrisonburg, Va.	3.75
Total	\$ 31.09
Individuals and Churches.	
Wentworth, Raleigh, N. C.	\$ 1.31
Total for week	\$ 32.40
Previously acknowledged	3,455.18
Total since Sept. 1, 1938	\$3,487.58
J. O. ATKINSON, Mission Secretary.	

PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES FOR NOVEMBER, 1938.

Arranged by
MRS. W. M. JAY.

Theme: "Missions and Peace."

As on the Sea of Galilee
The Christ is whispering "Peace."
—Whittier.

Armistice.
Without a gun let's celebrate today;
Let not a single line of marching men
Arouse our hate and passion once again
To barter lives and manhood throw away.
We've had enough, and more, of ribald din;
Too much of fanfare, cheap and shallow talk
Of lying "patriots" who, with swagging walk,
Deceive our minds and cause our souls to sin.
The world today is sick with fear and hate:
Dread cannon blast and roar in distant lands;
Mankind is armed to turn to desert sands
The garden spots of earth, or soon or late.
Today let's celebrate with different fare,
Be penitent and humbly bow in prayer.
—John C. Slemph.

Prayer: "Thanks for God's Peace,"
from *A Book of Prayers* by T. S. Haywood.

Lord, we thank Thee for Thine inward voice,
Whichever and again calleth us from the
clamour and dusty strife of this life
Into the cool, quiet groves of eternity.
We thank Thee that close around us,
Ever pressing in upon dim brains
Is Thine eternal world, full of peace and joy.
We thank Thee that a hundred times a day
We may take refuge therein,
Feel Thy cool fingers soothing our fevered foreheads,

Look steadily into Thy quiet eyes.
Drink in unto our souls from that gaze
The strength and peace of eternity.

Hymn: "Sweet Peace, the Gift of God's Love."

Scripture: I Thess. 5.

Meditations: "A militarist is one who is willing to lay down *your* life for his country."—*Christian Register*.

"Peace has her virtues no less renowned than war."—Milton.

"The only adequate national defense in this modern factual world is organized good will. It is that or nothing. It is that or perish."
—Selected.

"It was not a pacifist, but Field Marshall

Earl Haig, who said, 'It is the business of the churches to make war impossible.'"

"I am far less concerned about the question whether a Christian may or may not fight, than about the question of how we can prevent the occasion on which a Christian might have to come to some moral decision on this issue."—A. E. Garvie.

Subject for First Talk: "Developing Public Opinion Against War."

Hymn: "We've a Story to Tell to the Nations." (to be sung or read.)

Subject for Second Talk: "Jesus Desired World Brotherhood and Peace."

Hymn: (Tune: "All Saints.")—

The Son of God goes forth for Peace
Our Father's love to show;
From war and woe He brings release,
O who with Him will go?
He turns our spears to pruning hooks
Our swords to plowshares warm,
And war no more its death-blast brings
Nor men their brothers harm!

Now let the world to Peace be won,
And ev'ry hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to ev'ry land—
True neighbors would we be;
And pray God's peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given
Who bear the dear Christ's name,
To live at peace with ev'ry man,
And thus our Christ acclaim! Amen.
—Ernest B. Allen.

THE PEACE ARCH.

Many arches and monuments have been erected to memorialize victories in various wars, but on the boundary line between the state of Washington and the province of British Columbia there stands one unique in the history of civilization—the Peace Arch which commemorates one hundred years of peace between two great nations. It has become the center of a splendid project in international friendship, and many events such as club meetings, boy and girl scouts, girl guides, and girl reserves are held here. Flowers and shrubs are being planted on either side so that a lovely international flower garden will beautify and delight those who visit it. Distinguished men and women speak to the crowds who gather there. On the Canadian side flies the Union Jack; above the entrance on the American side floats the Star-Spangled Banner, and on both sides is peace and good will.

On Armistice Day there is a most impressive service when the children blend their voices in their respective national anthems, since both have the same tune. The inscription above the portal is "Children of the Common

Mother." They sing first a verse of "God Save the King" and next a verse of "My Country, 'Tis of Thee," and then unite in what is called the international anthem:

"Two empires by the sea,
Two nations great and free,
One anthem raise.
One race of ancient fame,
One tongue one faith we claim;
One God whose glorious name
We love and praise."

(Let the audience sing these songs as directed.)

Leader: If therefore, we are going to abolish war, we are compelled to gird ourselves for a hard and unremitting struggle. We must think peace, study peace, organize for peace. Our worship service closes with the prayer which was offered at the dedication of the statue, "Christ of the Andes," on the boundary line of Chile and Argentina.

Unison: O God, will it that war shall disappear. Put out fires of rivalry and hate, and cause to reign among men concord and love. Give unto the nations peace, benevolence, and order; to such end let the spirit of evil be broken, let the dew of thy loving kindness descend upon and penetrate the hearts of men.

Help us to realize, our Father, that these great aspirations can only become real as individuals help bring them about; that even though *I am just one, it makes a difference* whether I desire peace and am honestly doing, in my world, all that I can to make my desire come true. If we pray for peace, make us willing to work for it. Amen.

Close with first verse of "In Christ There Is No East Nor West."

EASTERN VIRGINIA WOMAN'S CONFERENCE.

The Twenty-Sixth Annual Session of the Eastern Virginia Woman's Missionary Conference met with the Waverly Christian Church on Friday, October 7. The church was well filled and the churches were well represented. Sixteen ministers were present.

The program, centering around the theme, "Are Ye Able" was executed about as it appeared in this paper some weeks ago. Mrs. Elizabeth Harris, of Norfolk, presided, and Mrs. Herbert Harrell, of Driver, kept the records. Reports from the various districts showed that the work is moving ahead. Many of the churches made a larger contribution this year

than last and in other ways did excellent work. Fifteen churches were on the Honor Roll, twenty-one woman's societies, eleven young people's societies, and ten junior societies.

The offering for the day amounted to \$29.88. The treasurer, Mrs. J. M. Raby, reported having received \$5,362.43 during the year.

The conference was delighted to have Chaplain H. E. Rountree of the United States Navy who entertained with a number of songs and some bits of information concerning his work as a chaplain. The visiting missionary was Mrs. James Hess, of Madura, India, who told of the conditions in India.

The goal for the next year is to be \$5,500. A special offering is to be received at Thanksgiving for the women and children of China.

ANNUAL REPORT OF THE WOMAN'S MISSIONARY SOCIETY OF BURLINGTON CHRISTIAN CHURCH.

The Woman's Missionary Society of the First Christian Church, Burlington, N. C., had 112 members on roll during the past year and has held 12 regular monthly meetings with an average attendance of 30. Fourteen new members were added during the year, and one member was lost by death.

The society sponsored the Business Women's Circle which has a membership of 45 members, 20 of them being added during the year. The different circles served six suppers to the Business Women at their regular monthly meetings. The total cost of these suppers was estimated at \$33.50.

The Bible study for the year was the Book of Ephesians and was taught by Mrs. W. R. Sellars. Attendance at each meeting was splendid. The Week of Prayer was observed the first week in January, and the World Day of Prayer was observed on March 4, when more than 75 people were present.

Our society was well represented at the lecture given at Elon College by Miss Ruth Isabel Seabury on the Moslem World.

Two mite-box openings were held, one in March and the other in September.

The society gave showers to the Orphanage and the hospital. Thirty-five garments were sent to the Orphanage at Easter, and 1,537 visits, 205 baskets of flowers, 138 trays, and 62 cards for the sick were reported. Services were also conducted at the County Home.

A Good Friday Prayer service was

sponsored by this society, with people from other churches attending.

A delegation of members attended the Missionary Conference in Raleigh, N. C., and the Woman's Convention in Portsmouth, Va.

An all-day Mission Study was held on June 13, with Mrs. N. N. Fleming reviewing the book *Highland Heritage*.

At the regular meeting in June the society enjoyed having a guest speaker for the afternoon, Miss Lelia Judson Tuttle, Dean of Women at Soochow University, China. She spoke on the present condition in China.

The treasurer reported \$1,066.50 raised during the year.

All the requirements in the Standard of Excellence were met except the one on attendance.

The officers for the coming year are as follows: President, Miss Sadie Fonville; Vice-President, Mrs. H. C. Pollard; Secretary, Mrs. D. C. Johnson; Treasurer, Miss Violet Holt.

Superintendents: Spiritual Life, Mrs. W. R. Sellars; Literature, Mrs. C. V. Holt; Cradle Roll, Miss Tora Rudd; World Friendship, Mrs. J. H. Lightbourne; Willing Workers, Mrs. Kenneth Wallace.

Circle Leaders: No. 1, Mrs. J. H. McEwen; No. 2, Mrs. Harold Ingle; No. 3, Mrs. J. M. Fix; No. 4, Mrs. Emerson Sanders; No. 5, Mrs. W. W. Horne; No. 6, Miss Mary Fix (Business Circle).

ROSEMONT SOCIETY.

The first missionary meeting of the new conference year was held by the Rosemont women on the afternoon of Wednesday, October 19, 1938. The meeting was opened with an impressive installation service of the officers for the coming year, conducted by our retiring president, Mrs. D. D. Johnston. The new president, Mrs. O. F. Smith, then took charge. A devotional service was conducted by Mrs. Edward Smith, a returned missionary from China, followed by a brief address by the new president challenging us to greater service during the new year. Echoes from our recent Women's Conference were given by Mrs. H. R. Morrison, followed by the presentation of the study course by Mrs. J. F. Morgan.

A fine feature of this first meeting was the attendance of forty of our women. An attendance drive was started to interest more women of our church. More subscriptions to THE CHRISTIAN SUN were urged. Another good feature was the report of our treasurer, Mrs. H. C. Hedley, for the year announcing that our mission-

ary organizations had given two hundred and seventy dollars (\$270.00). The meeting lasted about an hour, yet every minute was well used. After being dismissed with prayer by Mrs. C. N. Cutchin, we went away refreshed and inspired for the tasks that lay before us.

MRS. J. F. MORGAN,
Reporter.

ANNUAL REPORT.

The following is the Annual Report of the Woman's Mission Board of the North Carolina Congregational-Christian Conference, from October, 1937, to October, 1938, inclusive:

Women's Societies.	
Amelia	\$ 1.00
Asheville First Congregational	17.00
*Bethlehem	16.00
Big Oaks Christian	7.50
Biscoe	10.60
Burlington	978.12
Carolina	10.00
*Chapel Hill	15.00
Church of Wide Fellowship ..	73.00
*Circular Congregational	42.99
Danville, Va.	37.25
*Durham Cong.-Christian	235.10
*Elon Cong.-Christian	250.00
*Erskine Memorial	120.00
Ether Christian	14.79
Flint Hill	4.80
*Fuller's Chapel	30.00
Grace's Chapel	4.00
*Greensboro First Cong.-Chris- tian	318.41
*Haw River	25.00
Hebron Christian	6.00
*Henderson	75.02
*Hine's Chapel	26.40
Ingram, Va.	30.00
*Liberty (Vance)	110.00
Liberty (Vance), Natalie	7.00
Lynchburg, Va.	18.75
*Monticello	27.55
*Mt. Zion	15.00
*New Lebanon	22.35
*Palm Street, Greensboro	30.00
*Park's Cross Roads	23.00
*Pleasant Hill	29.94
*Pleasant Ridge (Guilford) ...	25.00
Providence Memorial	5.00
*Raleigh United	151.00
*Ramseur	40.00
*Reidsville	150.00
*Salem Chapel	10.00
*Sanford	75.00
Shallow Well	64.75
Turner's Chapel	25.80
*Union Ridge	50.00
*Union Church, Virgilina	65.00
*Wake Chapel	55.48
*Winston-Salem	15.00
Youngsville	14.00
Total	\$3,377.60
Young People's Societies.	
*Bethlehem	15.75
Burlington	13.00
*Durham Cong.-Christian	60.00
*Elon Cong.-Christian	25.00
*Greensboro First Christian ...	56.29
Hebron Christian	6.60
Liberty Vance	10.00
Park's Cross Roads	6.00
*Ramseur	10.00
*Reidsville	10.00
Total	\$ 212.64

Willing Workers.	
Burlington	\$ 19.15
*Durham Cong.-Christian	40.00
Elon Cong.-Christian	19.10
Greensboro Cong.-Christian ..	20.00
Total	\$ 98.25
Willing Workers (Juniors).	
Durham Cong.-Christian	\$ 25.00
Elon Cong.-Christian	.90
Total	\$ 25.90
Cradle Roll.	
**Burlington	\$ 26.75
*Durham Cong.-Christian	25.00
*Elon Cong.-Christian	15.00
**Greensboro First Christian ...	10.07
Henderson	4.80
**Park's Cross Roads	5.25
Ramseur	5.00
Total	\$ 91.87
District Rally Offerings.	
Alamance District	\$ 7.76
Chatham-Lee-Moore	2.15
Durham-Wake	4.50
Guilford	13.44
Halifax	11.43
Randolph	2.93
Vance-Warren	4.25
Total	\$ 46.46
Miscellaneous.	
Conference Offering, 1937 ...	\$ 22.53
Offering, Mission Study Day, Elon College	21.37
Total	\$ 43.90
Summary.	
Women's Societies	\$3,377.60
Young People's Societies	212.64
Willing Workers	98.25
Willing Workers, Jrs.	25.90
Cradle Roll	91.87
District Rally Offerings	46.46
Miscellaneous	43.90
Disbursements.	
Conf. expense for Miss J. L. Jillison	\$ 10.00
Board luncheon ex- pense	5.10
Expense acct., Mrs. Paris	7.50
Expense acct., Mrs. Wisseman	2.00
Conf. programs, J. J. Stone Co.	20.00
1-3 cost year book, Curley Press	25.00
Mrs. Lightbourne for district luncheon ..	2.00
Conf. expense, Mrs. Truitt	4.00
Exp., receipt books, Brynum Printing Co.	5.00
Exp., Mission Study Day for speaker ..	21.37
Expense, North Caro- lina Rallies for Miss Pattie Lee Coghill	25.15
Exp., School of Religi- on, Mrs. J. H. Lightbourne	39.00
Bank Service	1.52
To Mrs. H. S. Hard- castle, Treasurer of Woman's Mission Board	3,728.98
Total	\$3,896.62 \$3,896.62
Note: *Apportionment paid in full. **Societies exceeding Apportionment.	
MRS. CHAS. H. STEPHENSON, Treasurer.	

THANKSGIVING

The Christian



Your Gifts Help Make Me Happy



The goal for the Orphanage this year is \$22,000
give \$10.000 during November and
Chas. D. Johnston, Superintendent

G OFFERING

Orphanage



Help Make Me a Good Citizen

this goal is reached churches and friends must
remember. See that we do not fail.

- - - - **Elon College, N. C.**

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

EASTERN VIRGINIA MISSIONARY CONFERENCE.

Young people from the churches of Eastern Virginia gathered at the Suffolk Christian Church on Thursday night, October 6, 1938, for the annual Young People's Missionary Conference. The theme of the conference, in keeping with the theme of the Woman's Missionary Conference, was "Are Ye Able."

Mrs. James Hess, of Madura, India, was the guest of the conference and was introduced by Mrs. Mary Lee Bryant. She addressed the young people, presenting a picture of modern Indian young people, Christian, Hindu and Mohammedan. She gave a glimpse into their daily life and their thinking.

The opening hymn was "Lead On, O King Eternal" which was followed by the invocation led by Rev. John H. Knight. Miss Jewel Francis rendered a vocal solo, "If Jesus Goes With Me." During the devotional period, led by the young people of Shelton Church, Miss Imogene Kitts sang "Are Ye Able."

Officers elected to serve during the coming conference year were: President, Miss Lowrine Halstead, Portlock, Va.; Vice-President, Miss Mildred Godwin, Chuckatuck; Secretary, Mrs. Robert Lee House, Portsmouth; Assistant Secretary, Miss Frances Harrell. The young people of the conference stood with the officers while Rev. J. F. Morgan offered the consecration prayer.

During the business session Mrs. Carl R. Key presented the literature for use in the study of India during the coming year.

Rev. Arnold Slater pronounced the benediction.

NORTH CAROLINA PILGRIM FELLOWSHIP.

On October 29 and 30 the second State Pilgrim Fellowship of North Carolina was held at Liberty (Vance) Church near Henderson, N. C. Thirteen churches were represented by one hundred young people and their leaders, including four ministers.

Miss Elberta Murray, president of the North Carolina and Virginia Pilgrim Fellowship, presided at this meeting. Following a worship service led by the Burlington young people, Miss Katherine Macon welcomed the delegates and visitors, and the response was made by Miss Tora Rudd.

A part of the afternoon was given over to the following discussion groups: Youth and Missions, led by Mrs. W. E. Wisseman; Youth and Social Action, led by Miss Dorothy Truitt; Youth and Family Relations, led by Rev. F. E. Hyde; Personal Religious Living, led by Miss Lucy M. Eldredge; Youth in Organized Groups led by Rev. J. E. Neese.

The Get-Acquainted Period was directed by Miss Frances Foster. Rev. S. E. Madren acted as toastmaster at the banquet in the evening.

A candlelight communion service conducted by the Greensboro young people and Rev. F. E. Hyde and W. J. Andes, closed the day's program.

The Sunday program began with a worship service led by the Reidsville Church. Reports of the Saturday discussion groups were read and adopted. Suggested activities were outlined. The message of the morning was brought by Miss Lucy Eldredge.

The afternoon worship was led by the Henderson young people, and the address was delivered by Rev. J. G. Phillips, teacher of Bible in Louisburg College. Opportunities in young people's organizations were brought to light when a representative from each church was given one minute to tell of what his, or her, young people had done during the past year, and of plans being made for the future. Walter Cooper made a report of the Rockford Conference.

Officers for this state group were elected as follows: Chairman, Walter Cooper, of Burlington; Vice-Chairman, Miss Katherine Macon, Henderson; Secretary, Luvene Holmes, Franklinton; Treasurer, Margaret Tate; Counsellors, Mrs. Edd Chilton, of Reidsville, and Rev. W. J. Andes, of Duke University, Durham.

The closing consecration and installation service was conducted by Rev. S. E. Madren.

Many whose names were not mentioned helped to make this a fine rally for Pilgrim Fellowship in North Carolina, which includes the hospitality of the entertaining church.

Those people who attended were inspired and challenged to greater service.

The Pilgrim Fellowship of Eastern Virginia was given a place on the conference program at Suffolk, Va., this week.

HOW YOUNG PEOPLE CAN HELP BUILD A WARLESS WORLD.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 13, 1938.

SCRIPTURE: Micah 4:2; Romans 12:17-21.

Daily Readings—

Monday—By Exposing the Horrors of War—II Samuel 12: 29-31.

Tuesday—By Rising Above Race Differences—Galatians 3: 27-29.

Wednesday—By Overcoming Race Hatred—Col. 3: 10-17.

Thursday—By Supporting International Brotherhood—I John 3: 11-18.

Friday—By Refusing to Bow Down to Mars—Daniel 3: 8-18.

Saturday—By Demanding Peace—Heb. 12: 14.

It will not be an easy task to build a warless world. It is a real challenge to the youth of the world. The cost is great but not near so great as war. We need to take into account those things which make possible the way to peace.

Napoleon, when planning one of his campaigns, watched one of his officers move his finger over a map tracing the course that a detachment of troops was to make. "Stop!" he commanded, "your finger is not a bridge!" No person can become a bridge. If Christian is to build a warless world, we must have insight, vision, and courage for the task.

Young people can help build a warless world if they stop considering war as a possible means of settling differences between nations. Instead they should think in terms of and urge the establishment of international courts of justice and boards of arbitration. There should be some kind of legal procedure whereby nations can have their difficulties settled peacefully.

Other things that may be done are: (1) Expose the horrors of war. (2) Rise above race differences. (3) Overcome race hatred. (4) Support international brotherhood. (5) Demand peace. (6) Support the cause of foreign missions. There can be no basis of lasting peace without Jesus reigning in the hearts of men.

To Think About—

1. How can the resources of education be used to develop a "peace mind" as over against a "military mind?"

2. How did the early church feel about war?

(Continued on next page.)

Sunday School

REV. H. S. HARCADALE, D. D.

HONORING OUR PARENTS.

LESSON VI—NOVEMBER 6, 1938.

GOLDEN TEXT: *Honor thy father and thy mother, that thy days may be long in the land which Jehovah thy God giveth thee.*—Exodus 20:12.

LESSON: Exodus 20:12; Luke 2:46-52; John 19:26, 27; Ephesians 6:1-4.

First Things First.

The Ten Commandments deal, as has been said before, with the basic principles of an enduring civilization. They comprehend in principle man's relationship with God and with his fellowman. They put first things first. They deal first with a man's relationships with God, and insist that God be put first, that His name be hallowed and revered, that His day be kept holy. Ultimately a man's relationships with his fellowmen is determined by his relationship with God.

Beginning with the fifth Commandment, they deal with a man's relationship with his fellowmen. And here again they put first things first. "Honor thy father and thy mother." The place, as well as the meaning of these words give them their significance. At the basis of all enduring civilization, as the foundation on which all social life must be built if it is to be wholesome and stable, is regard for, respect for, obedience to parents. The reason does not lie on the surface, but it is important and fundamental.

"Honor Thy Father and Thy Mother."

Respect for properly constituted authority, obedience to properly constituted authority is the basis of personal character and social security. Therefore it must be learned first. And the place where it is best learned is in the home. A spoiled child is not only a burden to his parents; he is a menace to society. The child which has not learned to obey in the home, will not learn to obey anywhere else. The home, the school, government, religion, depend on obedience to divinely appointed and hence properly constituted authority. In ever-widening circles the matter touches all of life. The sanctity of home life, the success of school, life, the security of government, and the saving element in religion depend upon the spirit which finds embodiment in honoring one's father and mother. This ancient injunction found renewed em-

phasis in the New Testament, where children are enjoined to obey their parents in the Lord, and where the commandment in its original form is embodied in one of Paul's letters.

A Commandment With Promise.

A commandment with promise indeed. The only commandment with promise—"that thy days may be long in the land which the Lord thy God giveth thee." This does not mean that every young person who dies is disobedient, or that every person who has lived to a ripe old age has been obedient. There are exceptions to all rules. But it does mean that where there is respect for authority, a willingness to profit by the experience of others, obedience to the authority of elders, that both the individual, and the nation will have, generally speaking, long and sound and stable life. The thing has been confirmed through the centuries.

The Example of the Master.

"And he went down with them, and came to Nazareth; and he was subject unto them." Here as elsewhere Jesus gave us an example. Even as a twelve-year-old boy he had profound spiritual insights which even his more mature parents did not have. Already he felt a strange but sure sense of divine mission. Already he must have felt the larger liberty of the Son of God. But He was subject unto them. He learned obedience to God His heavenly Father through obedience to Joseph his earthly father. He submitted himself to the discipline of home life, honored his father and mother, obeyed their commands, respected their wishes, shared their purposes. What a rebuke this boy and young man is to many a modern youth who mocks father and mother, flaunts rules and regulations, and disrespects all authority and disobeys all rules.

As the Master is an example in maturity. Almost his last thought was for his mother. As she stood by the cross and watched so helplessly and hopelessly his agony, he saw her. And forgetful of himself he thought of her, and committed her to the care of his beloved disciple, John, who took her and cared for her. In his concern for, and care of his mother at the last, as well as his obedience to and care for her during his boyhood and youth, Jesus has given us an example.

Obedience in the Lord.

"Children, obey your parents in the Lord; for this is right." The centuries had but confirmed the inspired insight of Moses, who first commanded children—it should have been said that although children may grow up

and pass out from under the immediate control of parents, and no longer have to obey them, they should still honor their parents and obey the ideals and principals by which they have been trained—Honor thy father and thy mother. Paul adds three significant words, however—"in the Lord." Children are bound to obey God rather than men. It is just as wrong for children to obey parents "out of the Lord" as it is right for them to obey their parents "in the Lord."

A Double-Barrelled Commandment.

Children are to obey their parents. That is generally recognized, even if it is not always generally practiced. But if children are to honor and obey their parents, the parents ought to see to it that they are worthy of honor and obedience. Many a young person finds it difficult to honor his father or mother because there is nothing about the parents which calls for respect and honor. As Dr. Coffin says, there ought to be another Commandment No. 5-A, which reads thus, "Fathers and mothers, prove yourselves honorable."

Brought Up in the Nurture and Admonition of the Lord.

"And ye fathers, provoke not your children to wrath; but bring them in the nurture and admonition of the Lord." Parents do not have a monopoly of wisdom and common-sense. Many a child and young person is provoked to wrath by the bungling methods of some parents. Successful and satisfying home life depends upon and demands, nurture and admonition in the Lord. His teachings, His methods, His ideals, His spirit, His sympathy, His grace, His love are absolute essentials for wholesome home training, and whole-hearted cooperation and response. There are homes which are beautiful in their mutual admiration and appreciation and cooperation. Happy is that home in which children obey their parents and honor them in the Lord and are brought up in the nurture and admonition of the Lord.

CHRISTIAN ENDEAVOR.

(Continued from preceding page.)

3. Why should Christian young people be the first to take their stand against war?

4. What would Jesus do to build a warless world?

Suggested Hymns—

"Come Thou Almighty King."

"We've a Story to Tell to the Nations."

"O Zion, Haste."

S. E. M.



MONDAY.

PRAYING AMISS.

"Ye ask and receive, not because ye ask amiss."—James 4:5.

Much of our praying is as if, in talking over the telephone, we pour our requests into another's ears and immediately hang up the receiver without waiting for a reply.

A consecrated woman was one day heard to say that if she had ten minutes to spend in prayer, she would spend five of them in making her requests and the other five waiting for God's answer.

How much should we wait on the Lord in adoration and with longing hearts? when our Saviour prayed all night, can we think that His chief concern was merely asking for things? We rather think that He was exposing His sensitive soul to the light of the Father and waiting for the Father's spiritual revelation to Him.

Prayer—Our Father, teach us the meaning of prayer. Help us to appreciate its beauty. Flood our souls with heavenly light as we wait upon Thee. *Amen.*

TUESDAY.

YE FATHERS AND MOTHERS.

"Train up a child in the way he should go and when he is old he will not depart from it."—Psalm 22:6.

It is amazing how little the masses know about the Word of God. It is also enlightening how much they know about Christian character. Whence this knowledge? They learn from men and women whom they meet and associate with every day.

The most that the world knows about God it learns from the character of His children. Children show family traits. They reflect the life from which they came. The training of the children of today will determine the character of humanity in another generation.

Prayer—O God, help us to live so that Christ may grow up in our chil-

dren and that others may glorify the Father in Heaven. *Amen.*

WEDNESDAY.

SECURITY.

"He that doeth these things shall never be moved."—Psalm 15.

A fine gentleman, a good Christian, vigilant in action, guarding morality at every point, inspirer of youth, stimulative to alertness in Christian thought and action, seeking nothing for himself but the good and honor of all men; a leader without knowing it; a power without place; he is a true servant of God and all men love him.

Prayer—O Lord Jesus, Thou art the way among men. We would walk with Thee this day and be with Thee forever. *Amen.*

THURSDAY.

STRUGGLING FOR PLACE.

"He that humbleth himself shall be exalted."—Luke 14:11.

The whole net-work of society is "shot through and through" with "strainers," doing anything and everything to break through in society and into the headlines of the paper. If the wise man is watching still, he must say, Vanity of vanities." Let us remember that "good society" is the society of good people, in whom are the virtues of kindness, friendliness and good will. This life is open to every one. Christ beckons us on.

Prayer—O Lord, through the fellowship of Jesus may we find peace and happiness. *Amen.*

FRIDAY.

FAITH.

"Have faith in God."—Mark 11:22-26.

God's ways are not our ways and they are past finding out, to the full. It is hard indeed to wait patiently for Him. But to wait on Him and endure as seeing Him the invisible is faith. We stake our lives upon the fact that He is, that He rules life, that He watches over us, and that He

is the rewarder of them that diligently seek Him. That is faith.

Prayer—Dear Father, "Increase our faith." Grant us a trust in Thee through Jesus Christ that will carry us through. *Amen.*

SATURDAY.

SAVING THE COUNTRY.

"Train up a child in the way he should go."—Proverbs 22:6.

We note from the press recently that a certain jurist said that through the years of his experience he had observed that only a few of the criminals who were brought to his bar were members of the church. He advocates the church as the greatest saving influence of humanity. Time and time again we have noted similar utterances from jurists. Most criminals are not Sunday school or otherwise religious trained youths. That there are millions of these young persons without this training is a grave indictment against parents and the church.

Prayer—Forgive us, O Lord, that we have failed in our duty and diligence in bringing up children. We pray that this may all be changed and that we shall not fail to do our part. *Amen.*

SUNDAY.

A RADIANT DAY.

"They looked unto him and were lightened."—Psalm 34:5.

As the sun is the beauty and glory of this day, so does the church stand as the expression of the beauty and glory of the soul, to breathe and instil into the souls of men the expression of peace and good will. In its teachings, made practical in everyday living, we learn that fellowship with God is the one sure road to the radiant life.

Prayer—O God, forbid that we shall neglect Thy sanctuary at the church today, and make us diligent to observe that sanctuary in our hearts and lives every day. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

RELIGIOUS CONVICTIONS.

By DR. ELISHA A. KING.

[This communion meditation was the first sermon preached by Dr. Elisha A. King, of Miami Beach, Florida, after his tragic automobile accident last summer in which his wife and sister-in-law were killed and he was severely injured. Ed.]

NO. I—"I BELIEVE IN GOD THE FATHER."

TEXT: "In the beginning God. . ."
—Genesis 1:1.

It is good, once in awhile, to take an account of stock and see what one believes. We are living today in a chaotic world in which the idea of God has suffered marked decline in the estimation of many. "Science undertook to explain everything by natural causes, which many believed left no room for a personal God." But that position can no longer be held, owing to the changed idea of matter. We are still in the midst of mystery. It is our most difficult religious problem and one that cannot be solved out of hand.

We may well begin where the Bible begins without argument and say, "In the beginning God . . ." This may mean that a man is foolish to say such a thing. In the recent autobiography of a doctor we find these words quoted, "I am a philosopher and I know one cannot know anything for sure about a future life, but after I listen to the radio for a while and then go on the porch and look at the stars, all I have to say is that anyone who says there is no God is a fool."

Many scientific writers have reminded us that we are always in the presence of an Infinite and Eternal Energy from which all things proceed. A famous historian said concerning long reaches of time, that there is a Power not ourselves that makes for righteousness, and poets have spoken of the mystic Presence of God. St. Paul declared that we are all the offspring of God (His children) and we live and move and have our being in Him.

In our early years, at least, we accept belief in God because our parents or teachers have told us of God. We accept the belief on the faith of the others, but later we find God for ourselves or come to believe in Him because we cannot help it. We may "read much, learn much, yet," says A. Kempis, "you must always come to one beginning—I am He," and then in the words of the 97th Psalm we can say, "O God, thou art my God." We

observe nature and find it orderly and we cannot think of it as haphazard, and liable to go on a rampage any minute. We depend upon the regular acting of nature, gravitation, cause and the regular coming and going of the days. It is easy enough from this point of view to believe in an Infinite Mind that planned it and sustains it. A man who had some doubts about this visited a planetarium and after watching the movements of the planets came home and said that he was convinced that behind this complicated universe there is an Infinite Mind.

Men and women of all ages, races, and religions tell us of the various ways they have found God. For example, God has been found through beauty in mystic poetry, some have found Him in music, in painting, sculpture and architecture, in nature, and in the characters of good men and women. Some poet expresses this idea in beautiful words, indicating that God dwells in his heart, in nature, but best of all in friends kind and good. He hears God speak through "gentle, loving words." In other words God is revealed through personalities and that makes religion both a divine and a human experience. We should thank God every day for friends.

The idea of God may be expressed in religion in many ways and the science of God, as studied in schools, is known as *theology*. It can be made a very abstract and complicated thing; but the best revelation of God, we find in the New Testament, is Jesus. Read Hebrew 1:1, 2. The writer of Hebrews declares this in these words: "God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets, hath in these last days spoken to us by His Son."

Jesus said of himself, "I came out from the Father. I seek not my own will, but the will of Him who sent me." "I am in the Father and the Father in me." "If ye knew me you would know my Father also." That is, if you understand something about Jesus, you can therefore know something about God. Jesus reveals God in his personality, in his sermons, and in his talks. In his relation to young and old, the poor and rich, the sinner and saint, one can easily believe that God is such a character as Jesus. We

may well study the life of Jesus and learn what he says of God. For one thing, he called God *Father* in a new assuring sense so that when we say the prayer he taught us we may devoutly think of God as "our Father."

The death of Jesus on the cross which event we celebrate today is a self-giving sacrifice motivated by infinite love. The best expression of that motive is found in John 3:16, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." St. Paul says of the crucifixion that "God was in Christ, reconciling the world unto Himself."—(II Cor. 5:19.) The point of these two passages is to show that God initiated the move or the plan for the salvation of sinning men. This shows the loving, solicitous interest of God in men and it is such a God that Jesus reveals. We see God, therefore, in the face of Jesus Christ and that cannot be said of any other person who ever lived.

If you want to know what God is like, go to Jesus, read his story in the Gospels, and note the mark of his influence on the souls of the human race. Surrender yourself to him and you will know that truth in your heart.

John Oxenham once wrote:

The good intent of God became the Christ,
And lived on earth—the living love
of God
That men might draw to closer touch
with heaven,
Since Christ in all the ways of man
hath trod.

And for that reason partly, He is the Saviour, Comforter, and inspiration of all who love Him and trust Him.

Prayer—We thank Thee, O Lord, for the revelation of God in the face of Jesus Christ. We thank Thee that in him we find such exuberance of life, such keen zeal for going on, and determination to take himself the great burden of humanity. Help us to reveal him to others that they may see God. *Amen.*

NOTICE.

There will be a meeting of the Vance - Warren District Missionary Society at the Henderson Church, Thursday, November 10. The ladies from all churches of the District are invited to attend. Mrs. J. H. Lightbourne, President of the North Carolina Woman's Conference will present the Mission Study Book on India. The program will begin at 10:30 A. M., and everyone is asked to bring sandwiches for lunch. Come and enjoy the fellowship of the day.

Mrs. J. EVERETTE NEESE.

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

Our goal for the year for the Christian Orphanage is \$22,000. Up to and including this report we have raised \$12,181.89. In order to reach our goal we must raise, through the Thanksgiving offerings and other offerings, the sum of \$9,818.11 between now and January 1.

Let every church member, every Sunday school member, and every individual, whether a member or not, give us a real push until we reach it. We have faith to believe you will do it! Make your Thanksgiving offerings in your church and Sunday school liberal. We will need all the help we can get to reach our goal for the year.

The following items have been sent in since our last Report:

Missionary Society, Union Ridge Cong.-Christian Church: 8 sheets.

Mr. Roy Banks, Raleigh, N. C.: box candy.

Berg's Home Bakery, Burlington, N. C.: 23 dozen rolls.

Smith-Douglass Co.: 20 bags fertilizer.

Swift and Company: 5 bags fertilizer.

F. S. Royster Guano Co.: 10 bags fertilizer.

Robertson Chemical Corporation: 20 bags fertilizer.

Pamlico Chemical Co., Inc.: 5 bags fertilizer.

Miss Celeste Penny, Chapel Hill, N. C.: box clothing.

Mrs. R. J. Kernodle, Durham, N. C.: box clothing.

Woman's Missionary Society, Palm Street Christian Church, Greensboro, N. C.: 1 quilt.

Ladies Aid Society of Bethlehem Cong.-Christian Church: 1 quilt.

Berg's Home Bakery, Burlington, N. C.: 24 dozen rolls.

Berg's Home Bakery, Burlington, N. C.: 24 dozen rolls.

Misses Nellie May, Wilma, and Violet Holt, Burlington, N. C.: box clothing.

Miss Edith Walker, Burlington, N. C.: box clothing.

Berg's Home Bakery, Burlington, N. C.: 21 dozen rolls.

Mrs. W. B. Bagwell, Durham, N. C.: box clothing.

Mrs. J. H. McEwen, Burlington, N. C.: box clothing.

Bethel Church, Elkton, Va.: 1 quilt.

Friends in Suffolk, Va.: box clothing.

Intermediate Class of Happy Home Cong.-Christian Church: box clothing.

Mrs. E. R. Bryant, Jr., Franklin, Va.: box clothing.

Miss Emma I. Winter, Amaranth, Pa.: box clothing.

Newport Cong.-Christian Sunday school, Shenandoah, Va.: box school supplies and clothing.

Miss Vivian Wrenn, Franklinville, N. C.: box clothing.

Mrs. T. R. Preston, Belew Creek, N. C.: box clothing.

Mr. and Mrs. W. L. Rascoe, Route 2, Burlington, N. C.: box clothing.

Mrs. W. B. Coltman, Burlington, N. C.: box clothing.

Mrs. J. Sherman Johnson, Walters, Va.: box clothing.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 3, 1938.

Anount brought forward \$12,005.77

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Henderson \$ 11.54

N. C. & Va. Conference:

Bethlehem \$ 3.93

Berea 6.00

9.93

Western N. C. Conference:

Smithwood \$ 1.87

Pleasant Grove, 3rd Qt. .. 4.46

Hank's Chapel 4.93

Big Oak 2.80

Spoon's Chapel 2.35

Antioch (R) 1.14

17.55

Eastern Va. Conference:

First, Portsmouth \$ 5.51

Oak Grove 3.51

Holy Neck 7.15

Mt. Carmel 12.89

New Lebanon 4.00

33.06

Valley Va. Central Conference:

Concord \$.57

Linville 7.20

New Hope 3.01

10.78

Ga. & Ala. Conference:

United Cong.-Christian S.

S.

11.00

Special Offerings.

Alamance County \$30.00

Mrs. J. W. Hawkins 1.00

The Fidelity Bank 21.26

Mrs. Phillips, support of

children 30.00

82.26

Total for week \$ 176.12

Grand total \$12,181.89

POUNDED.

On the first Sunday in September, our many friends of Pleasant Cross Church, near Asheboro, loaded our car to capacity with many good things to eat. They must have used their period of preparation (one month) well, for when the car had labored over some rough roads to the baptizing and thence to our home in Hemp, and the fine things had been unloaded one would have thought the utmost care had been used in making the different selections. Laymen's children don't know the joys of opening so many fine packages. The laymen themselves would rejoice if they could see the many expressions and hear the shouts of glee.

For all these things we want our people to know we are truly grateful.

E. CARL BRADY.

"Liquor and Christianity cannot stay in the same hide. When one goes in, the other comes out."

EDITORIAL.

(Continued from page 4.)

light to see this fine institution and the high type of young people which are being trained there. The Church undertakes to build friendships among peoples of all classes, races, and nationalities. If white and black people in America can be educated under Christian leadership and with appreciation for values in both races, then much of the difficulties we read about can be overcome and the two races can live happily together in the future as they have in the past.

At Talledega the leaders of Congregational and Christian churches in the Southeast gathered for a regional meeting. Representatives from the various types of our work in the Southeast told of what is being done and what needs to be done. The leaders from Virginia to Florida shared with each other ideas and plans. It is out of such meetings that we get a broad view of the entire church program, which enables an individual to do his own job better than he otherwise could. Reports of our work were optimistic and hopeful. There are real difficulties to be overcome, but apparently there is a chance for progress and the leaders feel that generally our people are sincerely serving to the best of their ability.

F. C. L.

VISITORS TO THE HILLS.

The Routh Chorus of Burlington, N. C., rendered special music at Elk Spur and Rocky Ford, two of our Carroll County mission churches, on Sunday, October 16. It was also a pleasure to welcome the Business Girls' Circle of the First Church, Greensboro, on the same date. They sang "My Faith Looks Up to Thee" as a prayer hymn. We were delighted to have visitors from Reidsville, also, twenty-five fine young people who sang "Amazing Grace" so sweetly that "Wash" Edwards (Victoria's father) said that he had never heard it sung that sweetly before. Of course, every seat was occupied at each church and it was a great day for the hills. Who will be the next delegation? We are glad to have you.

B. J. EARP.

Three very good town and country churches located in Gates County, N. C., are in need of a pastor who will locate there, become allied with the people of the community, and bring to them the Gospel message. These churches now have nearby pastors supplying them temporarily, but they are eager to have a resident minister who will be to them "the man of God."

The Christian Sun

Established 1844 by Rev. Daniel W. Kerr.

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

BOARD OF EDITORS.

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Six Months.....1.00

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All subscriptions, orders for Bibles, etc., as well as all news and items for publication in "The Sun" should be addressed to F. C. Lester, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. Emergency notices will be received at the office of publication, 1536 East Broad Street, Richmond, Va., up to Tuesday of week of publication.

ATLANTA.

(Continued from page 2.)

Scott quickly restored hope, confidence, and the spirit of optimism, and has actually procured fifty-three new members. And best of all, conditions are now such as to make his efforts even more fruitful than they have been in the past; he has laid a strong foundation upon which to build.

In addition to getting the middle-aged and older members back into harness, he has created an organization of young people that is achieving outstanding success of various kinds in the field of religion.

As a member of the church and on behalf of the entire membership and Mr. Scott, I take this means to extend to every reader of this article a cordial invitation to visit our church whenever circumstances permit. Our church always gives a sincere, warm welcome to every visitor, and it can be truthfully said that there is enough of the old and enough of the new in Mr. Scott's sermons to meet the requirements of almost every intelligent and progressive church-goer. His sermons are well planned, timely, tactful, courageous, scholarly, mildly impassioned, and inspirational. In short, he is a young pastor with a promising future.

PLEBISCITE PROGRAM.

(Continued from page 3.)

assembled at Oxford, England, in the summer of 1937 said: "Christians have a double duty—both to bear witness to their faith within the existing economic order, and also to test all economic institutions in the light of their understanding of God's will.

"The forces of evil against which Christians have to contend not only are found in the hearts of men as individuals, but have entered into and infected the structure of society, and these also must be combatted. The responsibility of the Church is to insist on the true relationship of spiritual and economic goods.

"Man cannot live without bread, and man cannot live by bread alone. Our human wealth consists in fellowship with God and in Him with our brethren. To this fellowship the whole economic order must be made subservient."

The Economic Plebiscite is aimed to stimulate our thinking about economic problems to quicken our social conscience. Although it calls for a statistical vote, its primary purpose is to inaugurate an educational program in the churches.

The vote itself is not to be taken as expressing a denominational or church position on these issues. The purpose of the balloting is to direct our earnest attention to problems upon whose solution the economic welfare of all people demands.

We are using as the basis of our program a *Primer of Economics*, which is published by the Council for Social Action, authorized by the General Council to conduct the plebiscite. This is the basic handbook for a study of the issues in the plebiscite. We urge you to provide yourselves with a copy for your personal use.

(It would be advisable to have a stock on hand for sale.)

Those who are participating in this panel discussion will each discuss one of the questions on the ballot. But in order to get an impression of the ballot as a whole, I shall read it to you now in full. These questions have been approved by the Executive Committee of the General Council.

(The leader should particularly point out that voters are asked whether they feel "A Christian obligation" in connection with the programs listed on the ballot, and that they are given the option of voting "for" or "against" each program or of saying that they see "no Christian issue involved.")

We will now proceed with our panel discussion. Mr. "A," will you state the first question and discuss it for us?

First Participant: Do you feel a

Christian obligation in connection with provision by government of jobs for those unable to find work in private employ?

Note: The first participant will then state the facts involved and should cite the arguments for and against the program he is discussing, as found in the "Primer of Economics" and in other readings. When he is finished, the leader will ask the second participant to state the second question, and so on, until the first six questions have been covered. No discussion material on the seventh question is included in the "Primer of Economics. This question should, however, be read to the group and, if possible, someone should be asked to discuss it. After all members of the panel have reported, the meeting should be thrown open for questions and comments. Particular attention should be given to discussing what moral or Christian issues, if any, are involved in supporting or opposing the programs on the ballot. Discussion ended, the meeting should be concluded with a service of worship.

Worship Service.

Call to Worship: Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart—(Psalm 15: 1, 2).

Hymn: "Where Cross the Crowded Ways of Life."

Scripture: Isaiah 65: 17-19, 21-25.

Prayer: O God, our Father, our souls are made sick by the sight of hunger and want and nakedness, of little children bearing on their bent backs the burden of the world's work; of motherhood drawn under the grinding wheels of modern industry; and of overburdened manhood, with empty hands, stumbling and falling. Help us to understand that it is not Thy purpose to do away with life's struggle, but that Thou desirest us to make the conditions of that struggle just, and its results fair. . . . Our Father, give us an ever truer sense of human brotherhood; that with patience and steadfastness we may do our part in ending the injustice that is in the land, so that all may rejoice in the fruits of their toil and be glad in Thy sunshine. Keep us in hope and courage even amid the vastness of the undertaking and the slowness of the progress, and sustain us with the knowledge that our times are in Thy hands. Amen.

—Helen Ring Robinson.

Hymn: "March On, O Soul, With Strength."

Benediction.

Note: For reading, order from the Council for Social Action, 28 Fourth Avenue, New York, N. Y.: "A Primer of Economics," single copies, 25c; 2 to 9 copies, 20c; 10 to 24 copies, 15c; 25 or more copies, 8c. Also "Christian Social Action" by High Vernon White, 10c, and "The Church and the Economic Order" (Oxford Conference Study Series), 15c.

POISE

By CLARENCE A. VINCENT, D. D.

It is hard to define the word "Poise." The dictionary would tell us that it is a state of balance, or equanimity. Dr. Tittle calls it self-control. Kipling's poem describes it:

If you can keep your head when all about you
Are losing theirs and blaming it on you;
If you can wait and not be tired of waiting,
Or, being lied about, don't deal in lies,
Or, being hated, don't give way to hating,
And yet don't look too good, nor talk too wise . . .

Paul calls it Love. No matter in what stress you are, you have yourself well in hand. In time of danger you are cool; in time of sorrow, trustful; in times of elation, humble. It is the opposite of "jitters."

Examples of Poise.

Jesus in the crises of his life ending on the Cross said, "Father, forgive them, for they know not what they do." Paul, facing prisons and death remarked, "None of these things move me." Luther said, "Here I stand, I cannot otherwise, God help me, Amen." Wendell Phillips, subduing the blood-thirsty mob at Faneuil Hall. Hisson, landing recently his burning plane in a cotton field and saving the lives of passengers and helpers. The sick and the sorrowing who still trust and rejoice; and countless others who ennoble daily life.

Faith an Aid to Poise.

If one believes that there is a good and loving and just God in the universe and in his own life, he will be steadfast. Moses only once lost faith, and we understand his poise when we read his poem:

"Lord, thou hast been our dwelling place
In all generations.
Before the mountains were brought forth,
Or ever thou hadst formed the earth and the world,
Even from everlasting to everlasting,
Thou art GOD."

He whose life is "hid with Christ in God" can meet all experiences of life as did Paul and Peter and thousands since their day, with a courage that holds one.

"Earth changes, but thy soul and God stand sure."

"I can do all things through Christ which strengthened me."

Truth and Poise.

Three passages from the Old Testament helped Jesus to defeat the tempter in the three temptations that came to him early in his life.

Bryant writes: "Truth crushed to earth shall rise again
The eternal years of God are hers."

Milton asks: "Let Truth and Falsehood grapple: who ever knew Truth put to the worse in a free and open encounter?"

History shows us that the Truth in its different expressions has, like a river gathered force and breadth as it moves on through the generations of men.

Today.

Through these assurances we can meet the tests of today with a poise of spirit and do our part in confidence that gradually:

"The kingdoms of this world are become the kingdom of our
Lord, and of his Christ, and he shall reign forever and ever."

Hate shall change to love, selfishness to a cooperative spirit; capital and labor shall plan together; lust shall become love; nations shall war no more; and the peace of Christ shall transform the relationships of men.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, NOVEMBER 10, 1938.

NUMBER 45.

Mrs B F Frank

12-1-38

ARMISTICE MILESTONES

By H. D. GALLAUDET.

November 11, 1928.

Just ten full years have passed since that good day
When firing ceased, and on the fronts of death
Life rose again, and doomed young boys caught breath
Which they had wholly thought to throw away.
Ten precious years have passed since hope could say,
"War heaps no more his poison on our faith—
We are forever free of that foul wraith
And evil genius of our world's decay."

Ten wasting years have passed. And has the fire
And pain of our devotion yet released
A steadfast passion that shall never tire
Till peace be sure? or president or priest
Achieved for us this prize of heart's desire,
In these ten drifted years since firing ceased?

1938.

Now twenty years have passed, and this our world
Stands in worse case than ever; democracy
Fares helpless on all fronts, and liberty
No better; peace is far from peace; the furled
Victorious flags of twenty years ago
Flutter with fear, and old drums shout again;
Dictators strut and bluster, and millions of men
Know no religion but their guns' bright glow.

Have we come anywhere in twenty years,
Save to a greater crime of blood and tears?
Is liberty just a by-word, democracy
A hissing, sanity but madness, peace
A hopeless prisoner despairing all release?
And God a dream empty of reality?

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Women's State Conferences of Tennessee met at Crossville and Pleasant Hill on October 18 and 20 respectively. Eighty-two women were present for the opening session.

Rev. M. W. Mann, of Ocracoke, N. C., a former minister in the Methodist Church, has accepted the Rockingham pastorate in the Valley of Virginia, and is moving there this week.

Dr. Hugh Vernon White, of Boston, Mass., a member of the Home Department of our Mission Board, will be the speaker at the Thank Offering Day observance at Union Congregational Church, Chattanooga, Tenn., on November 20.

Delegates are expected to attend the annual conferences, and other people will find it profitable to do so. The fellowship is wholesome and the knowledge of the church work will help anyone to better serve during the next year. Be sure to attend Conference!

Several requests have come from the friends of Dr. J. E. Rawls for copies of THE CHRISTIAN SUN dated October 20, which can not be filled by this office. If any reader has a copy which he does not wish to keep, it will be greatly appreciated if he will send it to THE CHRISTIAN SUN office at Elon College, N. C.

Sunday school, church, and young people's leaders who are becoming anxious about their Thanksgiving and Christmas programs may be wishing for some guidance along these lines. The Board of Christian Education at Elon College, N. C., has on hand materials to be loaned, and can suggest other places where materials can be secured.

The Leadership Training School of Alamance County, which will be held at Elon College on Monday, Wednesday and Friday, November 21, 23, and 25 will offer the following courses: *Life of Christ*, taught by Dr. Merton A. French, Professor of Religion and Modern Languages at Elon College; *Teaching Juniors*, taught by Miss Carrie McLean Taylor, of Burlington; *Work of Church Officers*, taught by Rev. Thomas A. Tripp, of the Church Extension Division of the Board of Home Missions, New York.

CALLING ALL SECRETARIES—

CONFERENCES, WOMAN'S
CONFERENCES AND
C. M. A'S.

At the last session of the Southern Convention a new secretary was elected. After many years of faithful service, Secretary I. W. Johnson felt it necessary due to the then state of his health to retire from office. The writer was elected to succeed him. Your new secretary is very inexperienced and will need the loyal and prompt cooperation of all secretaries and the forbearance and patience of our Convention's constituency.

One of the responsibilities of the secretary is the editorship of the *Annual*. The *Annual* carries the minutes and the statistical records of the Convention, the five conferences, the Woman's Missionary Convention, the three Woman's Missionary Conferences, and the two Christian Missionary Associations, and the minutes of the Southeast Convention and other auxiliary organizations. If the *Annual* is to have value except as a distributed printed record of our work, it will depend upon the expediency with which it makes its appearance after the sessions of the organizations listed and its use by our Convention, conference, and church officials.

To realize the first we appeal to the secretaries. Put your minutes and reports in manuscript form as soon after the sessions of your organization as you can, and forward it to the secretary of the Convention. He cannot complete his manuscript for the *Annual* until these minutes and records have been received.

An appeal is made for a more general and a more particular use of the *Annual*. At a recent session of one of our organizations complaint was made by several ministers that they had not been advised regarding certain phases of the work of their conference and the organization then meeting. But a review of the *Annual* would have attracted their attention to the matters in question, and a careful study of the actions taken by their conference at its last sessions would have acquainted them with the points at issue. It is not irrelevant to suggest here that a pastor in the Southern Convention should read and study and be familiar with first the Bible, the hymn book or books used by his church, THE CHRISTIAN SUN and the *Annual*. Our pastors have an obligation to their Convention and conference to stimulate among the laity, and more especially the official family of the church, familiarity with THE CHRISTIAN SUN and the *Annual*. The probability is that THE CHRISTIAN

SUN will become more and more promotional and if our churches are going to respond to the programs and engage in the activities created by and sponsored by our Convention and the conferences, THE CHRISTIAN SUN must be read and studied. If we are to know what is being accomplished and what was done at our Convention and conference sessions, the *Annual* must be used.

JAMES H. LIGHTBOURNE,
Secretary.

MEMORIALIZING SOUTHERN CONVENTION.

The following motion was unanimously adopted by the Eastern Virginia Christian Conference: "Moved that the Eastern Virginia Conference memorialize the Southern Convention of Congregational and Christian Churches, Incorporated, at the next regular session, to amend item 2, page 32, of the last edition of the *Principles and Government*, as follows: (1) Every Conference shall be entitled to elect all Elders on its roll in good standing. (2) Laymen (men or women) shall be elected in the following manner: Every local church of 200 members or less, shall be entitled to one representative, and every church of more than 200 members shall be entitled to two representatives who shall be nominated by the local church, and said names forwarded on the report to the Conference preceding the regular session of the Convention, and submitted to the Conference for election as delegates. Additional delegates at large shall be elected to bring the representation to one lay delegate for each 200 members of the Conference. The delegates shall be elected for two years.

"J. E. West, Chairman,
"Arnold Slater,
"Jesse H. Dollar,
Committee."

JOHN G. TRUITT, Sec'y,
E. Va. Conference.

November 4, 1938.

IMPORTANT NOTICE.

We (the Burlington Christian Church) are very happy to have the North Carolina and Virginia Conference meet with us November 15, 16, and 17, next. We hope that every delegate will plan to attend all the conference and that those who are not delegates will plan to come to some, if not all, of the sessions. Will all the delegates wishing entertainment please notify me by Monday, November 14?

TORA RUDD.

403 Church Street,
Burlington, N. C.

**PROGRAM OF NORTH CAROLINA
AND VIRGINIA CONFERENCE.**

FIRST CHRISTIAN CHURCH,
BURLINGTON, N. C.
NOVEMBER 15, 16, 17, 1938.

Tuesday—Morning Session.

- 10:00 Conference called to order by Rev. G. C. Crutchfield, President.
Hymn.
Prayer—Rev. B. J. Earp.
10:10 Roll Call of Ministers and Churches.
10:25 Words of Welcome—Mr. Vitus R. Holt, speaking for the Burlington Church.
10:30 Report of Program Committee.
Report of Executive Committee.
Report of Treasurer—Dr. W. Waldo Boone.
Appointment of Special Committees.
Reception of Visitors.
10:50 Annual Conference Address: "The Beyond That Is Within"—Rev. G. C. Crutchfield, President.
11:20 Report of Committee on Ministerial Ethics—Dr. W. M. Jay, Chairman.
Discussion and Vote on Report.
11:40 Report of Committee on Religious Literature—Rev. W. Millard Stevens, Chairman.
Discussion and Vote on Report.
12:05 Announcements.
12:10 Worship Service—Conducted by Dr. C. Arthur Lincoln, Tryon, N. C., Conference Chaplain.
12:30 Adjournment for Lunch.

Tuesday—Afternoon Session.

- 1:45 Conference Called to Order.
Hymn.
Prayer—Rev. J. S. Carden.
1:50 Report of Committee on Christian Education—Dr. H. Shelton Smith, Chairman.
Discussion and Vote on Report.
2:40 Report of Committee on Evangelism—Rev. J. F. Apple, Chairman.
Discussion and Vote on Report.
3:15 Christian Orphanage Program—Mr. Charles D. Johnston, Superintendent.
4:00 Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

- 7:30 Worship Service—Conducted by the Woman's Missionary Society of the Burlington Christian Church.
Address—"Religion of Redemption in a Time of Social Revolution"—Rev. Thomas Alfred Tripp.

Wednesday—Morning Session.

- 9:30 Conference Called to Order.
Hymn.
Prayer—Rev. D. M. Spence.
9:35 Reading of Minutes and Enrollment of Delegates.
9:45 Report of Nominating Committee.
9:55 Report of Committee on Apportionments—Mr. C. D. Johnston, Chairman.
Discussion and Vote on Report.
10:10 Report of Committee on Stewardship—Rev. C. L. Moody, Chairman.
Discussion and Vote on Report.
10:25 Presentation of Plans of Promotional Secretary—Rev. F. C. Lester.
10:40 Report of Committee on Moral Reform—Rev. John R. Chapman, Chairman.
Discussion and Vote on Report.
11:00 Presentation of American Bible Society—Rev. I. Stuart McElroy, Secretary.
11:15 Report of Committee on Foreign Missions—Rev. W. E. Wiseman, Chairman.

- Report of Woman's Conference—Mrs. J. H. Lightbourne, President.
Discussion and Vote on Report.
12:05 Announcements.
12:10 Worship Service—Conducted by Conference Chaplain, Dr. Lincoln.
Adjournment for Lunch.

Wednesday—Afternoon Session.

- 1:45 Conference Called to Order.
Hymn.
Prayer—Rev. O. A. Elmore.
1:50 Report of Home Mission Board—Dr. J. H. Lightbourne, Chairman.
General Discussion.
Address: "The Man On the Meeting House Steps"—Rev. Thomas Alfred Tripp.
2:50 Report of Committee on Education—Rev. Stanley C. Harrell, Chairman.
Address—President L. E. Smith.
Discussion of that part of Report dealing with Elon College.
Discussion of that part of Report dealing with ministerial personnel.
Vote on Report.
3:50 Announcements.
4:00 Adjournment.

Wednesday—Evening Session.

- 7:30 Worship Service—Conducted by the Pilgrim Fellowship.
Presentation of Pilgrim Fellowship Work.
8:00 Program by the Elon College Student Ministerial Association.

Thursday—Morning Session.

- 9:30 Conference Called to Order.
Hymn.
Prayer—Rev. E. J. Sanderson.
9:40 Reading of Minutes of previous sessions.
9:45 Reading of Reports from Churches and Pastors.
10:25 Report of Committee on Superannuation—Rev. C. E. Newman, Chairman.
Discussion and Vote on Report.
10:45 Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
11:15 Miscellaneous Business.
11:30 Worship Service—Conducted by Conference Chaplain, Dr. Lincoln.
12:00 Final Adjournment.

**EASTERN NORTH CAROLINA
CONFERENCE PROGRAM.**

WAKE CHAPEL CHRISTIAN CHURCH,
FUQUAY SPRINGS, N. C.,
NOVEMBER 22-23, 1938.

Tuesday—Morning Session.

- 10:00 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. R. T. Grissom.
10:30 Enrollment of delegates and ministers.
Welcome address—Mr. Rex Powell.
Response—Rev. S. E. Madren.
Introduction of visitors.
Appointment of special committees.
Report of Executive Committee.
Report of Program Committee.
11:00 Report of Committee on Religious Literature—Rev. R. T. Grissom.
Discussion and vote on Report.
11:15 Address by Rev. Stanley C. Harrell, D. D., President of the Southern Convention.

- 11:35 Conference sermon by Rev. F. C. Lester, Editor of "The Christian Sun" and Promotional Agent of the Southern Convention.
Communion service conducted by Rev. J. E. Franks.
Adjournment for lunch.

Tuesday—Afternoon Session.

- 1:00 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. R. T. Grissom.
1:20 "Our Orphanage"—by Superintendent Charles D. Johnston.
Offering for the Orphanage.
Church letters and ministerial reports.
Report of Treasurer—W. J. Ballentine.
Report of Committee on Nominations.
2:45 Report of Committee on Stewardship—Rev. J. A. Denton.
Discussion and vote on Report.
Report of Committee on Evangelism—Rev. J. Leé Johnson.
Address—Rev. Charles B. Howard.
Discussion and vote on Report.
Report of Committee on Social Service—Rev. J. E. Franks.
Report of Committee on Apportionments—Professor L. L. Vaughan.
Discussion and vote on Report.
4:00 Business session.
Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

- 7:30 The evening session will be in charge of the Youth Fellowship—Marvin McCauley, President, presiding.

Wednesday—Morning Session.

- 9:30 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. George N. Edwards.
Roll call and minutes of the previous day read.
10:00 Report of Committee on Home Missions—A. H. McIver.
Discussion and vote on Report.
Report of Committee on Foreign Missions—Rev. S. E. Madren.
Report of Woman's Missionary Work—Miss Margaret Alston.
Discussion and vote on Report.
Address—Rev. Thomas A. Tripp, D. D., Associate Director of Church Extension Division of the Board of Home Missions, New York.
11:15 Report of Conference Historian—Rev. J. E. Neese.
11:30 Report of Committee on Education and the Standing of the Ministry—Rev. J. E. Neese.
Discussion and vote on Report.
Address—Rev. L. E. Smith, D. D., President of Elon College.
Adjournment for lunch.
Wednesday—Afternoon Session.
1:30 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. Geo. N. Edwards.
Report of Committee on Finance—Rev. J. L. Foster.
Report of Committee on Superannuation—K. B. Johnson.
Report of special committees.
Report of Treasurer on Collections.
Appointment, Standing Committees.
2:30 Business session.
Adjournment.

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

TWENTY YEARS OF ARMISTICE.

When the clock struck eleven on the eleventh day of the eleventh month of twenty years ago, the world rejoiced because the great war ceased in Europe. Peace had not come. An armistice had been signed. The fighting had stopped so peace could be discussed. But common people rejoiced in the hope of ultimate peace. Out of the peace talks came a treaty that promised peace, but seemingly prepared for war. The League of Nations, the World Court, and many pacts that have been solemnly signed since, all promised lasting peace. The hopes of the world have run high. We dared to believe that war had finally come to an end that henceforth men would their brothers be.

But that hope is blasted. Helpless Ethiopia found no friend in the day of her slaughter. Foreigners fight a civil war in Spain. Austria is completely swallowed up by a neighbor. Czechoslovakia is being devoured by ravenous nations, while larger democracies stand by and give consent. Defenseless China is gradually destroyed by a mechanized neighbor, but no nation dares to intervene lest they lose some of their profits. It is twenty years since the big guns ceased firing in Europe, but still we have no peace.

In this good year we prepare for war. Expenditures for 1938 look like this:

United States	\$1,066,000,000.00
France	1,092,000,000.00
Britain	1,693,000,000.00
Japan	1,755,000,000.00
Germany	4,030,000,000.00
Russia	5,026,000,000.00

No one is wise enough to know what the future will bring. Peace treaties, limitation of armaments, and preparations for peace seem to have come to an end. National honor is at a low ebb. A clamor for peace at any price on the part of some nations and a consuming passion for power and expansion on the part of others have thrown the world into a feverish preparation for the war that surely must come when the Armistice, like the peace pacts, come to an end.

The hope of the world lies in the heart of the Church. Peace is the outgrowth of good-will and not merely the cessation of war. In a war-crazed world the Church is struggling for its life and for the life of the world. By voting for men of good-will to be leaders of the nations, by world-wide missionary endeavor, and by Christian living, it is the business of church members to turn the armed Armistice into permanent peace.

THE EASTERN VIRGINIA CONFERENCE.

For one hundred and eighteen years members of Christian Churches have been meeting for conference in Eastern Virginia. This year they, and their Congregational friends, met in Suffolk Christian Church, on Wednesday, Thursday, and Friday, of last week. The Suffolk Church entertained in royal Suffolk fashion. Much of the two and a half day session was taken up with reports of work which has been done and recommendations for future undertakings. Interspersed with these committee reports were excellent talks and addresses.

Among the visitors who spoke was Miss Mildred C. Widber of Boston, Mass., who was a great help not only in the conference sessions but in group meetings of leaders of children's work. Rev. Thomas Alfred Tripp of the Extension Division of the Home Boards spoke on Wednesday evening concerning "Religion of Redemption in a Time of Social Revolution" and on Thursday morning on "The Church in Town and Country." Dr. Stanley C. Harrell, president of the Southern Convention, gave an address on Thursday evening in which he maintained that the most needed thing for our day is for individuals to become aware of and to love God.

The Conference enrolled Ellis Clark, of Waverly, and Henry Wise, of Newport News in the Biblical Class. Rev. S. W. Phillips, pastor at Elm Avenue Christian Church, Portsmouth, and Rev. Herbert G. Council, Jr., student at the Divinity School of Yale University, were ordained as Elders.

Officers for the coming year are: Rev. J. F. Morgan, President; Col. J. E. West, Vice-President; Dr. John G. Truitt, Secretary; Mr. W. H. Baker, Assistant Secretary; Mr. W. E. MacClenny, Treasurer. The next session will be held in South Norfolk Christian Church.

Reports indicate that the work in Eastern Virginia is definitely on the up-grade. Progress is a bit slow, but it seems to be sure. Delegates have now returned and our churches begin a new and what is hoped to be a very successful conference year.

THE AMERICAN BOARD MEETS.

The Prudential Committee of the American Board of Commissioners for Foreign Missions met in Boston, Mass., on Monday and Tuesday of last week. Reports showed that opportunities for missionary work around the world are greatly increasing in our day. The Japanese Church is retarded at present, because of the influence of the Army Party, but our missionaries are busy there and need reinforcements. In China the work goes on under very difficult conditions, since our missions have been in the war areas and the present staff is quite inadequate for such extraordinary conditions. Moving of the Moros in the Philippine Islands into our church territory makes progress of our churches there imperative and rapid. The depressed classes of India are looking for a religion of uplift and much of India is experiencing new freedom in government. It is a new day for the Church. Africa is being commercialized and needs the stabilizing influence of the Church. The Church in Turkey and the Near East must work against great hazards, but the needs for education and Christian ideals challenge our Church leaders in this vast area.

which in recent years has undergone and is still undergoing rapid transition. In Spain we have still a few preachers, who try to tell the Christian message from the Protestant point of view. Around the world this Church of ours seeks to minister in the name of Christ to struggling humanity.

The treasurer's report to the Prudential Committee showed a deficit of some forty thousand dollars (\$40,000.00) in operating expenses last year. It also showed a decline in the income for the Board. This decline in income is accounted for by the fact that the American Board receives a smaller percentage of the apportionment giving of local churches than it did in former years. The churches are actually giving more for the total enterprises of the Church than in recent years. Plans were made for the balancing of the budget during the coming year and for the liquidation of an indebtedness of more than a hundred thousand dollars. It is expected that during the new year some advance may be made in some fields at least.

Your representative on the Prudential Committee is exceedingly eager that churches and church groups in the Southern Convention shall arise and send reinforcements to the missionaries and struggling churches on the other side of the earth. Our Southern Convention contributions do not demonstrate our interest in world-wide Christianity, and are not adequate for the expression of our love to our Redeemer. If any reader of these lines is interested in sending an evangelist, a doctor, or an educator to some very needy field, the editor of this paper will be delighted to give specific information concerning such possibilities. He was amazed to find that the cost of maintaining a Christian doctor in North China today is only thirteen hundred (\$1,300.00) annually. There may be individuals or churches among us who would like to supply this great need to wounded China, and there are those who could do it and be much the happier because of the service. The American Board depends upon individuals and churches who are interested in the non-Christian world. In fact, the Board is merely the servant of those individuals and groups. It seeks to administer as economically as possible the funds which people want used in non-Christian countries around the world.

MINISTERS AND MONEY.

Occasionally somebody raises to remark about ministers and money. If the minister does not pay his bills when due, he is considered as a crook and unworthy of confidence. It is a fine thing for the standards of the ministry to be held high and one rejoices in the fact that people expect a minister to be honest. He should be.

Another criticism is to the effect that ministers seek for the highest salaries. This is considered to be unworthy. There may be some ministers who take jobs just on the basis of salary, but this writer is not familiar with many of them and he knows quite a large number of ministers. Most of them want to know the possibilities of growth in the church, rather than the amount of salary attached.

Laymen here and there are thinking seriously concerning this matter of salary and are trying to make it possible for the pastor to work efficiently and deal honestly with the business concerns in the community.

This really is a vital problem in our southern church and should be taken to heart by the leaders of the churches. Ministers are usually a little timid in talking about their own salaries. Laymen need not be afraid to discuss it and to advocate a constantly rising economic level for the pastors of our churches. This will make it possible for us to have more efficient and effective ministers.

In a certain country church where the people are accustomed to pay in the fall, some of the leaders of the church borrowed money to pay the pastor through the summer months. They thought it was not fair to borrow from him, without his consent, so they borrowed from the bank and paid him when the salary was due. Not a bad idea. In fact, it is an excellent suggestion for those churches accustomed to run behind in payment. Among other things, this suggests to the preacher that he pay his bills on time, and it makes it possible for him to do so.

F. C. L.

SOUTHEAST REGIONAL MEETING.

The annual meeting of the Southeast Regional Committee was held at Talladega College, at Talladega, Ala., October 10-11. This meeting is inter-racial and is composed of moderators of all the conferences in the district and the women presidents of the conferences, representatives of the state educational institutions, and members and others interested in special phases of the Southeast church life. Fifty were in attendance. Rev. Leonard M. Outerbridge, Secretary of the Missions Council, was present and addressed the meeting, also holding an interesting round table discussion on missions and missionary promotion. Among other speakers were Rev. Everett B. Leshner of Jacksonville, Fla., who spoke upon his impressions of conditions principally in Germany and their challenge to the Christian Church; Rev. Edwin E. White of Pleasant Hill, Tenn., speaking on "Our Mountain Heritage."

The claims of our Mission Boards for support were presented for the American Board by Mrs. Chas. F. Rush, of Charlotte, N. C., a member of the Prudential Committee, and the Board of Home Missions by Rev. C. S. Ledbetter, of Charleston, S. C., a member of the Executive Committee of the Board of Home Missions. The subject "The Church and the City" was discussed by Rev. R. Wiley Scott, of Atlanta, and Rev. Chas. F. Rush, of Charlotte. Rev. F. C. Lester, of Elon College, recently elected Promotional Secretary of the Southern Convention, spoke on the subject "Every Member Canned and Christian Stewardship." Rev. Alfred W. Hurst of Chattanooga, Tenn., discussed the Economic Plebiscite. Representatives of the various colleges and secondary schools presented the interest of their several institutions. Superintendents Barnwell, Ensminger, and Scott, and the extension workers, Miss Coghill, Miss Campbell, Miss Davison, and Miss Fraser discussed various aspects of the work in the Southeast. This meeting gives an opportunity for all our work to be presented and discussed inter-racially and in a fine spirit of Christian cooperation. President Buell Gallagher extended the hospitality of the college. The meeting was presided over by Rev. Judson King, of Lexington, Ky., until the election of a new Chairman, President William J. Campbell, of the Southern Seminary Foundation.

E. C. G.

CONTRIBUTIONS

THE GOOD WOMEN HAVE SHOWN US THE WAY.

In recent years at the gatherings of our church people, at some time during the occasion someone speaks out in enthusiastic praise of the great work that is being done by the women of our church for the cause of missions. This department of our church organization has made greater progress than any other department of our Convention. An effort is made to include every woman of the church in the missionary society of the local church. Every effort and inducement is made to influence every member of the local society to attend missionary rallies that are held regularly, where program and goals for every local church represented in that particular district are set for every local society. The membership of the local society receives first-hand information as to what is expected of them. Not only do they receive the information, but they are instructed as to the reasons for these askings and receive inspiration from the ones who have been charged with the responsibility of leadership in that particular district and are permitted to share the enthusiasm of the gathering. They do not have to wait to be informed by a delegate, but they have learned for themselves and not from another. Then when they hold their conference meetings, every member of every local society in the conference is considered a delegate and is urged to attend. What they have done is put before the whole group without apology. If their records are clear, they are congratulated. If they have not reached their goals, they are reminded of their failures. Then when they are ready to go to the Women's Missionary Meeting which is part of the Convention, still every member of every local society is invited and urged to attend. They come. They come in large numbers. They are interested. They are interested because they know.

To me, it is not a miracle that our women's work has grown in numbers, in efficiency, and in achievements. Growth and development under such a plan is to be expected, and very seldom are organizations that go on such a program disappointed as to results. If the same principles of representation and cooperation can be applied in our conference and Convention work, including the church as a whole, the fruitage of our labors will be entirely different. I

grant you that it would require some change in our constitutional requirements, but in the light of our history, it seems to me that we will be justified in making a change. If one road does not lead to "town," perhaps another one would. It is not much encouragement to attend conferences and Convention sessions and hear but little or nothing save failure in this undertaking and failure in that. Personally I like the enthusiasm of achievements and the inspiration of success. There is no reason why our church should not go forward with great rapidity. The future is largely in the hands of officials charged with the responsibility of planning and leadership. With our eyes to the past, we are not likely to discover the possibilities of the future. Holding on to customs and practices that have not brought to the church the victory for which it has prayed during the past hundred years is not likely to be a sufficient inspiration for a determined crusade in the immediate future. A great day awaits this great church of ours. We are able. Ability, however, has too often been nullified by fear. I appreciate the great churchmen of our church who have lived and given us what we have. I appreciate every success that we have achieved and hold due regard for every bit of constituted authority that has contributed to the success of our church. I want to hold on to the things of the past that are worthwhile and have a contribution to make to the future, but I am ready to cast aside those customs and practices, however ancient, that have made but little or no contribution to our successes and are impotent in the face of the perplexing problems of the days that are just ahead. We need to determine our responsibilities, ascertain our task, understand our abilities, and above all obey the commands of our Lord. When I say "we," I do not simply mean the officials of our conferences and our Convention, but I mean the entire membership of our church. With us the local church is the unit, and if we go forward, the local churches must constitute the army of God that will lead us.

Let us study the history of the Women's Missionary Society within our church. There is no question about which has succeeded more satisfactorily. There must be a reason, and perhaps that reason is that as a whole—not through delegates but as

a whole—they determine their goals, they see that every member is informed and counted as a part of the organization, and when they move, they move together. Our local conferences and our Convention might with profit consider these things. Let no one be disturbed. You will never injure your church by getting its membership together to face responsibilities and opportunities. We advance only along such lines.

L. E. SMITH.

AN OPEN LETTER TO THE NORTH CAROLINA CONFERENCE.

As I am unable to attend your conference, I am writing this letter for publication in *THE CHRISTIAN SUN*. As president of the Missions Board of the Southern Convention, I am deeply interested in all the problems of all the conferences.

North Carolina is a great state. Its citizens having been distinguished in peace and war. They claim "first at Bethel, first at King's Mountain, and last at Appomattox." This means you have courage and bravery as strong characteristics. Your conference has a glorious history along with the Christian Church in North Carolina. Sixty years ago you had great leaders who laid a good foundation. Since that time you have increased your membership 300 per cent, while Eastern Virginia increased 211 per cent and all evangelical bodies in the United States 256.4 per cent. Your Sunday school membership of 3,308, and your church membership of 3,204 have my admiration and praise and place you in a class by yourself, so far as conferences are concerned. It means such rare privileges, and an opportunity to build a greater conference for the kingdom of God that I cannot imagine any church desiring to withdraw from such a great opportunity for service and go it alone, when God is calling the Church to go forward.

Recent religious statistics indicate that the Church (of all denominations) is marching on to victory in America and I want to see your churches and all Christian Churches leading in this army and not trailing behind or struggling along unorganized. As soldiers of your state and nation you were organized when you fought battles. Does service in the army of the Lord to fight His battles require less? You have always been distinguished for your glorious history, loyalty to Jesus Christ, the great Commander, and for relying upon the power of His Holy Spirit to guide you. "United, we stand; divided, we fall!"

I sincerely regretted to find in the proceedings of your last annual conference that two of your churches and one in the Eastern Conference sought information as to the merger and "had voted to withdraw from the conference if the conference approved and was a part of the merger." I trust that the committee to which the matter was referred can prevail on the churches to continue in the conference or conferences. To withdraw and be independent would be a serious blow to the conference and calamity for the withdrawing churches.

There has been a union of the two denominations, but no merger, as I see it. There is a merger pending, but on account of so much misinformation and erroneous interpretation of what has been done, the completion of the merger is a long way off. You should rely on the record and not what some misinformed leader or so-called leader says.

"The General Council of Congregational and Christian Churches was organized on June 27, 1931, at Seattle, Washington, for the purpose of carrying on the functions hitherto performed by the National Council of the Congregational Churches and the General Convention of the Christian Church." Under the heading of functions, "The General Council is a voluntary organization of Congregational and Christian Churches for the purpose of conference regarding their common interests." Please note under the Principles of Christian Fellowship "The Local Church—the local church is the center and soul of the whole organization. It is self-administering and is the final arbiter of all questions relating to its own life." Thus you have absolute control of the local church, can reject any applications for membership, forbid any minister to preach in its pulpit, and your conference with greater power passes directly on the credentials of all applications for the ministry and can reject the application for conference membership of any minister of any conference of any denomination.

Until the merger is completed and a new name adopted, all churches are either Congregational or Christian and there is no such church (officially) as a Congregational-Christian Church, or Congregational-Christian Church Convention, conference, board, or society. "The Year Book of the Congregational and Christian Churches" is final authority on this subject, and every document issued by the Southern Convention, its institutions, boards, or societies, should follow the same method. The inad-

vertent failure to do so on the part of some leaders has really been a disadvantage to the work of the two denominations.

I do not expect the Congregational Churches to call themselves anything but Congregational Churches. In San Francisco the large Congregational Church united with a local Methodist Church (without using the name Christian on its door and church program) and they have a local union of Congregational and Methodist Churches, the benevolences being equally divided between the two denominations. Many of our own leaders do not seem to realize the independence of Congregational and Christian Churches and the lack of compactness in our union, which has many elements of federation rather than a union or merger.

When the united denominations will adopt an official name, if ever, and complete merger out of this union I am unable to predict. But I know that I belong to the Suffolk Christian Church, which belongs to the Eastern Virginia Christian Conference and that conference belongs to the Southern Convention of Congregational and Christian Churches, not Congregational-Christian Church. The Christian denomination having been fairly successful in Virginia and North Carolina, I shall stand by my Church, Conference, and Convention, regardless of the questionable theology of some Congregational and Christian ministers and extreme views of the Council for Social Action, and I beg you to stand with me and even brighter days will be ahead for the Western North Carolina Conference.

J. E. WEST, *President*,
Mission Board of Southern
Convention of Congrega-
tional and Christian
Churches.

* * *

NOTE: At the General Council meeting in Beloit, last June, a motion was introduced to change the by-laws of the Council in such a way as to eliminate the "and" in the name. If this motion carries two years hence, the name of our denominational body will be "The General Council of Congregational Christian Churches." Editor.

NOTICE.

The Committee on Education of the North Carolina and Virginia Conference will meet at Elon College, N. C., at 1:30 Monday afternoon, November 14, 1938, in the Library Building. All those desiring conference with the committee will please take notice. S. C. HARRELL,

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:
In making up your Thanksgiving offerings for the orphanage this year, please sit down and think it over sincerely and prayerfully.

Consider yourselves in the place of a little child left alone in the world without a home, without food, without money or friends. Don't you think you would feel helpless and lonely—indeed.

Don't you think it would bring lots of sunshine in your life and lift a great dark cloud from your shoulders if the kind hand of an orphanage should come to your rescue and give you a home, food, clothing, and even a chance in life. Then after prayerfully thinking it over ask yourself this question: Shall I make my offering as little as I can, or should I do without something I need and make it as large as I can.

Remember if you had been the unfortunate one instead of these and had been placed in an orphanage some one would have had to contribute to help care for you. These children are here. They are asking you to give them an equal chance with other boys and girls less unfortunate.

How much interest do you have in helping others. How much interest do you have in these children in the Christian Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 10, 1938.		
Amount brought forward	\$12,181.89	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Mebane	\$ 5.00	
N. C. & Va. Conference:		
Concord	\$ 1.61	
Hines Chapel	6.00	
Lynchburg	50.00	
		57.61
Eastern Va. Conference:		
South Norfolk	\$ 5.00	
Liberty Spring	7.00	
		12.00
Valley Va. Central Conference:		
Bethlehem	\$ 1.85	
Antioch	3.76	
		5.61
Special Offerings.		
Men's Bible Class, Rose-		
mont Cong. - Christian		
Sunday school support of		
Robert Currin	12.50	
Alamance	45.00	
		57.50
Thanksgiving Offerings.		
Alfred W. Haywood	\$ 25.00	
R. O. Browning	10.00	
A. S. Dunn	5.00	
		40.00
Total for week	\$ 177.72	
Grand total	\$12,359.61	

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

FINDING THE WAY.

In the present state of change, not to say confusion and chaos, we need not become unduly alarmed. This change is not confined to the church or religion, but it is equally obvious in the political and social fields of thought and activity as well. Through history, especially the ages through which the church has passed, there come times of marked change and great confusion. Leaving the civic, political and social changes out of mind for the time being, consider the changes that have taken place and are taking place in the church and in all that pertains to the church. The writer is not yet an old man in his own reckoning at least, but how vividly he recalls some thirty to forty years ago how the church was agitated, or very many in the church were agitated, about *evolution* and its dire consequences. The evolutionists and the anti-evolutionists had in their thinking much to be excited about and felt that upon their preaching depended the whole outcome of the matter and the future of the church, not to say the future of the kingdom of God on earth. Some ten years later came the sharp contention between the fundamentalists and the liberals. This writer recalls sending a brief article to a preacher's magazine of national note and circulation. He was younger then and more quickly excited than he is now and he felt that he must leap into the fray for the defense of the church against what seemed to him to be the untentable position of the liberals. We recall very vividly when the article appeared a month or two later the editor of a well known magazine added a note somewhat to this effect, "Evidently the writer of the above is of the hopeless fundamental school of thought and needs to study his Bible more and therein learn the real spirit of Jesus Christ its central figure." We never did receive any other comment, either from the editor or any of the contributors. However, the church kept going along, its faithful ministers still pressing forward in such light as God had given them and now after these forty, thirty and twenty years we are hearing very much about the "Social Gospel" as being a gospel distinct from the personal gospel. After all, the case may not be as hopeless as some would seem to think, since the same Jesus who preached the "Sermon on the

Mount" and through a great miracle fed the multitudes was the same Jesus who said, "Ye must be born again," and who preached one of His most powerful sermons to an audience of one, the woman of Symaria, at Jacob's well, to whom He first announced His Messiahship.

The fact is faithful men of God in every age, sometimes differing very widely in their beliefs, have sought with great singleness and devoutness of purpose to discover for themselves and for their congregations the full meaning and revelation of Him, who said, "I am the Way, the Truth and the Life."

We find even when He was planting His Church here on earth some of the very evidences of those distinctions and differences that divide many good people of today, in their sundry beliefs. Both Mark and Luke relate the incident of the Apostle John saying on one occasion, "Master, we saw one casting out devils in Thy name; and we forbade him because he followed not us." But Jesus said, "Forbid him not for he that is not against us is for us." Then a few years later Paul writes to the Philippians, "Some indeed preach Christ even of envy and strife; and some also of good will. What then? Only that in every way whether in pretense or in truth, Christ is proclaimed and therein I rejoice, Yea, and will rejoice." One who not only by word of mouth professes *belief* in Christ, but seeks with all diligence, as St. James urges all to do, to square his deeds and his life with his faith, will not despair in times of change, confusion and chaos. Let us repeat, faithful men of God of different beliefs are seeking with what wisdom and light God hath given them to find the Way wherein all of us may take comfort, renewed hope and faith. After all Christ declared that He Himself would build the church and all the powers of evil should not prevail against it. Prejudice, ignorance and evil in many forms often seem to be in the ascendency, but we shall bear in mind that the Christ is Himself the Head of His Church and will not, He cannot, let it fall. Our duty and privilege as His professed followers, is to seek with all diligence to square our lives with His, and to obey His final and emphatic command to share with others the blessed gospel of Him, who said, "And I, if I be lifted up, will draw all men unto me." We may

content ourselves, therefore, in a period of change with the imperishable fact that all things change in this world *except the will of God*; and in the spirit of that patience, which Ancient Job revealed, declare, "I know that my Redeemer liveth."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 5, 1938.

Sunday Schools.

Eure, N. C.	\$ 1.00
Antioch, Harrisonburg, Va.	4.65
Hine's Chapel, McLeansville, N. C.	3.00
Bethlehem, Broadway, Va.	1.29
Union Ridge, Burlington, N. C. .	4.00
Palm Street, Greensboro, N. C. .	5.88
Cypress Chapel, Suffolk, Va. ...	5.00
South Norfolk, Va.	5.00
Mt. Bethel, Stokesdale, N. C. ...	1.76
Long's Chapel, Mebane, N. C. ...	2.79

Total \$ 34.37

Individuals and Churches.

Concord, Timberville, Va.	\$.57
Union Ridge, Burlington, N. C. .	20.95
Mebane, N. C.	5.00

Total \$ 26.52

Specials.

E. J. Cheatham, Franklinton, N. C.	\$ 19.00
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Total for week \$ 79.89

Previously acknowledged ... 3,487.58

Total since Sept. 1, 1938 ... \$3,567.47

J. O. ATKINSON,
Mission Secretary.

QUARTERLY REPORT.

The following is the Quarterly Report of Eastern Virginia Woman's Home and Foreign Missionary Conference:

Women's Societies.

Antioch \$ 6.75	
Berea (Nans.) 39.00	
Berea (Norfolk) 27.50	
Bethlehem 6.00	
Christian Temple 105.00	
Cypress Chapel 30.50	
Damascus 12.00	
Dendron 20.75	
Elm Avenue 8.75	
Eure 8.08	
First, Norfolk 26.80	
First, Portsmouth 24.36	
First, Richmond 20.00	
Franklin 61.00	
Holland 54.00	
Holy Neck 38.50	
Hopewell 2.30	
Isle of Wight 11.00	
Liberty Spring 51.00	
Mt. Carmel 27.00	
Newport News 22.00	
Oakland 14.00	
Ocean View 6.50	
Rosemont 52.15	
Suffolk 135.00	
South Norfolk 25.00	
Wakefield 15.00	
Waverly 12.50	
Windsor 28.36	

Total \$ 880.80

(Continued on page 14.)

MEMORIAL SERVICE, NORTH CAROLINA WOMEN'S MEETING.

By MRS. R. O. CAVINESS.

[This service includes prayers from The Common Prayer Book and Cardinal Newman, poems by Joseph Addison and Lizette Reese.]

Call to Worship—"He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and walk humbly with thy God?"

Invocation—"Almighty God, the fountain of all wisdom, who knowest our necessities before we ask and our ignorance in asking, we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, thou vouchsafe to give us for the worthiness of Thy Son, Jesus Christ our Lord. Amen."

Hymn—"One Sweetly Solemn Thought."

Candles were lighted by the District Chairman for the deceased as follows:

Alamance—Mrs. O. W. Johnson, Elon College, N. C.; Mrs. J. W. Johnson, Burlington, N. C.

Durham-Wake—Mrs. A. L. Allen, Raleigh, N. C.; Mrs. J. P. Avent, Durham, N. C.

Chatham-Lee-Moore—Mrs. Alexander Talbot; Mrs. A. F. Rogers, Turner's Chapel, N. C.; Mrs. Julia Vetey, Turner's Chapel, N. C.

Guilford—Mrs. Charles Sewall, Tryon, N. C.; Mrs. O. S. Byrd, Tryon, N. C.; Mrs. Kate Thompson, Winston-Salem, N. C.

Vance-Warren—Mrs. C. J. McMichael, Greensboro, N. C.

Halifax—Mrs. Cooke, Pleasant Grove, N. C.

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know."

"Death may be faced with rebellion; it may be endured with fortitude; or it may be greeted with a cheer. The first attitude is physical, the second is philosophical, the third is Christian. This does not mean that the Christian hates life; indeed, his faith adds meaning and radiance to life, unrealized by those who do not know that 'the earth is the Lord's and the fulness thereof.' The Christian thinks of life in larger terms. For him it has far vistas and beckoning prospects and widening opportunities.

He would see all of it, firm in the confidence that come what may, he is always in the keeping of the infinite God. Day by day he builds up his will to conquer death, and he adds to his personality the qualities which pass not away, but abide forever. So when the hour of physical change is sounded for him, his real self is not affected, for it has prepared with God a 'building not made with hands, eternal in the heavens.'"

It must be so, Plato, thou reasonest well!—
Else whence this pleasing hope, this fond desire,

This longing after immortality?

Or whence this secret dread, and inward horror

Of falling into naught? Why shrinks the soul

Back on herself and startles at destruction?

'Tis the divinity that stirs within us

'Tis heaven itself that points out an here-after,

And intimates eternity to man.

When I consider life and its few years—

A wisp of fog betwixt us and the sun;

A call to battle, and the battle done

Ere the last echo dies within our ears;

A rose choked in the grass; an hour of fears;

The gusts that past a darkening shore do beat.

The burst of music down an unlistening street—

I wonder at the idleness of tears.

Ye old old dead, and ye of yesternight,

Chieftains and bards and keepers of the sheep,

By every cup of sorrow that you had

Loose me from tears, and make me see aright

How each hath back what once he stayed to weep.

Homer his sight, David his little lad!

Prayers—"Almighty God, who governest all things with infinite wisdom and mercy, and who guidest the destinies of man! As a father dost thou love us, and showerest thy blessing on us. Therefore shall we not murmur even when sorrows befall us, but in humility and with unfaltering trust accept thy decrees. In joy and in sorrow alike we praise thy goodness and acknowledge thy justice.

"We remember that we are but strangers upon earth. Like a shadow our life fleeth away. Help us, O God, so to walk in thy sight that when the few years of our earthly pilgrimage are ended we may be ready to meet our end with tranquil mind. To thee we look for comfort and strength when one of our beloved is taken from us, and a link is broken in the chain of love which binds us together in family union. Though we walk in the valley of the shadow, we shall fear no evil, for thou art with us.

"O Lord, support us all the day long of our troublous life, until the shadows lengthen and the evening comes, and the busy world is hushed, and the fever of life is over, and our

work is done. Then in thy mercy grant us a safe lodging and a holy rest, and peace at the last. Through Jesus Christ our Lord. Amen."

A CALL TO THE WOMEN OF OUR CHURCH TO STUDY PHILIPPIANS.

We are urging every woman to read this wonderful book of Philippians every month this year.

"Books are like people—associate with them to know them. For friendship we must be with them. In order to know our Bible we must live with it."

Thoughtful reading is study. The method of study should be adjusted to each local situation. Private study on the part of each individual is most important, and is essential to any method that may be employed. Where it is possible, we would suggest having a Bible study class meeting regularly. A period given to it in the monthly meeting might prove best. Bible study is devotional. It would be a good plan to have all the women meet for a day and review the book after we have read it and read it.

For a help be sure to read *Studies in Philippians* by Dr. J. G. Truitt, which will be published in THE CHRISTIAN SUN each month for six months. The first one has already been published in the issue of October 27. Be sure to keep these.

If you wish other help, order *The Radiant Heart* by Dr. C. J. Harrell, which may be ordered from The Cokesbury Press, Nashville, Tenn., price 25c.

"Let the whole soul be fed by the study of the whole Bible, so that there may be no irregularity nor inequality in the growth of its parts and powers."—H. Bonar.

The vigor of our spiritual life will be in exact proportion to the place held by the Bible in our life and thoughts.—George Mueller.

May we find deep joy and blessing from our study of Philippians.

MRS. W. R. SELLARS,
Sup't, Spiritual Life.

"May not this be the meaning: that the days are evil in the sense that they are filled with temptations to misuse our time, and that, accordingly, the wise man will take possession of them instead of being possessed by them, and will make them serve the purposes of his higher life. The days are indeed evil, unless we make them good. Let us say that time means opportunity. To redeem the time, then, will be to seize and improve the opportunity."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

NORTH CAROLINA PILGRIM FELLOWSHIP AT WORK.

At the North Carolina Pilgrim Fellowship meeting held at Henderson, N. C., the last week-end in October, program plans were adopted unanimously by the delegates to that meeting and are recommended to all our churches, with the following calendar plan which a church may follow if desired. Specific suggestions for aid in carrying out this program will be given in this paper:

FALL:

Missionary Meetings on the City—
Missionary Offerings.
Beautifying Church Project.
Christmas Observance.

WINTER:

Missionary Meetings on India (February *Highroad* will have special material). Missionary Offerings.

Pilgrim Fellowship Week—January 29 - February 5.

Race Relations Sunday, February 12.

Pre-Easter Services and Discussion of Personal Religious Living; Use of Personal Devotional Material; Sacrifice Week.

SPRING:

Beautifying Church Projects.

Peace Program or Demonstration in April.

ALL THROUGH THE YEAR:

Promotion and Use of Church Publications.

These are activities in which it is hoped all youth groups will share, with each group adding others which will challenge the interest and thoughts and time of its members. This is the minimum. It is certain that many churches will go far beyond these suggestions, both in youth groups and in cooperation with adults and children of the church.

PEACE AND THE WAY OF THE CROSS.

As revealed in Christ, God is a God of love who condemns sin, which is the denial and betrayal of the claims of fellowship, and who redeems sinners by way of the cross—that is, by sacrificial effort in their behalf. Men, therefore, should love one another as God loves them. They should love not only their friends but their enemies, doing good to those who hurt them. They should remember that a doer of evil is a brother for whom Christ died; and they should

seek to reclaim him, not by returning like for like, but as God does, by some kind of sacrificial effort in his behalf. Mankind can prosper only in so far as it recognizes and obeys the law of love. The wages of sin is death. The reward of selfishness is war, economic disaster, and a growing eclipse of the cultural values of civilization. Moreover, a world tormented by war and preparations for war can be redeemed only in so far as it chooses the way of the cross. It cannot overcome evil with evil; it can overcome evil only with good.—*From "The Address to the Church" by the General Conference Commission on World Peace.*

GRACIOUS LIVING.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 20, 1938.

SCRIPTURE: James 3:13-18.

Daily Readings—

Monday—Courtesy and Tact—I Peter 3: 8-11.

Tuesday—Jesus, Meek and Gentle—II Cor. 10: 1.

Wednesday—The Way of Love—I Cor. 13: 1-13.

Thursday—Moses' Magnanimity—Num. 11: 24-29.

Friday—Life on High Levels—Col. 3: 1-13.

Saturday—Walking With Christ—Eph. 5: 1-10.

These books will be of supreme value to young people. They are full of life, interesting, and touch the inner life and soul. *Victorious Living* by E. Stanley Jones; *This Questioning Age* by Frank B. Fagerburg.

A number of individuals may testify on the subject, "What Personal Trait I Consider Most Essential in Christian Character."

Are the greatest men the humblest men? Consider Kagawa, Wilfred Grenfell, E. Stanley Jones, Fritz Kreisler and others.

A theological professor used to say to his students, "Be sure that life never loses its halo." Mrs. Frances E. Clark's life is a hallowing influence. Why? This must be the answer: At a recent Convention she issued the challenge: "Read your Bible everyday. I read a portion from the Old Testament and something from the New Testament every day." Is this your daily practice? If not you should become an observer of the "Quiet Hour" or "Morning Watch."

Gracious living includes the fol-

lowing points all of which may be discussed in your meeting: (1) Courtesy, (2) an appreciation of beauty, (3) the ability to live contentedly in the presence of annoying conditions. (4) It means that we will be intensely in earnest about our convictions, but not bitter when others disagree with us. (5) It means a person will be grown up emotionally (Paul: "When I became a man I put away childish things"). (6) It means the individual will have a proper degree of self-respect without being egotistical, and will be humble without suffering a sense of inferiority. (7) It means that one will also be honest and sincere.

"A trifling good action done for love of God is worth far more than something great in which love has a smaller share. Everybody wants to attain to conspicuous and shining virtues, but very few seek after the lowly graces, the thyme and sweet herbs which grow beneath the shadow of the life-giving tree."—Frances de Sales.

Suggested Hymns—

"For the Beauty of the Earth."

"Open My Eyes That I May See."

"Have Thine Own Way, Lord."

S. E. M.

NOTED LECTURER AT CHAPEL HILL.

The Twenty-First Series of the McNair Lectures will be delivered on November 14, 15, and 16 at the University of North Carolina, Chapel Hill, by Professor Arthur H. Compton, of the University of Chicago.

This lecture series is offered on a foundation established by the Rev. John C. McNair (Presbyterian) of the class of 1849. The object of the lecture is to show the mutual bearing of science and theology upon each other.

Dr. Compton is the distinguished professor who was awarded the Nobel Prize in Physics in 1927 for his fundamental studies on the nature of the X-Ray. He is a Presbyterian and last year he was elected General Chairman of the Layman's Missionary Movement.

The general subject of his lectures this year will be: *Man's Approach Toward God*. The three lectures of the series are entitled respectively: "Science, Religion, and the Growth of Man" (Nov. 14); "Human Freedom and Physical Law" (Nov. 15); "Man's Relation to God" (Nov. 16).

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE SACREDNESS OF HUMAN LIFE.

LESSON VII—NOVEMBER 13, 1938.

GOLDEN TEXT: *Thou shalt not kill.*—
Exodus 20:13.

Whosoever hateth his brother is a murderer.—I John 3:15.

LESSON: Exodus 20:13; Matthew
5:21-26, 38-42.

The Sacredness of Human Life.

"Thou shalt not kill." It is quite evident that there can be no enduring civilization unless human life is sacred. What kind of social stability could there be if a man could go out and kill anybody he did not like, or anybody whom he wanted to get rid of? Thus it is that in these "Ten Words" or "Ten Commandments" we have the prohibition against taking human life. To be sure there is an area in which this commandment must have an elastic interpretation or application. For instance if a hoodlum or mad-man should attack my wife or my children with intent to kill, should I stand idly by and allow him to kill? Or should I defend them, even if I had to kill the man to save them? To be sure we talk about the law of love, but we must remember that the law of love must operate in the field of those who are attacked as well as those who attack. The basic principle stands—human life is sacred. No man has a right to take it. And this principle of self defense may apply to nations as well as to individuals. One wonders if there are not times when nations are justified in fighting. But for the most part, war is simply collective murder.

This commandment must have a wider application, however, than is usually given to it. There are other ways of killing people, of taking life than simply shooting them with a gun or beating them to death with a club. "Thou shalt not kill"—by adulterating food, by forcing people to live in unsanitary tenements, by compelling men and women, boys and girls to work under conditions that breed disease or undermine health, by practicing cruelty and oppression until life breaks under the strain, by slandering one's good name or besmirching one's good reputation, merchandising drugs and liquor that undermine health and blight character, using one's own body or the bodies of others for wrong purposes—there are a hundred ways of killing, of taking life. And some of these

ways are more cruel than sudden murder.

Getting Back of the Act to the Spirit.

Jesus took this law against murder, and put new meaning into it. He insisted that one must consider the inner spirit of a man, rather than the outward acts. He said that if a man was angry, he might be guilty of murder. He condemned anger, the spirit of revenge, envy, hatred, and kindred spirits, for they were the stuff out of which murder was fashioned. Keep thy heart with all diligence, said Jesus, for out of it are the issues of life.

Acceptable Worship.

Men sometimes think that it is enough if they worship. Jesus called attention to the fact that it was one thing to worship; it was quite another thing to worship in an acceptable manner. Worship was primarily a matter of inner spirit and attitude, not outward form and ceremony. If a man came to worship and remembered that his brother had anything against him—we ought to read these words of Jesus again and again—he should first go and be reconciled to his brother and then come and worship. Unless he did, he could not worship acceptably at all. The strict application of that rule might reduce the congregations in many of our churches.

Keeping Anger Out of Life.

"Agree with thine adversary quickly while thou art in the way with him." One could settle things thus under Roman law. Jesus was saying in another way, that anger is to be kept out of the heart. All ill-will and hatred and bitterness must be stifled, and starved lest it flourish and become settled anger and even murder. The hateful, revengeful spirit must have no place in the human heart.

Like for Like. Love for Law

The law of an eye for an eye and a tooth for a tooth was an advance over the practice of a life for a tooth or a head for an eye. But Jesus goes beyond this ancient law. He insists that we are not to pay people back in their own coin. Hate begets hate. Only love can conquer hate. We are not to give people as good as they send; as Christians we are to give them better than they send. We are to overcome law with love. We are not to meet force with force. We are not to be so desperately eager to defend our rights but rather to forego our privileges. Only this spirit will conquer.

"And whosoever shall compel thee to go one mile with him, go with him

two." A Roman soldier could compel a Jew to carry his burden or go with him a mile. Aside from the drudgery involved it was humiliating thus to be reminded that one belonged to a subject race. But Jesus said that when one was twice as willing to do what was asked, when one was willing to do twice as much as had already been asked, he had already taken the sting out of the thing. Life is really a matter of two kinds of obligations, the enforceable and the unenforceable. The Cross of Christ, as Dr. Fosdick shows in an inspiring sermon on the Cross and the Ordinary Man, represents life's unenforceable obligations. It is in this realm that character really is formed. No one can compel a mother to do some of the things she does. No one could compel David Livingstone to do what he did. There was no law but the law of love to compel Christ to go to the Cross. Life's higher possibilities and life's highest joys lie in the realm of the second mile.

A Matter of the Inner Life.

It can readily be seen that we are moving in the realm of the inner life now. No mere outward conformity to creed or ceremony can suffice here. Only the spirit of Christ produces the kind of life which can fulfill the demands which Christ lays on us in the words of this lesson.

SHALLOW WELL.

September 21 to September 30 were red-letter days at Shallow Well Church. Rev. James R. Clinton, D. D., conducted our preaching mission for us. After his usual manner, Dr. Clinton brought strong sermons to us. Large congregations profited by Dr. Clinton's brief visit.

During the summer we repainted the interior of our church and Sunday school rooms. It is an improvement of which we are proud.

During the vacation, in August, of our minister, Rev. F. E. Hyde, Cecil Thomas, one of our own boys, a candidate for the ministry, conducted our regular services for us. Mr. Thomas is in the ministerial class at Elon.

On October 19, Robert Watson was elected as Sunday school superintendent to fill the vacancy of F. F. Watson, who had served for over nineteen years as superintendent of our Sunday school. Mr. W. S. Matthews was elected to the Board of Deacons.

REPORTER.

"The measure of civilization in a people is to be found in its just appreciation of the wrongfulness of war."



MONDAY.

THE CONFESSIONAL.

"Whosoever shall confess me before men, him will I confess before my Father in Heaven."—Matt. 10:32.

A man said once, "I do not feel that confession before the service of the church worship is in the right place. I feel that the service carries me to church and prepares me to confess and, that being the case, confession should be after the service."

True it is that the ministry of song and prayer and preaching may prepare one to open his heart to the light whereby he may see his sins and confess. But in the light of the churches that have confessionals the confessional placed before the service is right, because as an attitude toward God, confession is first. However, with you and me, "confession" and "surrender" are more or less like "faith" and "belief;" they work together and one is a part of the other. Who can tell which one enters the door first, when John Brown enters, John or Brown? Without the light, one cannot confess. Without confession, one cannot receive the blessings of God.

Prayer—Our Father, we are altogether unworthy and have often come so far wrong that we are ashamed of ourselves. Illuminate the Divine Image in us that we may be humbled at Thy Throne and that we may have a greater fullness of Thy light. In Christ's name we ask it. *Amen.*

TUESDAY.

Lost.

"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it."—Heb. 4:1.

A missionary once told us that one of the experiences he had in ministering to the starving people of China was the realization that these sufferers had no appetite at all. They had passed the stage of desire for food.

There is a point in a man's soul when he may be lost without intending to go wrong. Life may be so comfortable that, man may neglect his safety until it is too late.

Let us not lose interest in or in longing for spiritual satisfaction, lest we lose the desire for them.

Prayer—Our Father, forbid that we should neglect the table Thou hast spread. Save us from spiritual atrophy. Create within us a desire for the living tread. *Amen.*

WEDNESDAY.

"THIRST THAT IS DRINK."

"Then said they unto Him, 'Lord, evermore give us this bread.'"—Jno. 6:34.

"Before they call I will answer; and while they are yet speaking I will hear."—Jno. 6:34.

Spiritually speaking, there is satisfaction in mere hunger itself. Desire for God is a proof of already having received somewhat of God. Christ said, "Blessed are they that hunger and thirst after righteousness for they shall be filled."

The thing that should give us most concern is the loss of desire for a sense of God's reality. When we feel a growing sense of indifference upon us, let us pray. Yea, Thou art heard before thou could pray.

Prayer—Our Father, forbid that the prayers we shall make shall be formal, not knowing what we ask, but grant unto us a deep sense of our need and help us to pray as we ought. In Christ's name we ask it. *Amen.*

THURSDAY.

DO YOU KNOW GOD?

"Ye shall know that I am the Lord."—II Kings 6:10.

One of the stern facts of the modern life is the error which tries to reduce God to an impersonal vagueness, interested perhaps in the cosmic world as a whole but not interested in the detailed affairs of men.

The message of Jesus was "whosoever will, let him come," and that is personal. It means me, and it means you, and if that is true, it means His interest in our personal affairs. The sunshines everywhere and reaches the tiny flowers close to the earth, yea, the roots of these flowers as well as it reaches the tree-tops. Let us remember the words of the song:

What a privilege to carry
Everything to God in prayer,
In His arms He will take and
shield thee,
Thou wilt find a solace there.

Prayer—Our Father, Thou art our God. We pray for the spirit to exult in Thy truth and always acknowledge Thee. In Jesus' name we ask it. *Amen.*

FRIDAY.

THE GOD-CONSCIOUS SOUL.

"In the Lord do I take refuge."—Psalm 11:1.

"There is none holy as the Lord."—I Samuel 2:2.

The authors of the Psalms, the Patriarchs of old, and the Apostles, under Jesus, we believe, were all God-Conscious men. The subject of God and His glory engrossed their souls and gave to them utterances dignified and beautiful. Their power has been handed down through the ages and has impelled men of all ages to love them and to love the Lord.

There is no higher art than that of perceiving life in its relationship to God. Man is called upon to be nothing and to do nothing that may not be, or be done, "as unto the Lord." This is the secret of the life of faith and "the abundant life."

Prayer—Our Father, each day and each hour we pray for "the abundant life" to come more and more to our souls that we may grow more and more conscious of its fuller meaning for us. *Amen.*

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

"I WILL BUILD MY CHURCH."

By REV. VICTOR B. CHICOINE, D. D.

I will not concede that any group has the right to take other parts of this famous text and from them deduce that they and they alone are the Church because they have had an unbroken line of leadership from Peter to the present hour! That claim will not stand average scrutiny let alone scientific investigation. It is my belief that our Lord had no theory of apostolic succession when He uttered the words of the text. If He meant anything at all it was that the Church would be made up from men and women who would live on, in His spirit in a hard world, even as He was doing. And as someone has said, "If Christ did not found the Church He is the foundation."

Think what has been done to slay the Church. It was not "until three hundred years had passed did the state agree to recognize the Church's title to exist inside the Roman polity." During that period the sufferings of the men and women of Christian Church pass all power of adequate description and of imagination. Then when recognition came from the state, after all those years of pain and torture, at the very moment a heavier burden was placed upon the Church: that was, to be in the world with all its sin and doubtful pleasures, have wealth come unto it, and prestige, and yet retain its chastity, and courage, the spirit of the evangel to all men with which Christ has endowed it!

It would seem that if the tide of human affairs could be turned so that it flowed favorably with the Church, and that the state favored it, all would be well. At this point, however, there enters what Moffitt in his *Five Centuries of the Church* calls "the inertia bred by popularity," for it is then that many say, "The status quo must remain. No one must be allowed to upset the program by suggesting the lengthening of the ropes and strengthening of the stakes." Pity the preacher and prophet in the popular church. Expect nothing from the Church which insists upon being safe and refuses in the spirit of Christ to set new and higher goals for itself! That was the condition of the Church through long periods.

For years there were those cheap bickerings over unessential details, the stooping to low practices of many

kinds, even murder within the ranks of those who claimed direct descent from Peter. That whole story does not make a pretty picture. This was followed by a long period of murder, pillage, rapine. Right on the very coast of Florida nine hundred French Huguenots were once slaughtered in the name of the Church. This was during the days when the inevitable was coming—I mean dividing of the Roman Church and the forming of Protestant groups. The tales of this period are also almost unbelievable. There were unspeakable events on both sides, sickening, and abhorrent. And yet the Church lived.

Then think with me of what is being done today to eliminate the Church. The whole picture has almost completely changed from that of yesterday. In place of the Church fighting within itself there are forces now loose and abroad everywhere that are planning on fighting to the death the churches everywhere. There is a great and powerful and systematic effort proceeding at this very moment in Russia and Germany to crush the Church. There is a movement, less powerful, less known, but no less determined at work in our own nation to eliminate the Church, country chapel, and the Sunday school, and the very name of God!

Jesus said, "I will build my church." But while a semblance of a church may be built, the real church will not be built or rise to great power on the back of any political power or of any social scheme. Neither will it rise to lasting power by armies. Nor will so called culture make it great. But only truth, love, and service can do that. Men and women in her ranks who have been utterly and completely captivated by the love of God and the mind of Christ will make her great!

"I will build my church," said Jesus. But that Church will not be built out of just the intelligentsia, the laborer, the wealthy, the poor, the business men, the women, the youth of the land, by old men and women, by the white race, the black race, the yellow race, but by all the sons and daughters of God.

"I will build my church," said Jesus. But that Church will not be the one which blesses the arms and ammunition of soldiers who go to blast cities, and civilians, and women,

and children into a thousand bits as is being done today. It will not be the Church that turns its back upon suffering and pain and says blandly that there is no such thing. It will not be the Church which says that all other ministers outside of their communion must be reordained. It will not be the Church which refuses the communion cup to all except a chosen few.

Jesus said, "I will build my church." Whether you and I help or hinder, that Church will be built. The Stalins and Hitlers abroad or other organized groups here cannot stop her final creation. The flame of devotion and courage and the spirit of the Christ may burn low in men and women, the visible buildings may be burned, destroyed, but the true Church will be built. What some of us consider the Church may disappear—that Church built after a pattern which we in our prejudice desire—but not the Church which the spirit of the living Christ is building.

Christ's Church will some day arise. It will be more than a place for social gatherings; more than a place for the discussion of ethics; more than an inn on a road infested by robbers where beaten and bruised wayfarers can be lodged until well; more than a lecture platform; more than a place of prophecy; more than a place to challenge youth. Our Lord meant His Church would be a place where God would be disclosed in loveliness and power; where God would be revealed not as a scientist reveals the laws of God in a laboratory, but a place where God would be made real, stirring, holy redemptive, personal, worth living for and dying for, where God would be revealed again and again as He, the Christ, had revealed the Father. That place was to be the Church.

The authority of this Church that is to be built will not be found in any particular name that it chooses for its adornment. It may be called the Church of God, but its real authority will come from the spirit of the men and women who enter and leave its doors. It may be called the Church of the Living Christ. But even that will not give it authority and power unless its work is shot through and through with the spirit of Christ.

A church may be called "The Gate of Heaven" as one is called that was near our parsonage once. A group may call themselves "The strict and particular . . .;" or the "First" this or the "First" that. But that which will prove direct lineage with Christ and give power will be what the

(Continued on page 15.)

QUARTERLY REPORT.
(Continued from page 8.)

Young People's Societies.

Berea (Nans.)	\$ 3.20
Bethlehem	12.00
Burton's Grove	4.95
Christian Temple	21.25
Cypress Chapel	13.35
Dendron	4.00
First, Portsmouth	11.50
Franklin	19.25
Holland	10.00
Holy Neck	11.00
Liberty Spring	16.00
Mt. Carmel	10.89
New Lebanon	5.80
Newport News	8.50
Oakland	9.75
Rosemont	16.16
Suffolk	31.00
Suffolk (W. W. Staley)	68.99
South Norfolk	45.00
Spring Hill	5.00
Waverly	4.50
Windsor	11.00
Ocean View	5.00

Total \$ 348.00

Junior Societies.

Berea (Nans.)	\$ 15.50
Bethlehem	2.50
Cypress Chapel	17.75
Dendron	1.00
First, Portsmouth	11.95
Franklin	8.00
Holland	9.00
Holy Neck	15.50
Liberty Spring	6.75
Mt. Carmel	4.23
Oakland	1.25
Rosemont	2.50
Suffolk	7.50
South Norfolk	15.00
Waverly	2.50
Windsor	3.96

Total \$ 124.89

Cradle Roll.

Berea (Nans.)	\$ 3.00
Bethlehem	5.00
Christian Temple	8.00
Cypress Chapel	3.75
First, Portsmouth	2.00
Holy Neck	5.00
Liberty Spring	1.50
Mt. Carmel	19.04
Newport News	.25
Oakland	1.93
Suffolk	10.00
South Norfolk	3.00
Windsor	2.16

Total \$ 64.63

Summary.

Women	\$ 880.80
Young People	348.00
Juniors	124.89
Cradle Roll	64.63

Total \$1,518.32

Respectfully submitted,
MRS. J. M. RABY,
Treasurer.

ANNUAL REPORT.

Following is the Treasurer's Annual Report of the Eastern Virginia Woman's Conference:

Women's Societies.

	Members	Offering
Antioch	14	\$ 25.50
†Berea, Nansemond	29	95.25
†Berea, Norfolk	15	66.96

†Bethlehem	54	160.00
*Christian Temple	50	400.00
†Cypress Chapel	14	100.50
†Damascus	32	77.00
†Dendron	13	65.85
*Elm Ave., Portsmouth	12	35.00
*Eure	20	29.64
*First, Norfolk	15	75.00
*First, Portsmouth	21	75.00
*First, Richmond	9	50.00
†Franklin	43	211.00
†Holland	36	164.00
†Holy Neck	32	151.00
Hopewell	8	7.20
†Isle of Wight	16	58.00
†Liberty Spring	55	201.00
†Mt. Carmel	18	73.00
†Newport News	45	77.00
†Oakland	28	51.50
†Ocean View	20	25.75
†Rosemont	50	201.00
†Suffolk	143	520.00
*W. W. Staley, Suffolk	45	200.00
†South Norfolk	35	75.00
Wakefield	15	52.00
*Waverly	13	50.00
†Windsor	27	82.20

Totals 927 \$3,455.35

Young People's Societies.

	Members	Offering
†Berea, Nansemond	43	\$ 30.30
†Bethlehem	28	100.00
Burton's Grove	14	22.70
*Christian Temple	25	60.00
†Cypress Chapel	25	50.35
Dendron—(P. F.)	10	8.79
†Eure	20	12.00
*First, Portsmouth	14	25.00
†Franklin	34	75.50
*Holland—(P. F.)	15	25.00
†Holy Neck	31	41.00
Hopewell	8	2.52
Ivor	8	2.50
†Liberty Spring	30	71.00
*Mt. Carmel	18	30.00
†Newport News—(C. E.)	15	28.50
†New Lebanon	21	22.54
†Oakland	50	36.00

Ocean View	10	5.00
†Rosemont	26	32.00
*Suffolk	45	50.00
South Norfolk—(C. E.)	25	45.00
*Spring Hill	10	15.00
Waverly—(C. E.)	10	4.50
*Windsor	12	35.00

Totals 547 \$ 830.20

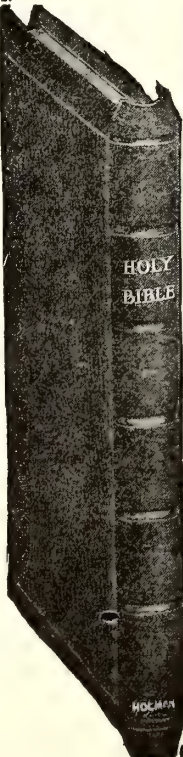
Junior Societies.

	Members	Offering
Antioch (New)	10	\$ 10.00
*Berea, Nansemond	20	25.00
†Bethlehem	24	25.50
†Christian Temple	25	42.80
†Cypress Chapel	7	20.25
Dendron (S. S. Class)	5	5.50
First, Portsmouth	10	17.00
†Franklin	30	30.50
†Holland	37	35.25
†Holy Neck	14	35.50
†Liberty Spring	18	25.50
†Mt. Carmel	9	15.10
Oakland (New)	31	5.00
†Rosemont	20	17.50
*Suffolk	50	50.00
*South Norfolk	30	15.00
Waverly	10	2.50
*Windsor	14	15.00
Eure	10	3.00

Totals 374 \$ 395.90

Cradle Roll.

	Members	Offering
Berea, Nansemond	15	\$ 3.00
Bethlehem	20	5.00
Christian Temple	20	8.00
Cypress Chapel	15	5.00
Eure	12	3.00
First, Portsmouth	8	2.00
Franklin	18	5.00
Holland	12	6.00
Holy Neck	10	5.00
Liberty Spring	18	4.50
Mt. Carmel	30	19.04
Newport News	10	4.49
Oakland	52	8.22
Rosemont	20	18.00
Suffolk	64	10.00



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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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SUBSCRIPTION RATES.

One Year.....	\$2.00
Six Months.....	1.00

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All subscriptions, orders for Bibles, etc., as well as all news and items for publication in "The Sun" should be addressed to F. C. Lester, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. Emergency notices will be received at the office of publication, 1536 East Broad Street, Richmond, Va., up to Tuesday of week of publication.

South Norfolk	30	3.00
Windsor	9	2.16
Totals	363	\$ 111.41
* * *		

Note:

*—Apportionment paid in full.
†—Paid over apportionment.
P. F.—Pilgrim Fellowship.
C. E.—Christian Endeavor.

Offering District Meetings.

Norfolk District	\$ 11.45
Nansemond, Gates, Franklin	17.20
Waverly	3.29
Total	\$ 31.94

SUMMARY.

Receipts.

Women	\$3,455.35
Young People	830.20
Juniors	395.90
Cradle Roll	111.41
Offerings District Meetings	31.94
Conference Offering (Women) ..	41.06
Conference Offering (Young People)	19.42
Offering, Mission Class (Women)	23.66
Offering, Mission Class (Young People)	15.35
Special Memorial	10.00

Total	\$4,934.29
Balance brought forward from last year	428.14
	\$5,362.43

Disbursements.

Mrs. H. S. Harcastle, Treasurer, S. C. C.	\$4,904.90
Chart and Posters	6.29

Officers' Expenses	22.01
Printing Year Book	25.00
Stationery and Programs	35.35
Expense of Speakers	84.01
Flowers	7.75
Premium on Treasurer's bond ..	5.00
Expense of Delegates to Summer School of Missions	81.94

Total Disbursements	\$5,172.25
Balance on deposit with the Farmers Bank, Windsor, Va., Sept. 30, 1938	\$ 190.18
Respectfully submitted, Mrs. J. M. Raby, Treasurer.	

FAMILY ALTAR.

(Continued from page 12.)

SATURDAY.

THE CASKET GOES BY.

"So teach us to number our days, that we may get us a heart of wisdom."—Psalm 90:12.

"They that feared the Lord spoke often one to another."—Mal. 3:16.

We all are familiar with the scene of a coffin being carried out of the door of the next apartment. We do not know who it is, whether it is a man or a woman. We sometimes attend a funeral when there no one but a few mourners.

Contrasted with this, we are also familiar with funerals in the country, or in a small town, when the procession is very long and the church packed with friends.

What is the difference? With the first there is no time for feeling and for neighborliness, and neighbors are total strangers. In the latter, there has been friendliness, neighborliness, yoke-fellows in the church and social fellowship, for which the city has no substitute.

After all, it forever remains true that the "only good society" is the association of good people. Christians who are friends of Christ naturally become friends of one another and in their fellowship with one another lies life's richest rewards.

Prayer—Our Father, we thank Thee for the friendship of Christ, for the friendship of men and for neighborly ties. Wouldst Thou make us all this to others. We ask it in His name. Amen.

SUNDAY.

"DON'T BELIEVE IT."

"Hold fast that which is good."—I Thess. 5:21.

William T. Ellis in his meditations in *The Christian Herald*, writes:

"Like millions of other Americans, I read the newspaper columns syndicated by New York writers. My brethren of the pen will scarcely thank me when I say that my predominant feeling toward the columnists is one of

compassion. They lead such narrow lives, and have such a limited range of interests. Mostly, their gossip is about the provincial habitudes of Broadway.

"To judge these columnists by their omissions, nobody goes to church in New York. The city has no ordinary, homekeeping families. There are no great interests of human service and philanthropy centering in the city. Nobody is concerned with the spiritual life.

"Absurd, isn't it?

"Well, the true cosmopolite, the person who "knows life," real life, must hold fast to the truth, that real life in spiritual life; and that everybody is chiefly interested in the things that affect his inner life. The great society of our time, thank God, is made up of like-minded men and women who postulate God."

Prayer—Our Father, midst feverish restive turmoil of daily life; beneath the artificialities of life, we would see Thee, know the real life that is to be found in Thee. Forbid that we shall relax our search until we find Thee. In Christ's name. Amen.

SUN'S PULPIT.

(Continued from page 13.)

group within do in behalf of truth, beauty, goodness, justice, sores, running sores, sweat, stench!

Was not our Lord interested in such?

Finally this word. There has come to me from what I believe to be an authentic source this story. In the state of Connecticut, where for years the Congregational - Christian group led in all other churches in numbers, now the Episcopal Church leads us by two thousand members. When one of our leaders asked the reason for this from one of the leaders in the Episcopal Church this was the answer. "For years you have been preaching down the Church while we have been preaching it up. And this is the result."

Now then, all power and progress to the Episcopal Church! May it grow and grow in the power and in the spirit of the Lord Jesus Christ. But I also say this, that there is no need for anyone to believe for a single moment that the sun has set upon the evangelical churches of the land. God is in our churches. He has not deserted us. What matter the plainness of our buildings if we do but show forth to the world by word and deed that Christ lives in us. That place where Christ's will done will be a church a great church. "I will build my church," said Jesus. And with him, we are able!

The Christian Orphanage

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HELEN AND HALLIE.

Your Orphanage is a double Doorway of Opportunity—Opportunity for you to help make the world a better place in which to live; opportunity for such children as the Whitaker Twins, shown above, to grow up normal, healthy, and happy young women.

The Orphanage needs \$10,000.00 in gifts during November and December to raise its quota. Make your Thanksgiving Offering liberal.

CHAS. D. JOHNSTON, Superintendent
ELON COLLEGE, - - - NORTH CAROLINA

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Truth

VOLUME XC.

RICHMOND, VA., THURSDAY, NOVEMBER 11, 1956.

NUMBER 46.

THE SOUL OF A CHILD

The Soul of a Child is the loveliest flower
That grows in the garden of God.
Its climb is from weakness to knowledge and power
To the sky from the clay and the clod.

To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild.
'Tis a plant that is tender, but wondrously rare—
The sweet, wistful soul of a child!

Be tender, O gardener, and give it its share
Of moisture, of warmth, and of light.
And let it not lack for thy painstaking care—
To protect it from frost and from blight.

A glad day will come when its bloom shall unfold,
It will seem that an angel has smiled,
Reflecting from its beauty and sweetness untold
In the sensitive soul of a child.

—Selected

Your Thanksgiving offering for the Orphanage will help to make possible the development of nearly a hundred children in our Christian Orphanage. The price of a day's labor is not too much to give.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Western North Carolina Conference had representatives from 34 churches present. All the pastors except two who were sick, were present for part of the time.

Rev. L. L. Wyrick, of Elon College, N. C., is open for half-time church service during the coming year. He now serves Shallow Ford on two Sundays of each month.

Now is a good time to renew your subscription to THE CHRISTIAN SUN. If you want to be very happy because you have done a good deed, get someone else to subscribe also.

The Haw River (N. C.) Christian Church building was badly burned on Monday night of this week, the ceiling and roof being destroyed. The piano and pews were saved.

Rev. R. L. Williamson, of Charlottesville, Va., expects to move to Sanford, N. C., in the near future and would like to be the pastor of some nearby church or churches.

Dr. Joseph L. Laughton, of Richmond, Va., who is working with the Debt of Honor Campaign, spoke at Damascus Church, Sunbury, N. C., the first Sunday in November, and at Holland, Va., last Sunday morning.

The editor had a very brief but pleasant visit with Rev. A. Lanson Granger, Jr., in Yale Divinity School recently and had the pleasure of taking Rev. Herbert Council to the Eastern Virginia Conference where he was ordained.

This is the month for an offering to support our Christian Orphanage at Elon College. Every church and Sunday school is asked to cooperate in this fine work of giving a home to needy children. Please be sure that your church does its best.

The pastors of Eastern Virginia are to exchange pulpits on next Sunday and are expected to speak in the interest of the Christian Missionary Association of that conference. Everybody in Eastern Virginia will want to go to church to hear their new preacher for the day.

A Seminar on the Pastor's Class will meet at the Hotel Nansemond, Ocean View, Va., on November 21

and 22. Members of the committee from the South include Dr. S. C. Harrell, Dr. H. S. Harcastle, Rev. F. C. Lester, Dr. J. G. Truitt, and Dr. L. E. Smith.

All pastors of Congregational and Christian Churches are now eligible for membership in the Annuity Fund. Applications should be sent to Dr. Lewis T. Reed, at 287 Fourth Avenue, New York City. This is a good way to have an insured income after the age of retirement.

Rev. Hugh L. Thompson, of Harford, Pa., was the morning speaker at our church in Holland, Va., the first Sunday in November. Rev. Carl R. Key is leaving Holland the last of this month to enter Yale University and become pastor of the Congregational Church at Torrington, Conn.

The editor of THE CHRISTIAN SUN is happily wearing a new ring presented to him by First Christian Church, Norfolk, Va. He served that church as pastor for the past five years and was made very happy by a party given in his honor on Friday night of last week and by the token of appreciation as expressed in a beautiful ring.

EASTERN NORTH CAROLINA CONFERENCE.

Delegates and visitors to the Eastern North Carolina Conference who wish homes while attending the conference at Wake Chapel on Tuesday and Wednesday, November 22 and 23, should notify C. A. Ballentine, Virginia, N. C., immediately.

W. J. BALLENTINE.

SANFORD CHURCH.

On the evening of October 19, the members of the church at Sanford, held a banquet to celebrate recent improvements to the church property. Under the capable leadership of Misses Clarine Perry and Stella Stout and their assistants a very fine meal and program was provided to the satisfaction of all present. The pastor of the church, Rev. F. Ervin Hyde, acted as the toastmaster. After musical numbers by the children of the junior and intermediate departments there were a number of one minute talks. The highlights of the evening were the talks by Rev. R. L. Williamson, a former minister, and Mr. A. H. McIver. The latter called attention to the improvements to the church property which have been made during recent weeks and which testify to the love and loyalty of the mem-

bers of the local church. The Ladies' Aid Society has carpeted the church with a beautiful carpet. The old roof on the church has been replaced by a new one. The church basement has been rearranged to give the church a banquet hall. The basement has been repainted. In addition to the improvements on the church property, Mr. McIver announced that the church has secured a parsonage for its minister.

The World Friendship Club sponsored the services on Sunday morning, October 23. Their guest speaker for the occasion was Miss Lucy M. Eldredge, of Dayton, Ohio. The officers of the organization for the coming year are: Jack Way, president; Shelton Thomas, vice-president; Elderline Rosemond, secretary and treasurer; and Rev. F. Ervin Hyde, counselor.

REPORTER.

STANDING COMMITTEES OF THE EASTERN VIRGINIA CONFERENCE.

Executive—J. F. Morgan, J. E. West, R. L. House, I. W. Johnson, W. H. Baker.

Education—H. S. Harcastle, N. G. Newman, J. E. McCauley, L. E. Smith.

Home Missions—J. E. West, T. F. Wright, E. L. Beale, H. E. Crutchfield.

Foreign Missions—Mrs. J. G. Truitt, Mrs. R. T. Bradford, Mrs. J. Monroe Harris, F. C. Lester.

Christian Education—J. A. French, W. H. Baker, H. S. Harcastle, J. E. McCauley, L. E. Smith.

Religious Literature—R. L. House, J. S. Johnson, J. H. Dollar.

Evangelism—J. E. McCauley, O. D. Poythress, R. E. Brittle, S. W. Phillips.

Stewardship—Arnold Slater, Geo. Olejar, B. H. Watkins.

Temperance and Moral Reform—E. W. Jones, O. D. Poythress, J. H. Warren.

Apportionments—J. G. Truitt, J. W. Manning, J. T. Kernodle, Garland Gray.

Ministerial Ethics—M. S. Poulson, E. L. Daughtrey, H. W. Lee.

Sunday School—J. A. French, W. H. Baker, J. E. McCauley, H. S. Harcastle, L. E. Smith.

Superannuation—J. T. Kernodle, A. M. Johnson, M. S. Poulson.

Historian—W. E. MacClenny.

Memoirs—W. E. MacClenny.

Place of Meeting—Mrs. J. A. Williams.

Collector—E. B. Rawles.

EASTERN NORTH CAROLINA CONFERENCE PROGRAM.

WAKE CHAPEL CHRISTIAN CHURCH,
FUQUAY SPRINGS, N. C.,
NOVEMBER 22-23, 1938.

Tuesday—Morning Session.

- 10:00 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. R. T. Grissom.
- 10:30 Enrollment of delegates and ministers.
Welcome address—Mr. Rex Powell.
Response—Rev. S. E. Madren.
Introduction of visitors.
Appointment of special committees.
Report of Executive Committee.
Report of Program Committee.
- 11:00 Report of Committee on Religious Literature—Rev. R. T. Grissom.
Discussion and vote on Report.
- 11:15 Address by Rev. Stanley C. Harrell, D. D., President of the Southern Convention.
- 11:35 Conference sermon by Rev. F. C. Lester, Editor of "The Christian Sun" and Promotional Agent of the Southern Convention.
Communion service conducted by Rev. J. E. Franks.
Adjournment for lunch.

Tuesday—Afternoon Session.

- 1:00 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. R. T. Grissom.
- 1:20 "Our Orphanage"—by Superintendent Charles D. Johnston.
Offering for the Orphanage.
Church letters and ministerial reports.
Report of Treasurer—W. J. Ballentine.
Report of Committee on Nominations.
- 2:45 Report of Committee on Stewardship—Rev. J. A. Denton.
Discussion and vote on Report.
Report of Committee on Evangelism—Rev. J. Lee Johnson.
Address—Rev. Charles B. Howard.
Discussion and vote on Report.
Report of Committee on Social Service—Rev. J. E. Franks.
Report of Committee on Apportionments—Professor L. L. Vaughan.
Discussion and vote on Report.
- 4:00 Business session.
Report of Entertainment Committee.
Adjournment.

Tuesday—Evening Session.

- 7:30 The evening session will be in charge of the Youth Fellowship—Marvin McCauley, President, presiding.

Wednesday—Morning Session.

- 9:30 Conference called to order by the President.
Song service conducted by Rev. J. A. Denton.
Worship service conducted by Rev. George N. Edwards.
Roll call and minutes of the previous day read.
- 10:00 Report of Committee on Home Missions—A. H. McIver.
Discussion and vote on Report.
Report of Committee on Foreign Missions—Rev. S. E. Madren.
Report of Woman's Missionary Work—Miss Margaret Alston.
Discussion and vote on Report.

Address—Rev. Thomas A. Tripp, D. D., Associate Director of Church Extension Division of the Board of Home Missions, New York.

- 11:15 Report of Conference Historian—Rev. J. E. Neese.

- 11:30 Report of Committee on Education and the Standing of the Ministry—Rev. J. E. Neese.

Discussion and vote on Report.

Address—Rev. L. E. Smith, D. D., President of Elon College.
Adjournment for lunch.

Wednesday—Afternoon Session.

- 1:30 Conference called to order by the President.

Song service conducted by Rev. J. A. Denton.

Worship service conducted by Rev. Geo. N. Edwards.

Report of Committee on Finance—Rev. J. L. Foster.

Report of Committee on Superannuation—K. B. Johnson.

Report of special committees.

Report of Treasurer on Collections.
Appointment, Standing Committees.

- 2:30 Business session.
Adjournment.

ANNUAL MEETING OF CHRISTIAN MISSIONARY ASSOCIATION OF NORTH CAROLINA AND VIR- GINIA CONFERENCE.

The Christian Missionary Association of the North Carolina and Virginia Conference met in its sixth annual session with Belew's Creek Congregational - Christian Church September 20, 1938. About fifty members and visitors were present. Dr. W. M. Jay, president, of Winston-Salem, N. C., presided over the one day session. The program was concerned with things of interest to the progress of the churches of this conference.

The report of Dr. J. H. Lightbourne, financial secretary, shows a total collection for the C. M. A. for the year 1937-1938 of \$702.50, as follows:

From the North Carolina and Virginia Conference, \$400.00.

From memberships:

Belew's Creek, Church, \$5.00; Rev. G. H. Veazey, \$5.00.

Burlington—J. D. Fitch, \$5.00; Dr. C. W. McPherson, \$5.00; Miss Ella Ray Carroll, \$5.00; Miss Ethel Truitt, \$5.00; D. E. Sellars, \$5.00; W. R. Sellars, \$5.00; E. B. Rascoe, \$5.00; Herman Truitt, \$5.00; Miss Meta Sutton, \$5.00; J. M. Fix, \$5.00; Miss Jewel Hatch, \$5.00; Garland Huffman, \$5.00; J. H. McEwen, \$5.00; Miss Tora Rudd, \$5.00; Woman's Bible Class, \$5.00; W. W. Sellars, \$5.00; Harold Trollinger, \$5.00; Miss Sadie Fonville, \$5.00; J. P. Montgomery, \$5.00; J. D. Strader, \$5.00; Dr. R. A. Wilkins, \$5.00; C. T. Holt, \$5.00; Mrs. C. F. Neese, \$5.00; M. Z. Rhodes, \$5.00; Mrs. J. H. Barnwell,

\$5.00; Wade Huffman, \$5.00; R. W. Malone, \$5.00; D. R. Fonville, \$5.00; Rev. J. H. Lightbourne, \$5.00; Mrs. J. H. Lightbourne, \$5.00.

Durham—Philathea Class, \$5.00; Board of Deacons, \$5.00; Dr. S. C. Harrell, \$5.00; Mary Ann Harrell, \$2.50; Mrs. J. H. Massey, \$5.00.

Elon College—Dr. L. E. Smith, \$5.00; Mrs. J. O. Atkinson, \$5.00; Dr. J. O. Atkinson, \$5.00.

Greensboro, First—H. V. Simpson, \$5.00; Missionary Society, \$5.00.

Greensboro, Palm Street—Christian Endeavor Society, \$5.00.

Ingram—Rev. B. J. Earp, \$5.00.

Long's Chapel—Sunday School, \$5.00; Bible Class, \$5.00.

Pleasant Ridge—Church, \$5.00.

Reidsville—Rev. J. L. Neese, \$5.00; Mrs. D. E. Mitchell, \$5.00; Baraca Class, \$5.00; Woman's Auxiliary, \$5.00.

Salem Chapel—Missionary Society, \$5.00; Christian Endeavor Society, \$5.00.

Union (N. C.)—Sunday school, \$5.00; Rev. W. M. Stevens, \$5.00.

Winston - Salem—Church, \$5.00; Dr. W. M. Jay, \$5.00.

The Association made the following grants for next year: to Winston-Salem, \$300.00; to Pastoral Group No. 1 (Belew's Creek, Pleasant Ridge and Salem Chapel), \$180.00; to Reidsville, \$50.00; and to Pastoral Group No. 2 (to be formed), \$300.00.

The following officers were elected to serve during the next year; President, Dr. W. M. Jay, Winston-Salem, N. C.; Vice-President, Rev. B. J. Earp, Paces, N. C.; Secretary, Rev. W. M. Stevens, Burlington, N. C.; Treasurer, E. B. Rascoe, Burlington, N. C.; Financial Secretary, Dr. J. H. Lightbourne, Burlington, N. C.

The Association will hold its next meeting with the Salem Chapel Church on Tuesday after the third Sunday in September, 1939 (September 19, 1939).

W. MILLARD STEVENS,
Secretary.

NOTICE.

The Committee on Education and Standing of the Ministry will meet at Wake Chapel Christian Church during the first day of the Eastern North Carolina Conference. All those who wish to appear before the Committee will please be present.

J. E. NEESE,
Chairman.

"Stars may be seen from the bottom of a deep well when they cannot be discerned from the top of a mountain."

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS. *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

WESTERN NORTH CAROLINA CONFERENCE.

News of the Western North Carolina Conference appears on other pages of this paper. The Editor simply wishes to record his appreciation of the growing interest on the part of the churches in the Western North Carolina Conference concerning the entire program of our united Church. The recent sessions were well attended; delegates and friends appeared to be vitally interested in all phases of our Church work. This is a good indication that a bright future awaits the churches in this area.

THE TIE THAT BINDS.

When John Fawcett, pastor of a small church in England, decided definitely to refuse a call to a larger parish, he wrote, "Blest Be the Tie That Binds." He was thinking of the tie that binds the heart of a pastor to the members of his church. This same tie of love, understanding, and cooperation applies equally as well in the larger realm of pastors, churches, conferences, and denominational groups. We are all related because of our interest in the same things.

In the first place, we believe in the same Lord Christ as our personal Saviour. To him and to him alone we give the eternal allegiance of our heart's love. This brings together in one group those who are bound by this kind of tie.

Churches related to each other in conferences can do together things that no individual church can do alone. They can build orphanages, colleges, hospitals, churches, and send missionaries around the world in a way that a local church working by itself can not possibly do. The golden cord of friendship, understanding, and love that binds together pastors and people in local churches binds also groups of churches into conferences and denominations so that the united effort of these groups can accomplish much in the establishment of God's establishment of God's Kingdom on earth. This makes possible the impact of the Church as a united group on the non-Christian world at home and abroad in a larger measure than it would be possible for a local church to influence the world.

Because of these and other reasons it seems advisable for local churches to enter the fellowship of other churches and to form themselves into conferences, conventions, and denominational groups. There is a tie that binds together those who meet in conferences that independency can never experience. It does not take away the allegiance to the Master of us all but it

does strengthen human fellowship and release divine power in a way that can not be accomplished otherwise. This is why "The Christian Sun" is insistent that all pastors, delegates, and many members of local churches attend and share in the programs of their conferences.

THE NEW YEAR'S PROGRAM.

Now that reports have been and are being made to the annual conferences of the past year's work in our local churches the question properly arises, "What shall we do during the coming year?" It is important to review what has been done but it is more important to plan for what is to be done.

In every local church it is important for the pastor and leaders, and perhaps the mass of the people, to sit down and consider together definite things that the church will undertake to do during the next conference year. When a survey of local conditions is completed some will doubtless see that the church roll can be made more nearly accurate. All churches should certainly undertake to increase their membership. Plans for this should include the teaching in the Sunday school, the mid-week service, personal visitation, and the revival meeting, as well as the pastor's class at Easter time, and invitations to the regular church services.

Many churches will find it very valuable to map out a definite financial program that will not only pay the bills that are due but will give to every member of the church an opportunity to express in money personal allegiance to God and His Church as it is being worked out in the world. In these days of terrific stress and terrible human needs it seems impossible that any real Christian can pass through a month without making a definite and liberal contribution to the church of Christ in the world. The terrible cry of human want is such that Christians must respond or lose their spiritual fervor by crucifying their own hearts of sympathy. The Church should plan for every member to know what is being undertaken by the Church and then give an opportunity for every member to share in that program.

The religious educational program should be planned so that the message of the Bible and the message of the Church can be received by all in the community who need it, and all do it. Officers and teachers of the Sunday school need to think together concerning what they are going to do during the coming year in the realm of education. Missionary societies, young people's societies, and other church organizations may certainly be classed in the group of those who are doing educational work. The pastor will certainly plan his sermons so as to inform his people as to what is going on in the world and what the Christian message applied to present day needs means and should mean. This educational program is impressive, and it is religious. People are lost in their thinking. They need to know what is right and then be persuaded in their hearts to follow the right.

One of the most profitable things which any church can do is to call together its members to consider co-operatively what the church will undertake during the coming conference year. This should not be determined on the basis of fear but rather in the light of the world's needs and the ability of the total church membership to meet those needs. "The Christian Sun" will be in-

interested in getting reports of such meetings and will gladly pass on such news so that other churches may be inspired to work along these lines. If ever there was a time when the Church should be alive and alert, active, loyal and sacrificial, that time is today. Verbal allegiance to Christ is insufficient either for personal or for social salvation. Allegiance to Christ must work itself out in consecrated, intelligent and effective ways, in ways that make it easier for people to live religiously and according to the ideals of Jesus. Plan your work, and then work your plans.

F. C. L.

NEWS FROM THE SOUTH.

Dear Brother Editor:

It may be too late to report on a part of my summer's work. It has been a custom among our people to hold revival meetings during the summer, and that custom is still practiced by the southern Christians of almost every denomination. According to the ancient custom, our ministers and church workers have been very busy in revival work during the summer.

My meetings began at Rock Stand Church the second Sunday in July. Brother Swance Weir was our song leader and did a fine job. We had a fine meeting and much good was accomplished. The church was much revived and two new members were added to the membership roll. Rock Stand has made and placed in its building new pews which add greatly to the appearance and comfort of the place of worship. They have a good Sunday school with Professor R. C. Hester as superintendent; also a good Christian Endeavor Society. The people seem to be working together in harmony.

My next revival was at Noon Day Church. Rev. Millard Stevens did the preaching, greatly endearing himself to the people of the church and community. No members were received, but the whole church was made to rejoice in the service. Brother Evans, who was teaching a class in music, was our song leader and he and his class gave us some splendid music.

We have at Noon Day a good Sunday school and young people's society. The possibility of this church is great. Many good citizens are members here, and quite a large group of young people attend the services of the church. The community has a very fine high school. It seems to me that we should enlarge our church plans to meet the needs of the growing community.

My next meeting was at Roanoke, beginning the fifth Sunday in July and continuing for one week. Rev. Joe A. French, of Norfolk, Va., did the preaching through the meeting. It was a great treat to our people to have Mr. French and his wife as our guest preacher and helper. It was a fine meeting and one member was added to the church by confession of faith. Our little church at Roanoke has had perhaps the best year of its history this past year. The membership is not so large but the fellowship is fine. We have a good Sunday school and a fine missionary society. Our young people's society is supposed to meet twice each month. All departments of the church were in good condition for the annual conference.

G. D. HUNT.

THE ANNUAL REPORT OF A PASTOR.

[Pastor's report to First Christian Church, Portsmouth, Va.]

This has been a year of marked activity in the First Christian Church, Portsmouth, Va. Through the faithful cooperation of the congregation many noteworthy achievements have been made. The consolidation of our church debt simplified the work of our treasurer and made possible a concerted attack which has resulted in a \$500.00 curtailment. The current expenses of the church now flow through the proper channel of contribution, and the church is operating on a pretty sound financial basis, all praise to the finance committee and officers. The entertainment of the Southern Convention represented a test of faith and demonstrated the ability of the church to take its place along with other churches in assuming heavy responsibilities. A number of prominent ministers spoke in our church during the Convention: Drs. Smith, Outerbridge, Harrell, and Frazier. Other ministers whom it has been our privilege to hear are Drs. Clinton, Beard, Gammon, and Revs. Key and McCauley. The music committee is to be commended for its good judgment and efforts in securing *The Pilgrim Hymnal* which adds much to the worship of our church. Pianos and paint are positive proofs of the progress in our equipment. The property committee made other valuable improvements on the roof and the rooms of the Sunday school. A successful Daily Vacation Bible School was held during the summer. Another important item in our program of religious education was the Cooperative Training School of our three Congregational-Christian Churches of Portsmouth. We were

fortunate in having Dr. James R. Clinton to conduct our Holy Week services. Thus we had a part in establishing the happy precedent of annual noon-day Lenten services in Portsmouth. The recent arrangement of our Sunday school into departments represents a forward step. This division into natural working units makes possible a program adapted to actual needs of the various age groups and insures active participation of a larger corps of workers. Time should demonstrate the advantage of a departmentalized Sunday school.

Nineteen people have been received into the membership of the church during the year. It was my privilege to go as a delegate to the General Council of Congregational and Christian Churches held at Beloit, Wis. I attended the Pastors' School at Elon College and at Duke University. Speaking engagements have taken me to King's Mountain, N. C.; Elon College, the Valley of Virginia Conference, and the Woodrow Wilson High School Commencement at Portsmouth. I enjoyed teaching in the Franklin, N. C., Institute and the Portsmouth Training School. I conducted revival services at Elon College and in our local church. I have preached 115 sermons, conducted 3 funerals, performed 3 marriages, made 700 pastoral visits, read 25 books, and conducted many mid-week services. Time would fail me to tell of committee meetings held, letters written, etc.

Now we should be looking confidently toward the future. I venture to offer a few words of hope and exhortation. The proposed budget should be officially adopted at this meeting. Then we should strive to balance the budget of each quarter. Strictly legitimate means of raising money may be used and every penny of the budget may be raised. We should have our conference apportionment in full next year. I would insist that all committees have systematic meetings and plan definitely the work for which they are responsible. A committee that does not commit is useless. The program for our church should be carefully formulated and full cooperation urged. I recommend a careful study of our denomination and hearty participation in its program and support of its various institutions. I urge you to make this an outstanding year in visitation, group study, and evangelistic efforts. This will constitute the foundation and superstructure of a great church. Pray for your pastor, counsel with him, and hold up his hands in prayer. *God bless you all.*

ROBERT LEE HOUSE.

CONTRIBUTIONS

THE WESTERN NORTH CAROLINA CONFERENCE.

Since 1931 I have been attending the annual sessions of the Western North Carolina Conference. This conference is composed of thirty-seven churches. The majority of these churches have Sunday schools. Not one of them has what we call a full-time preacher; that is, a regular pastor who brings to them a message every Sabbath. A large number of them have their preacher with them only for a Sunday afternoon or a Sunday evening service. Every church should have at least one service at 11 o'clock each month.

There are at least two reasons that prevent some of our churches of the Western Conference having a Sunday morning service. First, there are not enough ministers who are willing to go into this conference and serve. Second, the churches are not able to pay sufficient salary to justify a preacher giving them a Sunday morning service. It would seem that the cause is so great, the field so inviting, and the harvest so ripe that the above mentioned difficulties might be overcome. I know of no better people anywhere or any who are more ready to hear and more anxious for the gospel.

Conference opened Wednesday morning, November 9, at 10 o'clock, at Pleasant Grove Church with Rev. E. Carl Brady presiding and Mr. George T. Gunter as secretary. The conference was largely attended, and during the conference all churches except a few were represented by good delegations. Several visiting ministers and Christian workers attended the conference. The ones in charge had planned an excellent program which was carried out practically as presented in the opening session. Everyone present was impressed with the earnestness of the delegates and the fine cooperative Christian spirit in every session. Considering the conference as a whole, it was the most inspirational of any session of this conference that the writer has had the privilege of attending. The ministers and laity of the Western Conference are working hard and doing the best they can. They need the cooperation and help of their sister churches and conferences. Two or three ministers giving their full time, living with and working for the churches and people of this section, would result in great

good and unexpected progress. It is to be hoped that some of the pastors of this conference will in the near future find it possible to give their full time to the ministry that they may serve as pastors of their churches as well as preachers for their people. I believe that the churches are ready and willing to give larger support if the pastors will only challenge them with heroic faith in their own hearts. The pastor is not only to be the proclaimer of the truth, but he is likewise to be the shepherd of the sheep. We may expect greater things of the Western Conference.

L. E. SMITH.

THE UPPER ALAMANCE FELLOWSHIP.

The Upper Alamance Fellowship of Churches met in regular fifth Sunday session on October's fifth Sunday, with the Mt. Zion Christian Church. The ladies of the Mt. Zion Church had the worship room bright with flowers, and off to the left of the pulpit was a receptacle overflowing with deep dyed russet leaves, reminding us all how free and how prodigal God has been in providing us with beauty. The Mt. Zion Church grounds and building presented a well-cared for appearance, and the worship room was neat and worshipful. One instinctively sensed that this congregation has a pride in their church.

The Mt. Zion folk were genuinely glad to have us. This created an atmosphere that made for a warm fellowship, and on adjournment many remarked to the writer that had been an enjoyable session. There was a tonal quality in these statements that conveyed sincerity as well as courtesy.

Announcement was made of a Leadership Education School to be held by the Fellowship, at Elon College the week of November 21, with sessions Monday, Wednesday, and Friday nights from 7:30 to 9:30 o'clock. Further announcements will be made of this school giving the particulars, but attendance is here urged by teachers, prospective teachers, church officials, and superintendents.

An invitation was given by Elon Community Church for the next session of the Fellowship, which invitation was accepted. On Sunday, January 29, 1939, the Upper Alamance Fellowship will meet at Elon College Church. The year, 1939, will have five fifth Sundays—January, April,

July, October, and December having five Sundays. For 1939 this will mean five meetings of the Fellowship and five Sunday school offering for Elon College.

Dr. L. E. Smith, president of Elon College, was the speaker of the afternoon using for his subject "Elon's contribution to Upper Alamance." It was an enlightening message delivered in true Smithsonian style and calculated to win friends and support for our college. Following the address by President Smith a brief discussion was held.

The song service was led by Rev. J. Frank Apple, pastor of the host church; the invocation was offered by Rev. J. L. Foster; Sunday school superintendent, Zeb H. Lynch, voiced the welcome, and the benediction was pronounced by Rev. W. C. Wicker. The attendance was excellent, but several churches were not represented and several pastors were not present. Licentiate Melvin Dollar acted as secretary.

J. H. LIGHTBOURNE,
President.

FROM A NEW PRESIDENT.

Having been elected President of the Eastern Virginia Conference of Congregational-Christian Churches at its recent session, held at the Suffolk Christian Church, Suffolk, Va., I would like first of all to express to the members of the Conference my sincere appreciation for the honor thus bestowed upon me. While I still feel that the Conference made a mistake in not continuing my worthy predecessor, Rev. R. L. House, in that office, I hope I shall be able to fill the position in a way that will be pleasing to Him, who is the great Head of the Church.

I want to suggest as the watch word for churches and Sunday schools this year "Better Attendance." As I see it, this is our outstanding need for this year. Much is being said about the poor attendance at the Convention, and the attendance at our last session of Conference, was not at all what it should have been.

So, as President, I hereby challenge every pastor, and Sunday school superintendent within the bounds of our Conference, together with the presidents of other organizations in our churches, to a great attendance campaign during this Conference year. Make "Better Attendance" the slogan. Compare your attendance with your last year's record, and try to make this year's far better. Let's get our people to coming to our services in large numbers, and that will solve many of the other problems of our church.

J. F. MORGAN.

NEWS FROM NEWPORT NEWS.

We feel that many things have been accomplished for the Master in our church at Newport News, Va., during the conference year just ended. Not only has our church been growing in numbers, but we feel that from the high type of program which has been presented, our people's spiritual life has been growing also. We realize that a church grows only as the people who make up the membership grow.

When we met for the fourth quarterly conference on October 19, we reviewed some of the outstanding events of our church calendar for the past year.

Just as the 1937-38 church year started, Dr. James R. Clinton, of Philadelphia came to us for a revival service, thus starting the year with the people reaching a high point in spiritual growth.

Immediately following Dr. Clinton's visit, Miss Priscilla Chase, of New York, was with us for a study class on "Worship." Even though a small group participated in the class, Miss Chase came to us with knowledge and inspiration which she imparted to us in her own splendid manner, and those who attended the class knew that the time was well spent.

Then came Thanksgiving services, and special effort was put forth to raise the apportionment for the Orphanage—which we did, going over the top.

After Thanksgiving we started plans to make Christmas a "Holy Day" instead of a "holiday." Special emphasis was placed on this objective throughout the worship services of the Sunday school and church as well as the various organizations. Taken as a whole, all our Christmas programs were fine, and we believe that we did "keep Christ in Christmas."

On January 17, 1938, a great forward step was taken in the woman's work of the church, when the Woman's Missionary Society and the Ladies' Aid merged under the name of the Women's Auxiliary. Since that time they have done a good work, and have shown a fine spirit of cooperation.

With the coming year of 1938, came plans for the Eighth Anniversary of the new church building. This was a great occasion on February 13. As a part of the anniversary service, the new Hammond Electric Organ and the Hearing Aid System were dedicated.

After the Anniversary Service our thoughts turned to Easter and its

(Continued on page 15.)

REPORT OF THE COMMITTEE ON RELIGIOUS LITERATURE.

WESTERN NORTH CAROLINA
CONFERENCE.

We would again this year remind our churches that the Bible is primarily a revelation of God, and is therefore from God. Its great purpose is to make God known that man may be brought into communion with Him through the knowledge given.

The Bible, then, is a spiritual book and belongs entirely to the spiritual realm. It stands absolutely by itself on this account. Its language, symbols, types, images, history, and poetry are all unique and belong to itself.

The Bible owes its origin entirely to the Spirit of God, and is His product, and was not in any way originated by man or men. It was impossible for any man to produce what is in it, for all is a matter of revelation. The teachings of our Bible require the help and power of the Holy Spirit. One of our greatest needs of today is a clear understanding of the way of salvation.

The psalmist said in his Psalm 119:11, "Thy word have I hid in mine heart, that I might not sin against Thee." If people know more of God's sayings, they would find themselves better shielded from Satan's attacks. People are "carried about with every wind of doctrine, and the cunning craftiness of men, whereby they lie in wait to deceive, simply because they do not have His word hid in their hearts.

The Bible, the word of God, is the greatest literature of all times, and should form a large portion of the reading matter of every Christian. The literature of a home is incomplete without something that is of a religious nature. In John 5:39, God says, "Search the Scriptures, for in them ye think ye have eternal life."

What has been our trouble for the last few years? We turned to political parties for help, and they have failed us. We put our trust in armies and they have failed us. We put our faith in education and that has failed. We put our faith in science, and it has turned to destroy us. May God help us as a people and nation to put our trust and faith in the arm of Jehovah God, and He will save us.

In II Chronicles 7:14, God says, "If my people, which are called by my name, shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land."

The crying need of all nations today is to know God "whom to know

aright is life eternal" (John 17:3). Today we see on every hand the demand for light reading material and entertainment. But men of God must show the world that through the study and trust of His holy word all the things are possible (Mark 9:23).

We, your Committee, recommend:

1. The prayerful and thoughtful reading of that perfect book, the Bible. There are other books which are uplifting and educational, but the Bible is second to none.

2. That every Christian set aside at least fifteen minutes daily for Bible study.

3. That Christian parents see that their children have an opportunity to read the Bible and other good literature in the home every day.

4. That we contribute to THE CHRISTIAN SUN in making our wants and wishes known, in order that we might have a better church paper.

5. That we subscribe to and read our church paper, THE CHRISTIAN SUN.

6. That we be very careful and select literature published by men who are sound in faith, and who accept the Bible as God's inspired word.

G. M. TALLEY,
D. R. MOFFITT,
Committee.

STANDING COMMITTEES.

WESTERN NORTH CAROLINA
CONFERENCE.

Executive—Revs. E. Carl Brady, G. O. Lankford, T. J. Green.

Home Missions—Revs. T. J. Green, H. V. Cox, J. M. Allred.

Foreign Missions—Revs. M. A. Pollard, A. L. Lucas, G. M. Tally.

Religious Literature—Revs. G. M. Tally, J. M. Allred, D. R. Moffitt.

Education—Revs. G. O. Lankford, M. A. Pollard, T. J. Green, H. V. Cox, J. U. Fogleman.

Evangelism—Revs. H. V. Cox, J. M. Allred, B. H. Lowdermilk.

Sunday School and Christian Endeavor—George T. Gunter, Alva Ashley, Henry Overman.

Social Service—Revs. A. L. Lucas, M. A. Pollard, J. U. Fogleman.

Apportionments—Cyrus Shoffner, I. H. Faust, H. W. Freeman.

Superannuation—Revs. J. Q. Pugh, D. R. Moffitt, P. E. Coble.

Program—Revs. E. C. Brady, T. J. Green, G. T. Gunter.

Ministerial and Christian Ethics—Revs. T. J. Green, G. O. Lankford, W. H. Freeman.

door, pray to thy Father."—Matt. 6:6.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

THE BEARING-SHARING PROGRAM.

We are hearing much these days of the lending-spending program of the government. That which as it seems to the writer, most needs emphasis, especially just now, is a bearing-sharing program, especially on the part of the church and church members. Our Conferences are meeting in their Annual Sessions and we shall in these sessions do well to bear in mind both the origin of the word "Conference" and its significance. We of the English tongue took the word directly from two Latin words "Con," derived originally from "Cum" meaning *with*, or *together*; and "Ferre," meaning to bear, in the sense of bearing and sharing a common burden or task. We come together, therefore, in our Annual Conferences primarily to bear and to share our mutual burdens and thus make those burdens more bearable for each and for all. We have the significance of the same word Conference in the word "confer"—we confer with each other that each may be the wiser and the better because of our conferences with each other and the counsel we take together. The Psalmist David spoke an eternal truth when he said, "We took sweet counsel together, and walked unto the house of God in company."—(Psalm 55:14.)

And so our brethren and friends in Christian service take sweet counsel together as they go to the house of the Lord that they may hear and thus come to share understandingly the common task and burdens of the church and those who compose it. We often think that the institutions and enterprises of the church constitute too great a burden, but that thought is indulged usually by those who have not put themselves, by the grace of God, beneath those burdens sympathetically. The fact is that many burdens which at the first seem grievous to be borne come to be the "sweet old burdens" and are really the comfort and the strength of life, because after all as the sacred writer in Scripture says, "The joy of the Lord is our strength." When we put the joy of the Lord above all other considerations we get a strength that helps us bear burdens, which being grievous in the beginning, come to be easy and sweet to be borne. Jesus truly said, "Take my yoke upon you, and learn of me and ye shall find rest unto

your souls. For my yoke is easy and my burden is light." The yoke was made not to increase, but to decrease and to make bearable the burden, the weight of which could not otherwise be carried.

So we are coming together in our Annual Conferences, our churches are, that they may learn of our common burdens and tasks that together we may bear those burdens and share those tasks and thus make them delightful, for, and easy to be borne by all. Every church is benefitted and blessed by having its representatives in the Annual Conference, that these representatives may learn of the burdens that the Conference itself undertakes in the name of the Lord to bear. The local church bears the same relationship to the Conference that the individual bears to his church. An individual member of course may go his individual way without caring or sharing about the tasks and burdens of his local church, but he does so of course to his own hurt. And the local church may go its way, but it will be found in the long run to be the lonely way and the hard way and the very difficult way, because it does not know sympathetically and share with its brethren the burden, and above all the blessings of every institution and enterprise that the Conference sponsors. "Conferre," a bearing together and a sharing together a common task which our Lord has invited us under His leadership to bear and to share for the benefit, the blessing and the salvation of individuals close by, and far off, who do not accept Him as Lord and Master. To this end He came into the world and for this purpose bore the shame and humiliation of the Cross that the whole world might come to know Him, whom to know aright is life eternal.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 12, 1938.

Sunday Schools.

Pleasant Grove, News Ferry, Va.	\$	5.52
Henderson, N. C.		5.82
Shallow Ford, Elon College, N. C.		8.42
Monticello, Brown Summit, N. C.		6.48
Haw River, N. C.		18.45
Newport, Shenandoah, Va.		1.73
Reidsville, N. C.		10.92
Winchester, Va.		4.99
Youngsville, N. C.		2.00
Holland, Va.		6.16
Wake Chapel, Fuquay Springs, N. C.		6.05

Apple's Chapel, Gibsonville, N. C.	
For Aug., Sept., and Oct.	9.69
First, Norfolk, Va.	2.00

Total \$ 88.23

Individuals and Churches.

Pleasant Hill Christian Endeavor Society, Liberty, N. C.	\$ 6.82
Shallow Ford, Elon College, N. C.	6.14
Apple's Chapel, Gibsonville, N. C.	36.11

Total \$ 49.07

Total for week \$ 137.30
Previously acknowledged ... 3,567.47

Total since Sept. 1, 1938 ... \$3,704.77

J. O. ATKINSON,
Mission Secretary.

PROGRAMS FOR YOUR MISSIONARY SOCIETY.

Each month in THE CHRISTIAN SUN a program will appear for use at the next monthly meeting of your missionary society. If you do not care to use these programs in their entirety, you may receive helpful suggestions from them for planning your own programs. The subjects for these monthly programs are:

November—Peace; December—Madras Meeting; January—India; February—India; March—India; April—Easter; May—The City; June—The City; July—The City; August—Philippians; September—Stewardship; October—Installation Service.

In addition to these, we suggest that you use *The Missionary Herald*, *The Envelope Series*, and other helps furnished by our denomination. We will be glad to give you information concerning them. THE CHRISTIAN SUN will have one article each month for the next six months on our Bible study subject, Philippians, which will also be helpful.

MRS. W. E. WISSEMAN,
Greensboro, N. C.

A TRIP TO THE MOUNTAINS.

On the first Sunday in October, it was my pleasure to visit our churches in Carroll County, Va.

Saturday afternoon, after visiting in some of the homes, I visited the grave of Victoria of the Hills. I wanted to see the tombstone that had been erected by THE CHRISTIAN SUN readers. Just at the close of this beautiful October day, as the shadows began to lengthen on the earth, and the mountain air had begun to be crisp, it was my pleasure to see the grave of the dear girl in whom so many of THE CHRISTIAN SUN readers were interested. The stone is beautiful and away up on the mountain top where every thing seems so peaceful. I wished for you members of THE

(Continued on page 15.)

PROGRAM FOR WOMEN'S MISSION- ARY SOCIETIES FOR DE- CEMBER—1938.

THEME: *Christmas and the
Madras Conference.*

Christmas Carol: "Hark! the Herald Angels Sing."

Christmas Scripture: Luke 2: 1-20.

Christmas Carol: "It Came Upon the Midnight Clear."

Leader—Each year as we approach the Christmas season our hearts are filled with thankfulness to God for the gift of His Son, Jesus Christ. And as we hear again the Christmas story, we are reminded that not only the neighbors—that is, the shepherds who were nearby—but also people from afar, the Wise Men of the East, came to worship and adore. We realize that the Christ was a gift to the whole world, and not just to one country or one group of people. Thus we realize the importance of sharing the Christ as we know with people around the world, and cooperating with other groups in order to do this. We love this Christmas season and all that it means to us in our families and with our friends, but let us remember that we should share what we have with those less fortunate than ourselves—and what could be more important than sharing Christ with others in all parts of the world.

Prayer—Our Heavenly Father, we do humbly and joyfully thank Thee for the gift of Thy Son. We thank Thee that He was sent to all the world, as the Saviour of all mankind. Help us as we try to share with others our knowledge of Him and of the things for which He stands. Amen.

Christmas Carol (may be read): "As With Gladness, Men of Old."

As with gladness men of old did the guiding star behold;
As with joy they hailed its light, leading onward, beaming bright,
So, most gracious Lord, may we evermore be led to Thee.

As with joyful steps they sped to that lowly manger-bed,
There to bend the knee before Him whom heav'n and earth adore,
So may we with willing feet ever seek the mercy seat.

As they offered gifts most rare at that manger rude and bare,
So may we with holy joy, pure and free from sin's alloy,
All our costliest treasures bring, Christ, to Thee our heaven'ly King.

Leader—Today we are going to learn as much as we can about a group of people who are meeting at this Christmas season in far away India, and who have as their main

interest in life the sharing of Jesus Christ with others.

"Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob, in the kingdom of heaven."—Matt. 8: 11.

THE MADRAS CONFERENCE.

From December 13 to 30 four hundred and fifty delegates from fifty nations will attend the World Conference of the International Missionary Council in Madras, India. Forty-five of this group will come from North America, seven members of our delegation being women. These delegates were not chosen to represent denominational mission boards, but because of their great interest in the church universal and their belief in the cooperative spirit as a means of spreading the Gospel. Five of the American delegates happen to be members of our denomination and seven of our missionaries are to represent their fields. You will be interested to know that two of our denomination's five delegates are women, and that one of them is Miss Ruth Isabel Seabury, whom the women of the Southern Convention heard last year. You know how interested she is in the people of other lands, and what a fine contribution she can make to this Madras meeting.

For the first time at such a meeting there will be more delegates present from the "younger churches" (foreign mission fields) than from the "older churches" (in Europe and America). Our delegates are not going with the attitude of "doing what we can for the poor heathen" but hope to gain much from their fellowship with the delegates from the newer churches in Asia, Africa, and the four corners of the earth. Both groups hope for a new vision of the purpose and spirit of the Christian Church in the life of the world today.

Leader—Today we have delegates to this Madras Conference from all over the world who are going to give us their ideas about this meeting and the spirit of missions. (Have different women represent the following and read their special messages.)

Douglas Horton (Congregational-Christian)—U. S. A.:

"The Madras Conference is a prophecy of the day when the many shall come and sit down together and the whole world rejoice in its unity in Christ."

Daniel Couve—France: "There is no more East and West; we are one in Him who saves us. Our hope is to get from the Madras Conference a new experience of a real unity, and to learn a new lesson of mutual inter-

dependence, and a better and free exchange of the various gifts that our God has entrusted to the various members of the one body of Christ, which is His Church."

P. O. Philip—India: "The Kingdom will remain incomplete and less than what God has purposed it to be, if any race or nation of the East or the West does not bring its contribution to it."

Francis C. M. Wei—China: "The mission of the Church is to spread God's kingdom on earth. Every Christian has a share in it."

Margaret Wrong—England: "Life in Christ can only be possessed if the certainty of it is shared with all mankind."

Jesse H. Arnup—Canada: "The Madras Conference follows closely the early Christian model. It has met for worship. The object of adoration is the one God and Father of all, whom we have come to know in Jesus Christ. It has met for fellowship in the name of Christ, and transcends all divisions of race, or creed or language. It has met for instruction, to master the principles and facts concerning our world enterprise. Finally, it has met for continued and steadfast intercession, an act to which we are incited by the power of God, the grace of the Lord Jesus and the greatness of our world's need."

Prayer (by Douglas Horton): "Grant, O God, that the gathering of Thy people in ancient India may be for our generation the occasion of a new outpouring of Thy Spirit. Enter the hearts of the millions throughout the world. Light the minds of statesmen and citizens with the vision of a world purified of greed and selfishness. So may Thy kingdom come and the world be made one in the love of Thy Son, in whose name we pray. Amen."

(NOTE: The September 8 issue of THE CHRISTIAN SUN contains an article *And Now Madras* which will give additional information. *Another World Meeting*—also on the Madras meeting—will appear in an early issue. Editor.)

A Travel Library has just been sent from the Mission office in Boston to North Carolina for use in our churches here. The books will be kept in each church for a month and then sent on to another church as directed by the Board of Christian Education. Those who are interested in having the books for the adults, young people, and children in their churches will kindly write to the Board of Christian Education at Elon College, N. C.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

EASTERN VIRGINIA PILGRIM FELLOWSHIP SUPPER.

The Eastern Virginia Pilgrim Fellowship was host at a supper to all the young people in Eastern Virginia at Suffolk Christian Church on Wednesday, November 2.

The principal speaker was Miss Frances Everett, of Holland, Va., and one of the sojourners to Rockford.

Explained Miss Everett: "Pilgrim Fellowship, which is now such a glorious reality, was first a thought and a dream in the minds and hearts of Congregational and Christian young people and their adult friends. Young people and their leaders all over the country began to dream of an organization of young people within our denomination which would meet the needs of the modern day and give the young people a chance to express their Christian ideas and ideals."

To continue, the speaker stated how the Eastern Virginia Conference grew to a size comparable to similar organizations in the other parts of the country. "These young people's groups throughout our nation were the seeds from which has come the plant which is the National Pilgrim Fellowship."

An explanation of the official song, "We Would Be Building," concluded Miss Everett's discourse on the formation, construction, and growth of our own Pilgrim Fellowship.

JULIAN GRANGER,
Reporter.

USING SUNDAY FOR CHRISTIAN CULTURE.

CHRISTIAN ENDEAVOR TOPIC FOR
NOVEMBER 27, 1938.

SCRIPTURE: James 5:1-3;
Matthew 6:19-21.

(CONSECRATION MEETING.)

Daily Readings—

Monday—Jesus' Use of the Sabbath—
Luke 4:16-22.

Tuesday—Using Sunday for Meditation
—Rev. 1:9-16.

Wednesday—Using Sunday for Fellowship—Heb. 10:19-25.

Thursday—Using Sunday for Helping Others—John 9:1-9.

Friday—Using Sunday for Friendly Visitation—Mal. 3:16-18.

Saturday—Using Sunday for Fellowship With Christ—John 20:19-29.

No topic should be of more importance and require deeper thought than the one for this meeting. It seems as though Sunday has become a

day when certain commercialized interests experience the greatest gains from their business. Our picture houses, ball games, filling stations, and other interests have caused the American people to lose much of their respect for the day of devotion and worship.

Traditionally, Sunday is the one day in the seven set apart for the cultivation of the spiritual life. With many it is given over entirely to idle amusements and pleasure. It would be well if Sunday could regain some of its former significance, and that it be regarded once more as a day for the development of the spiritual life. As Christians we should devote Sunday to the noble uses for which it was originally intended. Spiritual values need a great deal of consideration.

For Personal Testimony—

"What I Like Best About Sunday." "How I Observed a Certain Sunday That Meant Much to Me Spiritually."

Other Questions for Thought—

1. Ought not Sunday be the choicest day of the week for choicest things of life?

2. Oliver Wendell Holmes said: "I have in my heart a small, shy plant called *Reverence*. I cultivate that on Sunday morning." Does not every person need to worship God and learn more about Christian living on Sunday?

3. With modern industry and business observing shorter working hours, would it not be easier for modern young people to do their golfing, swimming, baseballing, etc., during the week?

Suggested Hymns—

"O Day of Rest and Gladness."

"Day Is Dying in the West."

S. E. M.

"There are two kinds of discontent in this world: the discontent that works, and the discontent that wrings its hands. The first gets what it wants, and the second loses what it has. There is no cure for the first but success, and there is no cure at all for the second."

"The trouble is, people do not know that Christ is a Deliverer. They forget that the Son of God came to keep them from sin as well as to forgive it."

COMMITTEE SOCIAL SERVICE.

WESTERN NORTH CAROLINA
CONFERENCE.

Your Committee on Social Service submits the following report:

We are certain that the teachings of Christ have social implications. The churches are the greatest force to teach them to men. We live in a time when men need to think clearly.

Plato's assertion, "What thou seest that thou beest," is a truism which might be further rendered, "What thou seest, that thou doest," or "Havest" or "Makest" as exemplified in the attainments of the statesman, the inventor, the artist, the writer. The one who companions with worthy thoughts and motives assimilates them, himself growing naturally into greatness.

We need to be prepared for our opportunity rather than merely to seek for it, for it is not so much the lack of opportunity which fetters humanity as the lack of readiness for opportunity.

We need to act rightly. Paul said to the young man Timothy, "Let no man despise thy youth; but be thou an example of the believers in word, in conversation, in charity, in spirit, in faith, and purity."

We must form the habit of keeping busy. This way of keeping busy is open to each one of us, and it is the sure way of finding heaven on earth.

Therefore, we recommend:

1. That we work together to bring about world peace. We feel that the supreme need of the nations of the earth is the mind of the Prince of Peace.

2. That we use our influence against the whiskey habit and all other intoxicants.

3. That we keep in mind our Christian duty to all races of men that we are constrained to offer this support and fellowship in the name of our lord who made brotherhood and respect for personality the supreme law of life.

4. We urge all our people to read the publications, *Advance*, *Social Action*, and *The Christian Century* in order that they may know the issues involved.

M. A. POLLARD.

"Remain not alone, for it was in the desert that Satan came to the Lord of heaven himself."

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE SACREDNESS OF THE HOME.

LESSON VIII—NOVEMBER 20, 1938.

GOLDEN TEXT: *Keep thyself pure.*—
I Timothy 5:22.

LESSON: Exodus 20:14; Matthew
5:27-30; Mark 10:2-16; Ephesians
5:22-33.

A Foundation Stone of Society.

The home is the most basic foundation of civilization. The breakdown of the home cannot be compensated for by anything else. No other institution can fully take its place in society. Thus it is that when the Spirit of God moved on the mind and heart of Moses, he wrote "Thou shalt not commit adultery," which was another way of saying "Thou shalt not jeopardize the sanctity and stability of the home."

Safeguarding the Home.

For adultery strikes at the sanctity and security of the home. When a married man or married woman disregards the sacred vows that bind them one to another, and has unchaste relationships with another, the home is broken, regardless of whether they continue to live with one another or not, or whether the offense is openly known or not. "Thou shalt not commit adultery"—written deeply into the basic constitution of enduring civilization is this enduring command—nothing in modern life abrogates it—to keep inviolate and sacred the intimate relationships between husband and wife. Continency before marriage and temperance after marriage are involved in this commandment.

It should be said, too, that this commandment has never been repealed. The multiple temptations to break it down in modern life, and the shallow philosophies which challenge it, serve only to make it more emphatic. Get back of the excuses which are given, and get into the lives of those who give them, and one will find that the word still comes with power—Thou shalt not commit adultery. And although it is not within the province of this lesson, it needs to be said that fornication which is unlawful relationships before marriage is just as much condemned as adultery which is unlawful relationships after marriage.

The Look of Lust.

"I say unto you, that every one that looketh on a woman to lust after her hath committed adultery with her

already in his heart." Here as elsewhere Jesus came not to destroy but to fulfill and to fill full. He says that adultery involves something more than the overt act. It involves the lustful look, the undisciplined imagination, the suggestive thought or gesture, the impure thought. A man might be guilty of adultery if he never touched a woman. A crowd standing on a street corner commenting on a woman who passes, or telling suggestive stories, might be guilty of adultery. Jesus moves from the realm of overt act to motive, to thought, to imagination. No wonder they said that out of the heart are the issues of life.

This Matter of Divorce.

"Is it lawful for a man to put away his wife?" Is it lawful to divorce her? to put it in modern language. Thus asked the Pharisees.

When in answer to his question as to what Moses commanded them they replied that he allowed it, Jesus made a startling statement. "For your hardness of heart he wrote you this commandment." It was a concession to human weakness, but it was not the divine ideal, and God had not ordained it so. From the beginning he had ordained one man for one woman. In their union through marriage and their mating they become one flesh. It is a mysterious, mystical, and miraculous thing. In a true marriage a man and woman are one. God unites them. What He has joined together let no man put asunder. To be sure there are varying views of divorce among people, good people, Christian people. To say the least, however, Jesus would regard divorce as a last resort, as an evil, and as a denial of the divine ideal.

Equal Rights.

It should be called to our attention that Jesus was doing more than merely speaking about divorce in itself. In his day divorce was a one-sided thing. The man could get it on the slightest pretext, but the woman could get it in extreme cases, and then only with the consent of the man. Jesus was striking at the whole system that was based on the theory that man had superior rights over women. He becomes here, although it is not generally recognized, as Great Champion of women. A man has no rights that a woman does not have, basically speaking. There is no double standard of morality. There are no special privileges. In Jesus Christ there is no male and female.

The Child in the Midst.

In the midst of a busy day fond mothers brought their children to

Jesus; if only that he might lay his hands upon them or touch them. But the disciples thought that the Master as too busy to be bothered with children, and they tried to send the mothers and children away. But Jesus rebuked them, indeed he was moved with indignation, and proceeded forthwith to preach a sermon in a few words. He made plain once and for all that he the Lord of Life had time for children; that he was concerned about them; that he had a ministry to them. Furthermore, he called attention to the fact that only those who had the spirit of a child could enter into the Kingdom of God—those who were teachable, those who had a sense of wonder and awe, those who were trustful, those who overlooked slights and slurs, those who were willing to learn.

One of the great scenes in all history is not that of a conquering general or a lordly emperor leading a great host in conquest, but Jesus with the children in his arms. Christianity has given children a central place.

One of the chief glories of Christianity is the Christian family where this ideal of marriage is realized and where this truth concerning children is accepted.

REPORT OF COMMITTEE ON MINISTERIAL AND CHURCH ETHICS.

WESTERN NORTH CAROLINA
CONFERENCE.

We believe in a God called ministry, and recognize it as being God's way of getting his message across to the children of men; hence, any who occupy the pulpit should realize its sacredness and keep themselves unspotted from the world. He who regards iniquity in his own heart is entirely unworthy to occupy the sacred pulpit.

We, your Committee, recommend:

1. That ministers so conduct themselves in deed and word that their lives may be exemplary, that the Gospel may be magnified, the pulpit exalted, and God be glorified.

2. That in social and business life the minister be careful to keep all obligations; especially he must not make financial obligations beyond his ability to meet.

3. That church and pastor be careful who occupies their pulpit, maintaining loyalty to each other and to the conference, also cooperating together to bring about the formation of pastorates.

T. J. GREEN,
G. O. LANKFORD,
Committee.



MONDAY.

THE INTIMACY OF PRAYER.

"When thou prayest, enter into thy closet and when thou hast shut thy door, pray to thy Father." Matt. 6:6.

Opportunity to commune with God is rare and yet no experience is comparable to that experience when one finds himself in the presence of God. It is an accomplishment of a saint who emulates the Saviour's habit of praying in the night time, or in circumstances away from the confusion of the world. This accomplishment is made possible by the dedication of oneself in the ability to close the eyes and the ears and the mind to all the alluring calls of the world and making this intimacy with God, the paramount desire and purpose of the soul.

Prayer—Our Father, we would cry from the depths of our hearts, pleading for the ability to come into Thy presence in the intimacy of the closet and the closed door where we can talk with Thee without interruption. We pray for that strength. *Amen.*

TUESDAY.

THANKS FOR THE WITNESS.

"The spirit itself beareth witness with our spirit, that we are the children of God."—Rom. 8:1-17.

The writer has recently had the duty of making a survey of relics, souvenirs, mementos of historical value to the Navy. Some of these things are in use as public witnesses of what has taken place in the past. Others are stowed away in warehouses and dusty corners, also silent witnesses of things that have made history.

There is a greater and more precious witness in the possession of the humblest church and of the simplest believer: the witness of the Spirit within, continually reminding us of what the Lord has done for us and what He will do for us still.

Prayer—Our Father, each day help us to look up to the cross, the symbol of Thy love and the world's hope, and to give unstinted thanks. *Amen.*

WEDNESDAY.

WHENCE CAME WE?

"By grace have ye been saved through faith."—Eph. 2:1-10.

Paul reminds the Ephesian Christians of from what they have come and to what they have been saved, and that they are then what they are not by their own merits, but by the grace of God. "God, rich in mercy, loves us and saves us."

There is no room in the world for a self-made man. "We are God's workmanship." He hath "created us for good works."

Prayer—O Lord, we bow before Thee, who hath loved us, and hath given Thy Son for our salvation. Grant unto us holy living. *Amen.*

THURSDAY.

INTELLIGENT FAITH.

(Read Psalm 8.)

The Psalmist acknowledges the glory of God in everything. He traces the kingdom of God from infant children to the mighty forces that conquer the world. He sees the glory of God in man and his work, which is but a bit lower than the angels. He sees the kingdoms of this world and all that therein is, as something prompting unstinted thanksgiving, which he sums up in one expression, "How excellent is thy name?"

Of all the reasons for thanksgiving, the greatest is the faith that God is our Father, and that our times are in His hands.

Prayer—Dear Heavenly Father, words, as Thou dost know, fail us in expressing our thanks for all that Thou art to us. Most of all, we thank Thee for Thyself and for Jesus Christ Thy Son and Saviour. Forbid that we shall ever have any less than praiseful hearts always for what Thou art to us. *Amen.*

FRIDAY.

HEARTFELT THANKS.

"And he took the seven loaves and the fishes, and gave thanks . . . and

gave to his disciples . . . and they did all eat and were filled."—Matt. 15:36, 37.

Devout Christian people do not omit everyday thanksgiving. It is usually three times a day at the table when about to break bread. These thanksgiving sentences have become stereotyped and we hear the same ones almost everywhere. The habit of saying a set phrase steals from us the heart impulse of true feeling of thanks. The writer is guilty.

Why should we do this? God's mercy is new every morning and fresh every evening. He, no doubt, accepts our thanksgiving even when stereotyped, but there is a better way: let the heart speak the impulse of the moment.

Prayer—Lord, we would thank Thee for Thy daily care. Make our impulses fresh and ready to speak and help us to rise ever to the best gifts in impulse and the spoken word. *Amen.*

SATURDAY.

"LEST WE FORGET."

"Beware, lest thou forget the Lord thy God, in not keeping his commandments and his ordinances, and his statutes."—Mark 11:25.

As we write these words the radio is bringing to us the Sunday morning concert of the great Salt Lake City choir. They are singing, "Lest We Forget." It is beautiful, and how appropriate!

Our annual Thanksgiving Day is over and a new Thanksgiving year has begun. It is easy to say "Thank you" for little favors—a bowl of fruit handed over the back fence, a box of candy as a birthday token, etc. But with the thousand distracting things of living to be always consciously grateful for life's unfailing providences, for Fatherly care bestowed continuously upon us, it is easy to forget. It takes a solid and intelligent faith.

(Continued on following page.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

BEAUTY IS RELIGION.

By REV. ELISHA A. KING, D. D.

It has been my custom for several years to preach a sermon on "Beauty in Religion" or "Strength from the Hills" after the summer vacation. I desire to keep up that custom because there are so many encouraging and helpful things to be said about the world of nature outside.

As far back as the days of Aristotle it was said that beauty is the gift of God. Another saying was "Beauty is the smile of God, music is His voice." In speaking of beauty and goodness it is said that a beautiful face wears whole-souled honesty printed there. Beauty is the finished language by which goodness speaks. Perhaps we have no better expression of this truth than what is found in Longfellow's *Evangeline* thus:

Shone on her face and encircled her form
beauty—
Shone on her face an encircled her form
when after confession,
Homeward serenely she walked with God's
benediction upon her.
When she had passed, it seemed like the
ceasing of exquisite music.

Concerning religion we may say that "a man's religion is the truth he lives habitually, subconsciously, and consciously." Carlyle said that the thing that a man does practically believe; the thing that a man does practically lay to heart, and know for certain, concerning his vital relations to this mysterious universe, and his duty and destiny there—that is his religion. In other words, religion is a personal relation to God, a consciousness of some real connection with the Unseen. When religion and beauty are combined we have an experience greater and more uplifting than all else in the world. During the month of June it was my privilege to spend a week in a forest in Northern Florida with one hundred young people gathered there for religious training. It was an inspiration to be there where one could see the beauties of nature, but the greatest inspiration was to see the young people in all their varied life in that camp. They were beautiful in their activities, their meditations and their worship, and their faces fresh with the hopefulness of youth made the whole program beautiful. The forest alone was not enough; it required unfolding personalities — awakening souls—to put the finishing touch upon the life of the camp.

During the month of September I lived in New England and in afternoons when the sun shone I had the privilege of riding through numerous forests, parks, and driveways where one could enjoy the inspiration of trees. Huge elm trees towered above everything else. There was maple and white birch, the evergreen and countless other natural objects to thrill anyone who loved the beautiful. There were many lakes and rivers, and in the distance tree-covered mountains. In the countless numbers of yards or lawns were hydrangea bushes in full bloom. All of this may be called the beauty of nature. On my way home I saw once more the grandeur of the western North Carolina mountains covered with trees that had already begun to turn to beautiful reds and yellows and browns. Nothing I can think of is more inspiring than nature in its many moods. Emerson, you will remember, said that beauty is in the eye and it takes a cultured mind to grasp it all. Yet every person has some capacity to behold the beautiful but is not always able to interpret it. God himself is revealed in nature, and happy is that person who can comprehend it. I have always been impressed by Caroline Mason's *Confession of Faith* a part of which I quote:

At cool of day with God I walk
My garden's a grateful shade;
I hear His voice among the trees,
And I am not afraid.

He speaks to me in every wind,
He smiles from every star;
He is not deaf to me, nor blind,
Nor absent, nor afar.

Thus dowered, and guarded thus,
with Him
I walk this peaceful shade;
I hear His voice among the trees,
And I am not afraid.

A great deal of comfort is to be gotten from the hills of God and from the beauties of nature. Strength and inspiration may be gathered from close and understanding fellowship with the source of beauty and goodness. Not everyone connects beauty with religion, but true wholesome religion gives radiance to the face because there is a spring of spiritual virtue within the soul. On the college campus in an Indian city a Hindu student said that Christian students were known by their faces. "They have a radiance that no other students have."

No one, I think, would criticize a man or woman who works day by day at tasks requiring clothing suited to their work. Honest toil is honorable in all; rough hands and strong muscles are to be prized; but there are times when certain duties and privileges require the best one has to wear and to give. One of these occasions is the time given to the worship of God. From time immemorial man has made his place of worship as beautiful as possible. The Old Testament exhorts worshippers to put on their beautiful garments and to worship God in the beauty of holiness. The place of worship is a sanctuary. It has been made glorious by beautiful places of worship from simple chapel to great cathedral. All the art of the world has been used to make the place of worship an expression of divine beauty and grace.

But the climax of all religious beauty, especially Christian, is in *beautiful living*. The Christian religion is mediated through Christ and we are told, and we know, that the ripe fruit of the Holy Spirit in our lives is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. The Christian sees the beauty of Christ in His character and that makes it easy to believe that God is like that. Doubtless you recall that St. Paul did not hesitate to say that with unveiled faces we behold as in a mirror the glory of the Lord and we are transformed into the same image. We catch the spirit and purpose of Christ in our hearts and we live from day to day that beauty of character which resides and is renewed from within.

Give me a clean, sharp sense of the
beauty of life, O Lord.
Let my heart leap at the glory
Which lavishly Thou has poured
Over the hill and the valley,
Over the mountain and sea;
May there be answering beauty
Deep in the heart of me.

FAMILY ALTAR.

(Continued from preceding page.)

Prayer—O God, forbid that we shall forget, but may we have an everyday thought of thanks acceptable unto Thee, O Lord, our strength and our Redeemer. *Amen.*

SUNDAY.

"Neglect not the gift that is in thee."

Sunday, the Sabbath, a gift day. Love, worship, blessing. Said the poet, "No one could tell me where my soul might be. I searched for God, but God eluded me. I sought my brother out, and found all three." Go to church today.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our Thanksgiving offerings are coming in nicely. We made a nice start this week. Our financial report carried us nearly to the thirteen thousand dollars mark. If nothing happens, we should pass it in our next report. Then we will have just nine thousand dollars (\$9,000) to raise through the month of December. Can the Congregational and Christian Churches raise it? Of course they can. No one has said it could not be done. But how can we raise it? By all the churches and Sunday schools and friends cooperating in the undertaking. If after you have helped raise the Thanksgiving offering in your church and Sunday school you feel down in your heart you want to make a personal donation, just mail us a check and we will give you credit for it.

Did you see the picture of the little girls on the back page of THE CHRISTIAN SUN last week? If you didn't, look up your paper and look at them. They are appealing to you for a chance in life. Don't you want to have a part in giving them a chance to grow to be two fine young women who will go out in life to be a blessing to humanity? Suppose they decide to go in training to be a nurse and graduate and go out in life to nurse the sick back to health again. Who can value the service they may render? Whose service is more appreciated than that of a first class nurse? I well remember nine years ago when I was in the hospital hovering between life and death and had to have a nurse day and night. I know something of the value of a good nurse. I gave those two nurses as much credit for my recovery as the doctor. I hardly think a young girl who has talent along that line can enter a profession where she can render a more valuable service to humanity. When you invest in the little children here you may be giving some girl an opportunity to become a nurse, a teacher, a secretary, a religious worker, or to have some other worthy vocation. A boy may go into the ministry and one day be a leading minister of the Gospel carrying the Word to those who know not God. Who can tell?

The picture on the back page this week is one of one of our children in the Baby Building. She is the baby girl of the Orphanage.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 17, 1938.

Amount brought forward \$12,359.61

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Turner's Chapel\$ 2.75
Oak Level 1.00

..... \$ 3.75

N. C. & Va. Conference:

Shallow Ford Church\$ 7.32
Burlington 36.55
Ingram 9.14
Haw River 10.67
Apple's Chapel:
Church 53.31
Sunday School 10.39
Monticello 5.00
Shallow Ford S. S. 9.58
Reidsville 8.34
Happy Home 4.56
Long's Chapel 4.20
Pleasant Grove 5.53

164.59

Western N. C. Conference:

Ramseur\$ 6.85
Flint Hill (M)31
Pleasant Union 2.75
Pleasant Cross 2.50
Pleasant Hill 5.28

17.69

Eastern Va. Conference:

Rosemont\$ 11.66
First, Norfolk 2.00

13.66

Valley Va. Central Conference:

Mt. Olivet (G)\$ 2.12
Timber Ridge 1.80

3.92

Ala. Conference:

Pisgah 2.12

Ga. & Ala. Conference:

Vanceville 1.00

1.00

Special Offerings.

Mrs. Hines, support of
children\$ 10.00
Alamance County 30.00
East Alabama Association
Mrs. Dalton, support of
children 6.25
children 20.00

tian Churches 37.50
of Congregational-Chris-
Mrs. Lasher, support of

103.75

Thanksgiving Offerings.

Mr. & Mrs. John Sprunt
Hill, Durham, N. C. ...\$ 50.00
M. B. Smith, Jr., Greens-
boro, N. C. 20.00
Mr. & Mrs. James L. Mc-
Lemore, Suffolk, Va. .. 10.00
J. A. Trollinger, Haw Riv-
er, N. C. 10.00
James N. Williamson, Jr.,
DeLand, Fla. 25.00
Mrs. James N. William-
son, Jr., DeLand, Fla. . 25.00
Miss Olive A. Gould, Al-
bion, Me. 1.00

141.00

Total for week \$ 451.48

Grand total \$12,811.09

PLEASANT HILL.

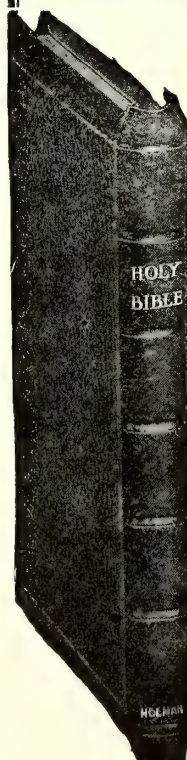
Pleasant Hill Church, N. C., has added four new Sunday schools rooms during the past year.

Rev. Frank Apple has served the church for the past six months, preaching the first Sunday night in each month and the third Sunday morning. Six new members have been added to the church since he became pastor.

At the quarterly conference in November, Mr. P. E. Coble was given a rising vote of thanks for being the most active secretary in the history of the church. He has served as secretary for the past twenty-six years and has not missed a meeting.

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notice should exceed 250 words.

NEWS FROM NEWPORT NEWS.

(Continued from page 7.)

meaning. Plans were well organized for a season of spiritual adventuring in our church during Holy Week. The theme, "From Palm Sunday to Calvary With Jesus," was used by our pastor, the Rev. Jesse H. Dollar, in a series of Holy Week meditations. The services were well attended and a fine spirit prevailed culminating in the bringing of the Cent-A-Meal boxes to the altar on Easter Sunday morning, when \$175.85 was realized for our Conference Missionary Apportionment.

June 12 was a great day—Home Coming Day. Someone had the idea that such a day was needed, and it was. Personal visits were made to every member of the church and they were invited to be at church for the Home Coming. A great crowd gathered at the appointed time, and the pastor preached a fine sermon on the subject, "A Great Reunion."

We had six representatives at the Elon Summer School of Leadership Training this summer.

During the past year ten issues of our church paper, *The Vista*, have been published.

Three of our young people entered Elon College in September—one to study for the ministry.

After the pastor's vacation we began to plan for the Fall program. On September 21, Dr. Warren H. Dennison, Executive Secretary of the Commission on Stewardship of the General Council, came to us for a training course on Stewardship. He remained six days, bringing messages on Stewardship that have already begun to show the effect of his stay in our midst.

During the past year we have lost three members by death. Five were given letters of transfer. Forty-two new members have been added to our church roll.

All our organizations are doing a good work. Our Women's Auxiliary and the Young People's Christian Endeavor Society were both listed as honor groups on the Missionary Honor Roll for the Eastern Virginia Conference.

Our church has done remarkably well with its finances during the past year. We go to Conference with our Conference Apportionment paid in full, and when the treasurer's books were closed September 30 not one bill was left unpaid. All the organizations also reported all bills paid and apportionments paid in full.

Already our church program for 1938-39 has been set up, and we have started work on it. We trust that God will be our strength and guide, that during the coming conference year we shall do even a greater work.

MRS. W. B. WILLIAMS,

Church Historian.

Newport News, Va.

A TRIP TO THE MOUNTAINS.

(Continued from page 8.)

CHRISTIAN SUN family as I read the beautiful wording on the stone.

After viewing this stone we stopped at the home of Victoria's parents, where we were given a most hearty welcome and as their faces lighted up in appreciation of us, I felt so small and unworthy of friendship like this.

We soon found our way back to Mrs. Meredith, such a good Christian woman, always ready to share her home. She made our visit so pleasant in her home—such good meals, good bed, and a cheerful fire. After a good night's sleep we awoke Sunday morning ready for the hard day's work.

I was first impressed at Elks Spur by the youthful Sunday school superintendent, Jesse H. Meredith, as he

conducted the Sunday school beautifully and everyone was ready to respond to his suggestions. The children also sang well. After the sermon, we left for Ivy Hill, there we were greeted by a nice and very attentive congregation.

Next was Rocky Ford. We found Deacon Edwards was on the job with his Sunday school. After listening to three sermons in one day we began to feel very tired. There we began to think over the happenings of the day and to sum it all up. Things seem to be moving along nicely in Carroll County.

By the time we reached home it was time to go to the Woman's Conference at Parks Cross Roads, Tuesday, October 4. This was a wonderful meeting, such a bautiful church, such friendly people, such beautiful flowers and such a lovely woman as Mrs. J. Lee Johnson bringing many nice warm clothes for the mountain people.

MRS. B. J. EARP.

REPORT OF APPORTIONMENT

COMMITTEE.

WESTERN NORTH CAROLINA

CONFERENCE.

We, your Committee on Apportionments, recommend that the apportionments for the churches be as follows:

Antioch (C)	\$ 35.00
Antioch (R)	30.00
Bailey's Grove	30.00
Bennett	35.00
Big Oak	50.00
Biseoe	27.50
Brown's Chapel	50.00
Ether	40.00
Flint Hill (M)	50.00
Flint Hill (R)	25.00
Grace's Chapel	40.00
Graham	25.00
Graham-Providence-Memorial	50.00
Hamlet	10.00
High Point, First	50.00
High Point, E. Green	10.00
Liberty	25.00
Mt. Pleasant	25.00
Needham's Grove	25.00
New Center	50.00
Parks Cross Roads	80.00
Patterson's Grove	30.00
Pleasant Cross	45.00
Pleasant Grove	85.00
Pleasant Hill	85.00
Pleasant Ridge	85.00
Pleasant Union	25.00
Providence Chapel	10.00
Ramseur	80.00
Randleman	55.00
Seagrove	45.00
Shiloh	50.00
Smithwood	50.00
Spoon's Chapel	25.00
Sophia	50.00
Union Grove	50.00
Shady Grove	26.00

CYRUS SHOFFNER,

A. L. LUCAS,

W. H. FREEMAN,

Committee.

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the Baby Girl of the Orphanage. Can you think of any investment
that will bring you larger returns? We cannot.

The Orphanage needs \$10,000.00 in gifts during November and
December to raise its quota. Make your Thanksgiving Offering
liberal.

CHAS. D. JOHNSTON, Superintendent
ELON COLLEGE, - - - NORTH CAROLINA

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, NOVEMBER 24, 1938.

NUMBER 47.

Mrs B F Frank

12-1-38

A COUNTRY WOMAN'S THANKSGIVING

By ETHEL CHARLTON HINMAN.

When, near the last of each November
My many blessings I remember,
For countless little, common things
My heart a hallelujah sings.
Not ease nor honor, luck nor gold,
But homely pleasures manifold;
For joys which anyone may own
And yet are mine, and mine alone.

I thank Thee, Lord, for daily bread,
For work and rest and clean warm bed;
For chance to lead a quiet life
Away from hurry, noise and strife;
For time to dig, and plant, and dream,
And watch the tints on hill and stream;
For friends; for love whose promised ray
Lights all my humble, plodding way.

I'm thankful for this fruitful fall,
For sunshine, starlight, beauty, all
That makes this peaceful, halcyon calm
Of purple haze a welcome balm.
I'm thankful for an eye that sees
The glint of gold in poplar trees;
For heart that feels, these autumn days,
The need for swelling hymns of praise.

And so, O Lord, on this Thanksgiving
I thank Thee most for the joy of living.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

First Christian Church, Norfolk, Va., held a delightful reception on last Friday evening for the pastor, Rev. J. H. Knight and his wife.

Rev. Thomas A. Tripp, of New York, preached at Elon College last Sunday morning and at Reidsville Christian Church in the evening.

Rev. Allyn P. Robinson, Jr., pastor of the Puritan Congregational Church at Wilkes-Barre, Pa., will become pastor of our United Church in Raleigh, N. C., on January 1, 1939.

Rev. Thomas A. Tripp, whose office is in New York City, is doing a good job talking to our town and country churches in North Carolina about their problems. He has also attended the conferences.

When thinking of Christmas presents, why not think of your church paper? Fifty times during the year it will remind your friends not only of your personal good wishes but of the work of the Church.

Our Winston-Salem (N. C.) Church held a revival from October 30 to November 13, with Rev. Earl Armstrong, of Gastonia, N. C., as the evangelist. The church reports a good meeting and several members received.

Prof. D. J. Bowden, of Elon College preached at Oak Grove, Eure, and Damascus Christian Churches (N. C.), on last Sunday. The Promotional Secretary was supposed to have rendered that service, but was unable to do so.

The recent request for copies of THE CHRISTIAN SUN which carried the picture of Dr. J. E. Rawls met with excellent response. Thanks to all who sent copies. We have been able to supply every request and have several other copies on hand.

Rev. B. J. Earp, pastor of our churches in Carroll County, Va., wishes to express his appreciation to the following for boxes of clothing sent to those churches: Ether church, Elon College Missionary Society, Lynchburg church, and Pleasant Ridge Missionary Society.

The Eastern Virginia Sunday School Convention prepared last sum-

mer a booklet containing suggested materials for all ages of the Sunday school work up to the young people's department. This gives suggested scriptures, hymns, poems, and pictures suitable for the various age groups. The Board of Christian Education has several copies which are available for Sunday school superintendents and teachers for the asking. Address requests to the Board of Elon College, N. C.

EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The forty-seventh annual session of the Eastern Virginia Christian Missionary Association will meet with the Congregational-Christian Church at Ocean View, Va., at 10:30, on Tuesday, December 6, 1938.

We urge all pastors to urge their churches to take membership in and send delegates to this meeting. We feel that the Guest Pastor Sunday, observed by the churches of the conference on November 20, will serve to inspire the churches and cause them to desire to be represented in the approaching session. Every church should have a membership, and Sunday schools, classes, missionary societies, ladies aid societies, and individuals should be solicited and encouraged to cooperate in extending the missionary interest and service of the C. M. A. New churches should be organize in newly developed centers. The Christian Missionary Association is expected to sponsor such work. We earnestly solicit the interest and cooperation of every church and pastor in the Eastern Virginia Conference. The program will appear in THE CHRISTIAN SUN next week.

JESSE H. DOLLAR,
President.

STANDING COMMITTEES OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

Executive—Rev. W. E. Wisseman, Dr. J. H. Lightbourne, Dr. S. C. Harrell.

Program—Rev. W. E. Wisseman, Dr. S. C. Harrell, Rev. G. C. Crutchfield.

Education—Dr. S. C. Harrell, Dr. W. M. Jay, Dr. J. U. Newman, Dr. J. H. Lightbourne, Dr. H. Shelton Smith, Dr. D. J. Bowden.

Home Missions (Elected).

Foreign Missions—Dr. W. M. Jay, Mrs. W. R. Sellars, Mrs. J. H. Lightbourne, Mrs. O. H. Paris.

Christian Education—Dr. D. J. Bowden, W. T. Dunn, Dr. H. Shelton Smith, Miss Dorothy Truitt.

Moral Reform—Rev. J. Howard Smith, Mrs. Stanley C. Harrell, Rev. O. A. Elmore.

Superannuation—Rev. C. E. Newman, Dr. W. H. Boone, Zeb Lynch, Mrs. W. P. Lawrence.

Ministerial Ethics—Rev. J. F. Apple, Rev. L. L. Wyrick, Rev. John R. Chapman.

Religious Literature—Rev. W. M. Stevens, Rev. B. J. Earp, Miss Tora Rudd, Mrs. W. M. Jay, Mrs. D. E. Mitchell.

Budget and Apportionment—C. D. Johnston, S. D. Scott, Clyde Isley.

Stewardship—Rev. D. M. Spence, Rev. C. LeGrand Moody, Mrs. C. L. Simpson.

Evaneglistm.—Rev. G. C. Crutchfield, Rev. J. L. Neese, Rev. G. H. Veasey.

Memoirs—Rev. G. C. Crutchfield, Dr. J. U. Newman.

Historian—Dr. J. O. Atkinson.

THE WESTERN NORTH CAROLINA CONFERENCE.

Thirty-four churches were represented at the Western North Carolina Conference which met at Pleasant Grove Christian Church near Bennett, N. C., recently. The attendance was good, the hospitality excellent, and the program inspiring. The treasurer reported having received \$926.89, which, with a balance of \$62.00 made a total of \$988.89 in the treasury. The Home Missions Committee apportioned only \$200 and asked that \$200 be left in their hands for use during the year.

Mr. Glenn Craven, of Pleasant Ridge Christian Church and Mr. Lacy Presnell, of Pleasant Grove Christian Church were admitted to the Biblical class and are expected to study during the coming year in preparation for possible licensure at next year's conference which is to meet with Brown's Chapel Christian Church.

Officers for the coming year are: Rev. E. Carl Brady, president; Rev. M. A. Pollard, vice-president; Mr. W. H. Freeman, treasurer; Mr. Geo. T. Gunter, secretary; Mr. W. C. Martin, assistant secretary. The conference expressed its appreciation of the long service of Mr. O. D. Lawrence as treasurer. On account of ill health Mr. Lawrence asked to be relieved of his responsibilities.

The conference voted to secure its quota of subscriptions to THE CHRISTIAN SUN and appointed as a committee to apportion these to the churches Mr. Cyrus Shoffner, Mr. W. H. Freeman, and Mr. Glenn Craven.

THE CHURCH IN THE CITY AMONG NEGROES.

[Discussion led by Rev. C. F. Rush, Charlotte, N. C., at the Southeast Regional Committee Meeting.]

There are three types of churches among Negroes in the average American city: (a) churches that are purely religious rackets, (b) mass production churches, (c) bi-racial churches.

All these groups are made up of a people of the lowest economic level in the community. This accounts for the fact that the negro minister must of necessity be a financial wizard as well as a versatile strategist. His problems are always *plus* whatever the general problems of the city church life, in time of war and peace, depression, or prosperity. He has to keep himself ready to do everything by himself; for what he has to deal with in putting over the program of the church is the "left-overs"—the left-over energy of men and women who are left weary after their struggle for bread; the left-over pennies after the rent man, the installment collector, doctor, the loan-shark, and the mass of all kinds of exploiters are through. Today in the cities of fifty thousand and upwards, these pennies are fewer because of the "numbers racket."

The economic status of the Negro is too often judged by the two per cent who seem to have wealth (as long as they are living); while the moral status of the whole race is usually judged by the few criminals. One marvels, however, when he realizes what God has been able to do with these left-overs through consecrated, intelligent leadership.

The following are general liabilities to the program of the city church, regardless of race:

1. Break down of family life ties.
2. Break down of morals and morale.
3. Break down of nerves—due to stress and strain.
4. Break down of human sympathy.
5. Break down of church loyalty.

For discussion of these, see our mission study books for this year.

Some people brand all religion among Negroes as being the opiate type. They speak of it in a rather disdainful voice, especially if they have been exposed to a little learning. But, as Dr. Bell once said, "perhaps if the awakening masses had not some kind of anæsthetic, the patient may have died on the table."

The stress and strain of life in the city today, the struggle for *just* bread—is growing more maddening each

day. Have you ever stood on the corners between 5:30 and 7:30 A. M. and those same hours in the evening, where the \$3.00 to \$7.00 a week people catch the cars to go to work, and change cars coming from work? Have you ever talked with chauffeurs who keep up five cars, drive for both husband and wife, wait on tables, serve parties, and help keep up the lawn for \$12.00 a week? Have you ever seen a public school teacher in our larger cities who knew not whether her political machine would be in next year? Half a school, half a car, no lights, no pavement, no nothing—in most cases half a house and double rent; half drunk, half numbed by the pressure of it all—he goes to church in the city. He hears the good minister utter those consoling words of St. Paul: "And now abideth faith, hope . . ." With a cynical twist of his lips, he asks, "What hope?" There is the great opportunity of the city church, of the church in the city among Negroes. What kind of ether or spinal injection can the doctor give before he performs his spiritual operation?

Family life has broken down for the city dweller and there is no security in family ties. Can the church in the city lift the morale of men and women, thereby raising their moral standard? Is there no Balm in Gilead for nerves wrecked by economic and social forces?

Can the church in the city bring that feeling of human sympathy—the feeling of one human for another? Can the church which has become so secularized become again a sanctuary of God where men and women, beaten and frail, may go in—and come out feeling that "O Lord, my hope is in Thee!"?

We recommend all the books in the church in the city put out by our Missions Council in answer to these questions, especially *City Shadows*, *City Man*, by Sears, *Urban Scene*, by Miss Bro, and *The American City and Its Church*, by Kincheloe. These are all excellent supplements to the "Book of Books." We have merely touched the surface. It was our plan only to stimulate our minds for the discussion to follow. In closing, we leave two passages of Scripture:

"Many pastors have destroyed my vineyard; they have trodden my portion under foot, they have made my pleasant portion a desolate wilderness."—(Jeremiah 12:10.)

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth and give them warning from me."—(Ezekiel 3:17.)

DANVILLE CHURCH NEWS.

God has made this a crowning year for the Third Avenue Christian Church, Danville, Va. We have the largest Sunday school in our history. We have reached our 700 goal, and raised it to 800. With Brother Frank Allen, our superintendent, and God, our leader, we will soon make this goal.

More than forty underprivileged children have passed through our Faith Home, established one year ago, to better and permanent homes. Bro. A. W. Haraway, general superintendent, is proving himself an able leader in this most needy and noble work. This ten-room home is located on a thirty-five acre farm, seven miles north of Danville, and involves an outlay of 10,000.

Our church has increased its membership to over 200 this church year and we have outgrown our present church building. During the summer months we worshipped in a large open-air tabernacle which we erected two years ago, and which seats approximately 1,000 people. Two weeks ago we razed this structure, and now on this site, adjoining the present church, we have already completed the foundation work of a permanent tabernacle of cinder block construction, which when completed will have a seating capacity of 1,600.

Brother M. T. Sorrell, our beloved pastor, soon begins his twelfth year with us, and we believe this will be another crowning year.

God has used this writer and humble layman to the conversion of over 300 souls this-summer. In four two-week revivals we witnessed over 250 conversions. Twenty-eight men surrendered to Christ during one of our recent services at the City Prison Farm. All of this leads us to say with the Psalmist: "Bless the Lord, O my soul, and all that is within me, bless his holy name."

P. H. RICKETTS.

EAST ALABAMA LAYMEN OFFER TO HELP.

The Layman's Committee of the East Alabama Association held a meeting on November 13, 1938, and decided to notify the Association that there are certain laymen who will accept invitations of pastors and church officials to appear on programs and render such assistance as may be possible to the churches. Those interested in giving laymen invitations to speak may either write or call Mr. V. E. Kitchens, Roanoke, Ala., who is chairman of the Laymen's Committee.

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THANKSGIVING—1938

There are real reasons for Thanksgiving in the year of our Lord, nineteen hundred and thirty-eight. Governor Bradford thought that the New England colonists had reason for Thanksgiving at the end of the first year in the new country, for the harvests were abundant. Friendly Indians joined the colonists in a three-day celebration and Thanksgiving. We have more cause for Thanksgiving than they.

The first President of the United States in 1789 set apart a day of Thanksgiving with these significant words:

Whereas it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore his protection, aid and favors. . . . Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in rendering unto him our sincere and humble thanks for his kind care and protection of the people of this country, and for all the great and various favors which he has been pleased to confer upon us.

For almost three-quarters of a century the Presidents of our country have designated the last Thursday in November as a day of Thanksgiving to Almighty God for His benefits. There have always been reasons for Thanksgiving, special reasons for each year. It is doubtful that there has ever been a time when Thanksgiving to God is more appropriate than this year.

Thanksgiving is a personal affair. It is an expression of appreciation from one person to another. Every individual in our land surely has some personal reason for giving thanks to the Heavenly Father for his personal blessings through this year. We can be grateful that we know Him as a Father, as one who is interested in the affairs of each of His children, one who listens to the voice of the humblest of those who give thanks.

As a nation we have had a good harvest. There is food sufficient and to spare. Clothing is in abundance. Even the Government has become tremendously interested in the kind of house that people live in and has made it easier for people to have good homes. For food and clothes and shelter, we may and should give thanks to the Creator of all good things.

Around the world there has been and is great distress—conflict, war, and pestilence. Our hearts go out in sympathy to the oppressed and the oppressors.

We wish them well, and give thanks to God that liberty is still the privilege of all in our native land. We cannot boast of perfection in America. There are inequalities, greed, and even hatred, but for a day at least, we may thank God for freedom, brotherly-kindness, justice and mercy, which still live in the land of our birth.

The price of peace has come high for many nations this year. It has for our own, but we still have peace. While wars rage in some sections and governments break down in others, we have been permitted to go on quietly as we would and enjoy peaceful pursuits. At Thanksgiving time, especially, we may and we should give thanks to the King of Kings and Lord of Lords for the Prince of Peace and the enjoyments of peace which are ours.

The reasons for Thanksgiving in this year of our Lord, 1938, date back to Palestine when Jesus lived. Take from the minds and hearts of our leaders the ideals of Jesus of Nazareth and our country will go back to paganism, war will do its devilish work, liberty will flee away, and life will be insecure. Our prayer for Thanksgiving centers in the Christian religion. Our prayer of Thanksgiving should be a pledge of allegiance and a renewal of effort to enter the open doors of opportunity which stand before those who know the Way of the Christ.

A BORROWED EDITORIAL ON THANKSGIVING.

. . . Your Editor might, of course, make up a goodly list of things that he, like most others, should say Thank God for: something to eat and to wear, shelter, friends, loved ones. That's been the habit of folks generally since Thanksgiving Day was set up. It's good to do that, of course; a duty, but not wholly satisfying to one's inner self.

But what's better? Well, maybe old Uncle John's plan—to go searching down inside of ourselves to find out if we have been a little more loving, generous, kind, fair, forgiving, helpful, honest with ourselves and others, and the like. If a fellow's even one little bit better inside than he was a year ago, and sure of it, he has the best kind of cause to say "Thank God."

Now the Editor is worrying some because he may not find the things within himself he's looking for.—(From "The Farmer's Wife.")

OUR ORPHNAGE.

The institution of our Church nearest the hearts of our people is our Orphanage at Elon College, N. C. For its support we give more money than for any other activity within the Southern Convention. The cry of a needy child tugs at the heart-strings, even of the hardest. To give home and education to those who have none is an investment which pays dividends, an investment that appeals to Christian people. Those who know Mr. C. D. Johnston, superintendent, and others who share in this work, are confident that all money sent to the Orphanage is well invested in human life.

It is hoped and expected that every church within the bounds of the Southern Convention will make a special offering at Thanksgiving for the support of the Christian Orphanage. Figures on another page indicate the amount which has been received during the year

and the amount needed to reach the goal of twenty-two thousand dollars (\$22,000) set by the institution. There is every reason to believe that the goal will be reached, for it is the habit of our churches and Sunday schools to make such an offering. In most of the Conferences a quota has been suggested to each of the churches. All offerings made during the year by the Sunday school and church count on this quota. Plans should be made to reach the quota, so our institution may continue to work successfully in the future as it has in the past.

NORTH CAROLINA AND VIRGINIA CONFERENCE.

The one hundred and thirteenth annual session of the North Carolina and Virginia Conference of Christian (and now Congregational) Churches met in the Christian Church of Burlington, N. C., from Tuesday morning until Thursday noon of last week, with Rev. G. C. Crutchfield, president, presiding. The Burlington Church entertained delightfully, and fine fellowship was enjoyed by the delegates and visitors.

Reports were made of all phases of the work being carried on by our churches. There was some indication of progress along the line. For instance, twenty-two churches made a net gain of 273 members and seventeen churches paid apportionments in full. Thirteen churches showed a loss in membership, but there was a net gain on the part of the Conference. This increase in membership is not as large as we might wish, but it does indicate life and progress.

The enrollment of the Conference was: 113 delegates, 17 ministers, and 68 visitors, with 34 churches represented. Probably the greatest difficulty was that so many churches were not represented. Receipts amounted to \$4,772.13. The Conference voted to underwrite its young people's work by giving the Pilgrim Fellowship twenty-five dollars (\$25.00), and voted to share in the North Carolina Council of Churches with a contribution of thirty-five dollars (\$35.00). After paying the regular obligations of the Conference, the remainder of the Conference Fund is to be dispersed by the Christian Missionary Association, and the balance of the Conference Apportionments turned over to the Southern Convention.

Rev. J. Howard Smith, pastor of our church at Lynchburg, was admitted as an Elder, coming to our Conference from Connecticut. Rev. T. E. Cross, a member of Palm Street Christian Church, Greensboro, was admitted as a Licentiate on a basis of previous similar membership in the Friends Church. Harold Loman who is also a member of Palm Street Christian Church, Greensboro, was licensed by the Conference. He is now pastor of our Smithwood, Liberty, and Randleman churches in the Western North Carolina Conference. Other Licentiates of the Conference were continued as such for another year.

Officers for the coming year are: Rev. W. E. Wisseman, president; Dr. J. H. Lightbourne, vice-president; Dr. S. C. Harrell, secretary; Rev. W. M. Stevens, assistant secretary; Dr. W. W. Boone, treasurer; Dr. J. H. Lightbourne, representative to the North Carolina Council of Churches. The 1939 session of the Conference will be held at the Bethlehem Christian Church at Altamahaw.

F. C. L.

I WOULD LIKE WILLIAM E. SWEET FOR A PARISHIONER.

Some months ago Hon. William E. Sweet addressed the the Kiwanis Club of which I am a member. At the time I was impressed by the fact that Mr. Sweet carried over into Kiwanis his Christian convictions and ideals. Too often Christian men fail at this point, or else they do an even worse thing—they make a joke of church relationship. Bue evidently Mr. Sweet does not depersonalize his life and eliminate his Christian profession from his political, economic, social, and cultural life. And that is fine, I would to God we had more of it!

Very often I hear this complaint of Christians—they are not any different from men and women of the world. And how indeed can they be different if they are not going to think in terms of a Christianity that pervades the whole of life, and that has intimate relationship to all the demands life makes on us? Here has been and is one of the great weaknesses of our Christian program. Christianity has been associated with Sunday, and church going and certain matters of conduct, and has not been made to have direct and determining association with and relationship to other spheres of life.

Now as I understand it, Mr. Sweet conceives of a Christianity which relates itself to the whole of life and he wants a minister who will so conceive of Christianity and who will prepare himself to so minister. Now I like that, and if Mr. Sweet moves to wherever I may be preaching I will happily receive him as a parishioner and with consecration endeavor to minister to his needs.

As I understand Mr. Sweet, he does not want sugar pill, but lean meat. He does not want his minister to speak for him, but to him. He does not want his minister to have any sense of fear of him, but to think of him as a man to be helped. I have parishioners like that and I thank God for them.

J. H. Lightbourne.

THANK GOD!

Thank God for life!

E'en though it brings much bitterness and strife,
And all our fairest hopes be wrecked and lost,
E'en though there be more ill than good in life,
We cling to life and reckon not the cost.

Thank God for life!

Thank God for love!

For though sometimes grief follows in its wake,
Still we forget love's sorrow in love's joy,
And cherish tears with smiles for love's dear sake;
Only in heaven is bliss without alloy.

Thank God for love!

Thank God for pain!

No tear hath ever yet been shed in vain,
And in the end each sorrowing heart shall find
No curse, but blessings in the hand of pain;
Even when he smitteth, then is God most kind.

Thank God for pain!

Thank God for death!

Who touches anguished lips and stills their breath
And giveth peace unto each troubled breast;
Grief flies before thy touch, O blessed death;
God's sweetest gift; thy name in heaven is Rest.

Thank God for death!

—Author Unknown.

CONTRIBUTIONS

EVANGELISM.

The New Testament Church was conceived and born in a wave of evangelistic fervor. The Holy Spirit came on the day of Pentecost. Peter stood up in the midst of a great audience and preached the gospel of the resurrected Christ. The power of God fell upon the assembly, and three thousand were born of the spirit and swept into the Kingdom.

Since that memorable day there have been epochs of great spiritual fervor and incomparable increases in the membership and power of the Church of Christ on earth. The Spirit has used many outstanding individuals to proclaim His message and convey His power—men like George Whitfield, Charles G. Fenny, Dwight L. Moody, Wilbur Chaplain, Billy Sunday and others. Under the influence of these men and others like them, moved by the Spirit, the Church increased her momentum and multiplied her influence. Of course there were losses along certain lines and in certain sections. No progress has ever been made without sustaining certain losses at times, but the trend of the church was always forward, gaining in prestige and winning in influence.

Following the more recent wave of evangelism that swept the church came the emphasis on the so-called liberal interpretation of the scriptures and a comprehensive program of Christian Education, both of which have been good and have made wholesome contributions to the Church. The recent years have been years of inventory, of planning, and of efforts to stabilize. Today there is a conviction that the Church is on the eve of a period of great awakening and of increased spiritual power. Everywhere there seems to be an upsurging within the heart of the Church demanding an expression of its real life and a program on which it may go forward in conquest to win the world to Christ.

In this day of disappointments, of rearmaments, of racial prejudices, of fearful persecution of the minorities of different nations, of the threat of Christian civilization, and of social and moral corruption, there is a demand for a regenerating influence and a refining fire that comes only from God. The Church looking within, taking stock, considering its resources which come from God and have been stored up through the cen-

turies, knows within its own soul that it is equal to the emergency of this day, and it is seeking, groping in the dark, feeling for a company of great souls that will put themselves on the altar for service and at the disposal of the Eternal Himself. This is the day for the Congregational-Christian Church in this nation and in this world of ours. God has given to us a marvelous heritage. He is seeking now to give us the consciousness of His power within and a realization that His spirit is sufficient, that we can do all things through Christ who strengtheneth us. We have been created and brought to the front for such a time as this. Do we have the courage, the spiritual courage, to cast to the winds the things that hinder and take to our hearts the power that will conquer? The world and our day await our decision.

L. E. SMITH.

RELIGIOUS CENSUS IN CHARLESTON.

A rather unique religious census was carried out in Charleston, S. C., in October, starting in the Minister's Union with the Committee on Cooperation, of which Rev. George N. Edwards of Circular Congregational Church is chairman. The Committee representing practically all the Protestant denominations began its work in the spring. Later its scope was enlarged to include the Unitarian Church, the Roman Catholic churches which are very strong in Charleston, and the Jewish synagogues, both Reformed and Orthodox.

The work was carried out using the areas of the city wards as units. A layman was appointed for each ward, with another layman as general chairman to work out the set-up for covering the entire city by blocks. Blue prints of every block were made and two workers sent to every block, in most cases. Only the white people were canvassed. The work was done simultaneously by about a thousand workers on a Sunday afternoon in October with a follow-up on the next two days. All churches were asked to close promptly at noon on that census Sunday, so that workers could go at once to their ward centers and start out for their work. In every home visited we left a card headed "The Church of the Living God," bearing a picture of a church building and shaped like a bookmark. It read,

"Religion is Fundamental in the Life of the Nation and of the Individual" and "God says, 'Them that honor Me will I honor.'"

Over 10,00 family cards were returned. These were carefully enumerated and returned to the pastors, showing the constituency, members or preferences, of each congregation. The cards accounted for about 31,000 people out of a possible 35,000 or 36,000. Over 2,300 represented "prospects" not affiliated with any local church. The Baptists proved to be the leading denomination; the Catholics, second; the Episcopalians, third; the United Lutherans, fourth; and the Southern Methodists, fifth. The Southern Presbyterians and Jewish congregations followed.

The expenses of the campaign were borne by an assessment on the several congregations of only \$5.00 for the larger churches and \$3.00 for churches of less than 350 members. The census was extended to include the six churches just north of the city, beyond the city limits, and an area across the river—newly built suburbs—including about 1,500 people without an church.

There were two major results that stand out. In the first place, the churches each have a fine list of people who are not affiliated with any church group, but who are "prospects." More important than that is the fine spirit which has developed between the three groups, Protestant, Catholic and Jewish. The results of this religious census will be felt for some time to come.

BURLINGTON CHURCH HOME COMING.

The Burlington Christian Church will observe Home Coming on Sunday, November 27. All former members of the church are invited to return for the day and worship with us. All members of the church now living away from Burlington are invited to return and worship at their church. The morning service is the Home Coming Service and for it Rev. Redd Turner, add-interim pastor in 1933-34, has been invited to return and preach. The invitation has been accepted and we are looking forward to Mr. Turner's fellowship and message. At the noon hour a basket dinner will be served in the church dining room. The evening service is a Youth Service, the young people of the church being in charge and having as their guest speaker Mr. C. W. Phillips, of Greensboro, N. C.

J. H. LIGHTBOURNE.

The Vocabulary of a Present-Day Christian

By REV. ROBERT LEE HOUSE.

[Annual Address of the President of the Eastern Virginia Conference, Tuesday, November 1, 1938.]

Language is, perhaps, the most human of all attributes. Nothing, therefore, could be more important than to understand, appreciate, and conscientiously develop this most human agency. We need to constantly improve our instruments of communication. The vocabulary, as well as the heart or the pocketbook, of a Christian should be consecrated to the Lord.

Too great attention or significance cannot be attached to one's vocabulary. "By the words thou shalt be justified and by thy words thou shalt be condemned." The deed of the lips may be immortal, while the deed of the hands may soon perish. One simple word may break a heart or cure a soul. "Wherefore comfort one another with these words." Some words cut like a two-edge sword, others carry the seed of temptation; so man is responsible even for the idle word. One is known today, not merely by the company he keeps, but by the vocabulary he uses. Thy vocabulary betrayeth thee in the unguarded moment.

Certain words should be eliminated from the Christian's vocabulary. Profanity, trite remarks, crude expressions, unkind words and even incorrect grammar should be strictly excluded. It has been suggested that such words as "divorcee" and "impossible" should be eliminated. Good taste prescribes that superlatives should be reserved for the extraordinary occasion. Choice words should never be soiled by improper use.

Christians should translate their loftiest thoughts and highest experiences into words. Experiences perish unless they are coined into words; they become immortal when they are framed in speech. Christ believed that words were immortal. We are told that he spoke as if the unborn were listening. The Psalmist found a vocabulary through which his heart could sing and ten thousand times ten thousand have been inspired by it.

The present-day Christian should increase his vocabulary. Every new word acquired is a new volume in the library of the mind. The inventory of one's verbal treasure house should reveal imperial words, practical words and words that drip with tears. An ample salary is an advantage, but an ample vocabulary is an asset. No minister or teacher of religion can

ever reach the zenith of his influence until he has acquired an adequate vocabulary. One should, therefore, assiduously study the language of devotion: The Prayer Book, the hymn book, the Bible, and Shakespeare which is the language of the King James Version. One might profitably study the grammar of the Gospel, vigorous verbs and cosmic nouns.

The Christian should replenish his vocabulary with some of the phraseology of our own day. The language of traditional theology is relatively unknown to the rising generation. We may either teach them the language of the fathers, or explain religion to them in their own familiar terms. The Christian message may be reenforced and clarified by using some of the language of science which is already familiar to the average student of today. The modern Psalmist may accept the scientific method and use scientific phraseology in making real the God of the stars and atoms. The first men who suggested a natural explanation for so-called supernatural events were put to death. Our task is that of translating our strange theological symbols into the language of modern thought. Psychology turns the spotlight of attention on personality and defines the abstract meaning of sin in terms of divided personality, the accumulation of habits and ultimate disintegration. The process of salvation is achieved through a well integrated and socially related personality.

The objection may be suggested that this is the wrong approach and cannot be done. The reply is, of course, that it can be done because it has been done more than once. Christian thought began in the first century to move out of the categories of Jewish thought and took on those of Graeco-Oriental mysticism. The "logos" of John is one of many examples of this change. Surrounded by mystery religions, Paul writes: "Behold I show you a mystery." Religion soon began to accommodate itself to the Latin mind. Religion expressed itself in the vocabulary of Canon law. Such words as *merit*, *satisfaction*, *propitiation* and *punishment* became current religious coin. Some of this language of the fathers was quite different from the simple vocabulary of Christ. And yet Chris-

tianity survived the transition! Each reinterpretation of Christianity in the past has ushered in a new age of expansion. It may be that the world and the church of our own generation await a fresh, new, vital, intelligent, inspiring expression of the everlasting Gospel in the language of our own day.

I suggest four words for the present-day Christian which box the compass of modern thought:

1. *Chronology*.—Chronological knowledge furnishes the Christian with an indispensable historic perspective. It reveals appreciable gains in religion and words, and thereby rescues the Christian from helpless pessimism and despair. One is otherwise at the mercy of the fickle and transitory present. This knowledge of the historic sequence of events enables one to recognize old formulas, panaceas and shibboleths when they come clad in new garments. One is then able to say "Yes, Dr. Humanism and Prof. Materialism, I have met you before and am familiar with your record." We enrich the present by laying hold on the inheritance of the past. We need to remember that "only the men who live with the ages can be trusted to live wisely in any age."

A present-day Christian should be familiar with the chronological development of the Christian religion. He should know the great highways it has traveled, the unfortunate detours it has taken. Begin with the early Christians who lived for a glorious tomorrow when Jesus would return in triumph to pass judgment upon sinners and reward the righteous. This hope controlled their thinking and shaped their conduct. Their faith was guaranteed by revelation and further proof was therefore unnecessary. They waited in vain, however, for the triumphant return of Christ. He did not return in triumph, he did not establish the kingdom in Palestine, he did not deliver the Jewish people from their distress. Hope deferred even makes the heart sick. The passing of time slowly dulled interest in the second advent of Christ and emphasis was shifted to the teachings and works and miracles of Christ while on earth and his saving power which was available for every worshipper at the present moment. The savior in the Fourth Gospel is One who confers his benefits here and now.

The needs of the continuing Christian movement made evident the necessity for striking its roots more deeply into history. Something tan-

(Continued on page 9.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

A PRINCE HAS INDEED FALLEN.

"What, know ye not that a prince in Israel and a great man has fallen this day?" These words of David come vividly to mind today as this writer learns with real grief and sorrow of the very sudden death, from acute heart attack, at his home in Exeter, N. H., of Charles S. Bates. He was a very modest man, as all truly good and great men are, and only by association with him and repeated conversations would one realize who he was and what he had achieved in his eighty-two years of earthly pilgrimage. What a man indeed! What a Christian man! What an humble, unassuming and very faithful man of God he was! Failing health caused him to retire from active business at the head of an industry that his energy and wisdom had created, that of the manufacture of shoes on an extensive scale, and after retiring from the field of industry he gave all of his time and strength, as he had for many years given part of his time and strength, to practical, personal evangelism. There is much being said these days about evangelism and how to do it, the need of it, etc., but while others are talking about it Mr. Bates, as a layman, went forward with the work in which he believed with all his heart and strength, and for years prior to his death gave all of his income to employing evangelists, whose sole business and occupation it was to win souls to Christ by and through personal contact and word of testimony. It grew up in the man, for when he was a youth a dear cousin of his asked him if he wouldn't accept Christ as his Savior and seek in all good conscience to follow Him and do His will. He accepted and never departed from that profession and confession of his early youth. I associated with him much for the last four or five years at the Florida Sanitarium, where we both were accustomed to go in winter in search of health. It was in this association that little by little I got from him some of the salient facts of what seems to me to be marvelous achievements, which should serve as a source of inspiration to many of us. He permitted me to go to his room and look over his books for he was first of all an accurate and pains-taking book-keeper, making records in his accounts from verified reports that came to him. His custom was to secure through a

missionary of the American Board the name, or names, of natives who had been converted to Christianity in Japan, China, India and Africa, and under the supervision of the Congregational Missionary Board, of which he had been a member in previous years, he would transmit his funds direct and would have missionaries of the Board whom he knew on the Foreign Board to employ reliable and converted natives and to verify their reports before they came to him.

When I last saw his books I found, up to January 1, 1938, there had been reported to him through his evangelists the conversion of over 60,000 souls. To this work of evangelism I saw from his books that he had given a total of over \$300,000, and a dear friend had joined him in 1930 and had given for this work along with him a total of \$40,000. All of this went to the support of native evangelists after they had been found to be tried and true. Mr. Bates kept on his pay-roll an average of more than one hundred of these native evangelists, "for the purpose of making Christ known in foreign lands." This says nothing of a possible million, or more, souls who had heard the gospel message through these evangelists. May I quote Mr. Bates' words to me? "I want to witness to the truth in the last verse of the gospel of James that 'He which converteth the sinner from the error of his way shall save a soul from death.' Because of that knowledge," continued Mr. Bates, "obtained by experience, when I was able to do so I took on the support of native evangelists, which has been the joy and solace of my life. I am taking little credit to myself, however, for the support I have given. All the glory is the Lord's and His work has been done under the guidance and inspiration of the Holy Spirit by the native evangelists, and the fine body of missionaries who have helped administer the gifts I sent over. I am just keeping in touch with them through support, correspondence and prayer. I have never seen the face, heard the voice, or clasped the hand of even one of the redeemed. It is sufficient for me to know they have accepted Jesus Christ as Savior and Redeemer. I am fully persuaded that the personal witnessing of Christ by word to individuals is one of the most vital and important duties of the Christian laity, as well as the clergy. And this duty discharged be-

comes a privilege and a glory. I believe the duty and privilege of making Christ known to individuals rests upon all church members. I wonder why most of the clergy try to do all this themselves when they have a laity of millions of members upon whom they can call for assistance."

I shall always count it a high and holy privilege to have known this great and good man. He had held all positions of trust and service in the church of his choice, the Congregational, from Sunday School Superintendent and Deacon in the local church, to a member for years of the Prudential Committee of the Foreign Mission Board. Truly, a devout man of God, an humble Christian soldier and follower of his Lord has fallen and we are not likely to meet many such in a generation. His wife had preceded him to the spirit land several years before and he leaves two married daughters with their families, all loyal and devoted to their church and the cause which their father had challenged in such a marked and marvelous manner. Though Mr. Bates passes from us in the flesh, his memory and the record of his life cannot die.

Such lives are indeed immortal and eternal.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 19, 1938.

Sunday Schools.

Elm Avenue, Portsmouth, Va. . .	\$ 4.27
Big Oaks, Eagle Springs, N. C. .	2.04
Mayland, Broadway, Va.	1.00
First, Portsmouth, Va.	5.03
Liberty (Vance), Henderson, N. C.	5.87
Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Bethel, Elkton, Va.	3.13
Linville, Va.	5.30
South Norfolk, Va.	5.00
Pope's Chapel, Franklinton, N. C. .	3.00

Total \$ 35.64

Individuals and Churches.

Pilgrim Fellowship, Shallow Well Church, Jonesboro, N. C. . . .	\$ 5.00
Palmyra Ladies Aid Society, Edinburg, Va.	5.20
Mt. Auburn, Manson, N. C. . . .	3.10
Miss Vera E. Gilliam, Route 6, Reidsville, N. C.	5.00
Mt. Olivet (G), March, Va. . . .	2.19

Total \$ 20.49

Total for week \$ 56.13
Previously acknowledged . . . 3,704.77

Total since Sept. 1, 1938 . . . \$3,760.90

J. O. ATKINSON,
Mission Secretary.

"The finer things do not force themselves upon us. They must be sought."

VOCABULARY OF A PRESENT-DAY CHRISTIAN.

(Continued from page 7.)

gible was needed to solidify the movement. The emphasis was then shifted to the church as an institution. Loyalty to Christ and loyalty to the church became synonymous. Immediate relationship to Christ was gained through membership in this divine institution. Wise churchmen realized the importance of an organization. The administrative mind was now put to work. Institutional Christianity was substantially strengthened by Episcopal government. The patronage of the State materially contributed to this imperial ecclesiology. Ireneus and others stressed the authority of the church, with its Savior, its Scriptures and its sacraments. In Adam man lost his title to immortality, but on entering the church one received the baptism of regeneration unto God. The church thus became essentially a sacramental institution beyond whose pale there could be no salvation. It was the one infallible institution set up by God to implement his perfect dispensation of grace and truth. It has been said that Christ announced the coming of the Kingdom and what came forth was the Catholic Church.

The Great Chism occurred in 1378 with one Pope in Rome, Italy, and another in Avignon, France. There was evident a growing impatience with papal imperialism. The fourteenth century witnessed the challenge of the old order. The laity claimed the right to criticize. Luther challenged the propriety of the pernicious business of selling indulgences and struck the spark that lighted the fires of the Reformation. A new interpretation of the church was necessary. Direct access to Christ and to God on the part of every Christian was emphasized. Contemplation supplanted ritualistic observance. The priesthood of all believers was taught. Now when the Protestants discredited papal infallibility, it became necessary to substitute some other final authority. So Scriptural infallibility was boosted by Protestants in competition with the Catholic ecclesiastical authority.

The sixteenth and seventeenth century reformers started a new trend toward intellectual freedom. They moved away from the emphasis on the supernatural and sought a rational and natural basis of religion. The emphasis was shifted from total depravity and helplessness and futility to confidence in the ability of man to think, to judge, and to achieve. Evolution soon made its appearance

as another name for God acting not merely from above but from within his world; displaying his beneficent, intelligent, infinite, eternal energy. Discarded systems and doctrinal debris litter the banks of our chronological highway. Ever recurring impulses to free religion from bondage to eternal controls and to preserve a realization of immediate contact with God continue to this good hour.

2. *Contemporary*.—A present-day Christian should be an eager spectator in the area of the world; watching the panorama of unfolding events of far-reaching and momentous significance. The contemporary challenge is this: "Who knoweth but that thou art come to the Kingdom for such a time as this?"

We must think of God as our Great Contemporary, our Cosmic Companion, the Eternal I am." God did not close shop and go out of business two thousand years ago. We must provide a way of access to the Father here and now, and not lapse into antiquarianism or appeal to a long-past epoch when once the heavens opened and God walked in the Garden in the cool of the day. "My Father worketh hitherto" notes the contemporary activity of God. God continues to reveal himself through the prophets, Jesus, nature, ethics, beauty, intellect, conscience and history.

The demands of our generation call for a contemporary Christ. The whole pattern of Jewish thought pointed to a Golden Age that lay in the long ago or in the distant future. The contemporary Christ is not just a figure in ancient history or a Messiah still to come on the clouds of heaven at the end of the world. "Lo, I am with you always" is the contemporary assurance of Christ. It is not sufficient to point confidently toward an age of miracles in the past. There must be contemporary miracles. Wherever and whenever two or three are gathered together in His name there is the promise of his presence and power. Christ is our great Contemporary in prayer and the sacrament, in the toil of study, in the utterance of modern prophets of the new covenant, in the growth of brotherhood, and in the power of the Spirit.

The present-day Christian should be alert and aware of contemporary greatness and grandeur. While it is interesting to know that "there were giants in those days," it should be equally fascinating to watch "Greatness passing by." I thank God daily that I live in the age of Sibelius, Rachmaninoff, Paderewski, Toscanini, and Koussevitzky, modern heroes of

the keyboard and baton; in the age of Millikan and Compton; in the age of Fosdick, Kagawa, Stanley Jones and Albert Schweitzer.

The present-day Christian should be alive and sensitive to contemporary injustice, exploitation and suffering. There are various emphasis of the Christian faith. We have been preaching Christian education and missions for lo these many years, and there are yet members of our churches who have little or no interest in these departments of the Christian religion. It is therefore too much to expect at this early date when the Council for Social Action was only recently set up that our entire constituency should be vigorous exponents of the Social Gospel and eager to participate in the Economic Plebiscite. The proponents of the Social Gospel proceed on the assumption that the Son of God goes forth to war against any practice or system that destroys the abundant life and hinders the coming of the Kingdom. They recall that Moses gave his life to relieve the economic servitude and the unjust working conditions of his people. They are convinced that if Isaiah, the greatest of the prophets, freely mingled in politics, sternly addressed King Hezekiah and interpreted such conditions as luxury, injustice, bribery, indulgence and foreign alliances in the light of his faith in God, then the modern minister who is moved with compassion by the multitude who suffer from political and economic exploitation is following in a high tradition.

3. *Ecumenical*.—The word Ecumenical is now coming into a wider use. It signifies the world wide community of the Sons of God. It is the logical conclusion of the missionary movement. "Let this mind be in you which was also in Christ Jesus." The mind of Christ was an ecumenical mind. God is no respecter of persons or denominations. We receive people into our local churches and individual denominations and our rituals of induction stop there. Our universal faith and fellowship should be emphasized. Each minister should be a leader in ecumenical thinking. Our basic needs are common to all. Our basic dangers are essentially ecumenical. To perpetuate unnecessary division is not only extravagant machinery but morally wrong. The present-day Christian must look forward to the time when the churches become The Church. Nothing less than a World Council of Churches is a fitting tribute to our God whose love was ecumenical.

(Continued on page 11.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

YOUNG PEOPLE AT CONFERENCE.

The Pilgrim Fellowship of the North Carolina and Virginia Conference furnished the program for the first part of the Conference session last Wednesday evening, held in the Burlington Christian Church.

The worship service was conducted by Miss Frances Foster of the First Congregational-Christian Church, Greensboro, who built her service around the one hundred and thirty-third Psalm.

Miss Elberta Murray, president of the Conference Pilgrim Fellowship, explained to the group the meaning of the Pilgrim Fellowship—that it included all young people who are members of Congregational or Christian Churches. She also gave a report of the week-end meeting held recently at Liberty (Vance) Church, where plans were made for future work of the Pilgrim Fellowship throughout the state.

Mr. Walter Cooper, newly elected chairman of the North Carolina state group, gave the Conference some of his impressions of the Rockford Conference, and promised that we would hear more about the plans for the Pilgrim Fellowship in North Carolina soon.

The last half of the program was presented by the Elon College Ministerial Association, and was a splendid contribution to the Conference. This association has twenty-three members, four of whom are girls majoring in religious education at Elon. Of the group, thirteen are members of Congregational and Christian Churches—and thirteen were present at this session of the Conference. Rev. Emmanuel Hedgebeth, president of the group, presided, telling about the work of the Association, and introducing the speakers. Special music was furnished by Mr. Henry Wise, a member of the group who belongs to our Newport News Church.

Rev. E. J. Sanderson gave an appreciation of the courses at Elon, showing that all of the courses—and not just those in the field of religion—are taught in such a way as to prepare the students for life, and make them better fitted for the ministry.

Rev. Duane Vore gave a very timely discussion on "The World Today As a Ministerial Student Sees It," emphasizing the many "un-Christian" things in our so-called Chris-

tian civilization and the fact that the Church must save the world—perhaps by saving itself first.

Rev. W. J. Andes, a former member of the Elon Ministerial Association now studying at Duke University, told "How I Expect to Serve" using examples from his own experience to prove that pastor must not merely preach, but minister to his people in many ways.

The members of the North Carolina and Virginia Conference appreciated the splendid share which

AS YOUNG PEOPLE

WE ARE THANKFUL—

Because we have a religion whose rule is love and brotherhood, whose supreme head is a kind and loving Father, and whose perfect example is Jesus Christ.

Because we have a nation in which young people are allowed education and work regardless of race or position, and where freedom of speech and of religion prevail.

Because we have a government that does not require military service and blind submission to regimentation of various forms.

Because we have schools which seek to teach truth rather than strengthen prejudice, colleges with Christian background and emphasis.

Because we have homes in which all members of the family are considered as important and where love and understanding are substituted for unfair discipline.

Because we have friends who respect our opinions although they may not agree with them, and because we have fellowship with that Divine Friend, Jesus Christ.

the young people of the Conference had in the program. We are glad to note that the Conference voted to give twenty-five dollars (\$25.00) to the North Carolina and Virginia Pilgrim Fellowship to show its interest and faith in the young people and the work they are attempting to do. We wish that other Conferences might see fit to follow this splendid example.

"God's commands are often displeasing because of some fleshly inclination or worldly desire, but divine wisdom will never require anything but that which is best for us. God will supply our every need, not our every want."

DAMAGING LIVES FOR PROFIT.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 4, 1938.

SCRIPTURE: James 5:1-3;
Matthew 6:19-21.

(CONSECRATION MEETING.)

Daily Readings—

Monday—A Drinking Party—Esther 1:1-9.

Tuesday—Drunk, Dull, and Destroyed—I Samuel 25:1-4, 36-38.

Wednesday—Drunk, An Easy Prey—I Kings 16:8, 9.

Thursday—Slave to Strong Drink—Isaiah 5:11, 12, 22.

Friday—Stupid Through Drink—Isaiah 28:1-8.

Saturday—Damage to Body and Soul—Proverbs 23:29-32.

We need to face this topic. It calls attention to the widespread traffic in damaged lives for the sake of profit.

We can give consideration to some of the most common of our age. War profiteering, obscene moving pictures, the traffic in narcotics, impure literature, increased smoking among youth and especially the girls of our land, the liquor traffic which, because of its legalized form, is attracting more people to a moderate use of it.

No doubt, in your local community, there are others of common practice such as forms of medicine quackery, "fake" get-rich-quick schemes, maintenance of public dance halls, "jack pot" scheme, etc.

Various members of the society should speak on the subject, "The most unselfish deed I ever saw," or "an unselfish act which brought me a rich reward of Christian joy." In the consecration meeting members might respond to the roll call with testimonies as suggested above.

For Discussion—

1. How could the practice of Christian stewardship eliminate profiteering at the expense of damaged lives?

2. What instances do you know where men have damaged others' lives for publicity, fame, honor, etc.?

Wealth is a means, and life the end;
You lose your hoard, have what you spend—
For that unhappy mortal pray,
Who never learned to give away!
His heaped up wealth made him its slave;
He did not use, who never gave.

—Anon.

Suggested Hymns—

"Love Divine, All Love Excelling."

"O Master, Let Me Walk With Thee."

"Where Cross the Crowded Ways Life."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

HONESTY IN ALL THINGS.

LESSON IX—NOVEMBER 27, 1938.

GOLDEN TEXT: *Thou shalt not steal.*
—Exodus 20:15.

LESSON: Exodus 20:15; Matthew 19:16-22; Luke 19:1-10, 45; 20:9-16.

The Seventh Commandment insists that the home is sacred. The Eighth Commandment asserts that property is sacred. "Thou shalt not steal" proclaims to all generations that no man has a right to take that which belongs to another. There can be no enduring civilization unless men respect that which belongs to another. A man's property rights are sacred rights.

One can see to what chaos society would soon be brought if a man could take whatever he could get. One man would plant a crop and another man would come right along and reap the harvest. One man would build a home and another man would come right along and take it away from him. One man would save some money and another man would come along and take it away from him. Think what chaos would exist in any society in which men did not respect the property rights of others, and in which men took what they wanted regardless of whether they could and would pay for it. Thus in these "Ten Words" or "Ten Commandments" dealing with the bases of civilization we find these words, few in number, but far reaching in importance—"Thou shalt not steal."

In an ideal society there would not have to be any locks, or safes—except as protection from fire—or guards, or iron bars, or burglar insurance. These things are made necessary by the greed and selfishness and covetousness and sinfulness of human nature. If men observed the law "Thou shalt not steal" a bank would not have to be locked at night, nor a jewelry store be closed up. Indeed there are some men, many men, for whom that is not necessary today. There are men, thank God who would not take that which belongs to another. To them human property, that which belongs to another, is sacred. But alas, there are so many of whom this is not true, and so we have to have every kind of safe-guard and safety device to keep men from taking what doesn't belong to them.

But this thing goes deeper than the mere taking of another man's goods

by force. When men buy things that they know they cannot pay for they steal. When a man takes a towel or silverware from a hotel on the grounds that it is a souvenir or that the hotel charges enough for it anyway, he steals. When a man is paid by his employer for a day's work and then does shoddy work or only a part of a day's work, he steals. When a minister uses another man's material in a sermon without giving credit to the man from whom he got it, he steals. When a young person cheats in examination, he steals. When a man sells shoddy goods under the guise of being first-class goods, he steals. When a man gives only fifteen ounces to the pound, he steals. When a man sells stock which he knows will never pay any dividends, he steals. When a man sells adulterated goods, he steals. Indeed some of the most dangerous stealing is done in subtle, and almost unconscious ways. There are those who would not think of robbing a bank, or stealing a purse, who will lie about their ages in order to get a ticket at half price, or who will take things from corporations just because they are corporations. There is a need for sensitiveness of soul to this matter of stealing in our modern life today.

And there is need for education in honesty in our homes and in our Church schools. Children from infancy should be taught the sanctity of another's property. They should be taught never to take anything that belongs to another. People can hardly be too conscientious about this matter of stealing. Paul's injunction to his Ephesian friends was, "Let him that stole, steal no more, but rather let him labor, working with his hands the thing that is good, that he may have whereof to give to him that hath need."

Today's lesson brings us a notable instance of a man who made restitution for that which he had wrongfully taken from another. It is the story of Zacchaeus. "If I have wrongfully exacted aught of any man, I restore four-fold." As a publican it is quite likely that he had "exacted aught" from many men. But he was willing to make amends even to the extent of four-fold. Come to think of it, Zacchaeus had real religion, didn't he?

"The unrestricted use of alcoholic liquors is harmful even to idolatrous nations. Their people are also human beings, subject at least to mental and moral degeneracy. If bad for idolaters, surely not good for those who claim Christian principles."

VOCABULARY OF A PRESENT-DAY CHRISTIAN.

(Continued from page 9.)

4. *Eschatology*.—The vocabulary of the present-day Christian should include the word Eschatology, a word that looks toward the future and is concerned with the last or final things. What will be the future of society, our economic system, the church? What is the trend of events? Has H. G. Wells correctly described it in "The Shape of Things to Come?" Can we chart the future? Have we fallen into the grip of irresistible forces or do we have a hand on the throttle of destiny?

The old eschatological picture portrayed the appearing of the Anti-Christ in the near future. The Devil will be cast into hell and chained for a thousand years. At the end of the millennium the Devil will be loosed and will gather all the powers of evil to do battle against the hosts of the blessed. In this final great conflict of Armageddon the Devil and his cohorts will be worsted. Then follows the awful day of judgment; the wicked are cast into the lake of fire and brimstone and the saved pass into eternal bliss.

This old picture crumbles with the rise of modern knowledge. There may be some who still believe that we must wait for the coming of the millennium to solve our problems. If that be true we might as well relinquish our missionary and educational activities. If we drift without planning, then indeed the human future will be a tragic voyage on an uncharted sea. Someone will shape the program of the future. Either a godless gladiator or some servant of the divine foresight will step into the current of human affairs and direct its destiny. The future is, therefore, a challenge to human imagination and social engineering. If we accept the policy of religious laissez faire we become pusillanimous puppets of circumstances, rather than assiduously working out our social salvation with fear and trembling. It is too much to believe that the human race which has produced a Socrates, a Leonardo, a Shakespeare, a Beethoven, a Christ, will become the victim of a pernicious inferiority complex as it faces the titanic problems of the future. Let those who name the name of Christ, utilize all the resources that God has made available and consciously endeavor to mould the plastic clay of time into a future shaped according to the divine pattern!

"There never was a good war or a bad peace."



MONDAY. QUIET HOUR.

I have a little inner shrine
Where I take me every day,
To hide away for just a while
From life and work and play.

There, from a living fount I draw
Of deep and boundless love,
To come away refreshed and filled
With strength from God above.

—Doris Wood

TUESDAY. SOUL REFINING.

"I will refine them as silver is refined."—Zech. 13:9.

The Prophet Isaiah quotes God as saying "I have refined thee, but not as silver." Malachi speaks of God as "like a refiner's fire and a fuller's soap," and that "He sits as a refiner" and purifier of the soul.

One of God's methods of refining is in the crucible of trial and suffering and sorrow:

When through fiery trials thy path shall lie,
My grace, all sufficient, shall be thy supply,
The flames will not hurt thee; I only design
Thy dross to consume, and thy gold to refine.

Prayer.—Our Father, as the iron is molded by heat, mold thou us into Thy way, bend our wills until our lives conform to Thy image. *Amen.*

WEDNESDAY. "EACH THE OTHER'S GOOD." I Cor. 10:24.

He suddenly realized that he was feeling ill about something. It was about four o'clock in the afternoon. The morning had been spent in trying to help others in their troubles. A funeral was to be held at one thirty, and the noon hour was spent in preparation for that. The funeral was over and all the consolation he was capable of had been ministered. He relaxed and found that he had not eaten lunch and he was hungry.

He did not need food in his Christian ministries. Every desire was

subordinated to the needs of the hour. His life was a little like the selflessness of Jesus.

Prayer.—We thank Thee, O Lord, for all the impulses of self-denial and love that makes life sweeter and sener for the world. *Amen.*

THURSDAY. HUMAN VALUES FIRST.

"Is not life more than meat, and the body than raiment?"—Matt. 6:25.

We attended a picnic of some Navy Chaplains and their families yesterday. It was the first time we had met their children and observed the attitudes of these parents in the human value of their children. There were evidences of human value of the highest order. The tearing of clothes, the scratching of limbs till blood ran, and the sweat of the face; yea the waiting another hour at dusk for the children's only opportunity for a pony ride. Nothing mattered compared with the blessing that participation in these exercises gave the mind, heart, blood, bone and tissue of these growing children. Human values come before personal comforts.

Prayer.—God help us to be wise in training our children, that they may have liberty with restraint and sympathy as well as discipline. *Amen.*

FRIDAY. THE POURED OUT LIFE.

"Let us not be weary in well doing, for in due season, we shall reap, if we faint not."—Gal. 6:9.

The Christ life was a poured life. That is, He was continually pouring himself out for the good of others. He only drew away from others long enough to gather from the fountain of his Father that He might pour himself out more. The act of pouring water into a basin and washing the disciples' feet became the eternal symbol of that service.

Often we grow discouraged and faint, as we see no results of all that we have done, and wonder what has become of all that vital force. Let us take heart. Men of the world see their accumulations. Workers for Christ deal exclusively in spiritual values and there is no trace of this product. It is none the less real. We shape human souls.

Prayer.—O Lord, not only make us of the mind of Jesus but lavish with our lives like Jesus, that others may take knowledge of Thee and be Christians. *Amen.*

SATURDAY. WHO MATTERS MOST.

"My soul waiteth in silence for God only."—Psalms 62:5.

This entire Psalm is, "God only." Karl Darth calls God "The Only One Who Matters." Many things count in life, but God counts most of all. If we give God this rightful place, everything else takes its place and has its part in the fruition of His kingdom; and we find ourselves attuned to the whole of living.

In order to make God first, we must love Him supremely; we must know Him. This comes by prayer and study and practice.

Prayer.—Dear Lord, forgive us of our self-importance and worldly thoughts. In the same name of Jesus strengthen our faith to make Thee Lord of all. *Amen.*

SUNDAY.

"As His custom was, he went to the Synagogue on the Sabbath day, and stood up for to read."

And such will the Christian do who learns what the Sabbath is and how to use it. Jesus found a real joy in going into the house of Worship on the Sabbath. His followers can likewise find joy and peace in the house of God.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

NOTHING BUT LEAVES.

By REV. JESSE H. DOLLAR.

"Now in the morning as he returned into the city, he hungered. And when he saw a fig tree in the way, he came to it, and found nothing thereon, but leaves only."—Matthew 21:18, 19.

The story told in the text is the account of what is perhaps the greatest disappointment Jesus ever had in temporal expectancies. He had been over to Bethany, no doubt to the home of Martha, Mary, and Lazarus, and had spent the night with them. It was early in the morning when he came again into the city. Evidently he had left the home of his friends before the morning meal. He was hungry. He did what you see people in Palestine doing today; he went to a fig tree by the wayside to gather figs for his breakfast. It had all the outward appearances of a good tree, but it bore no fruit.

There are many examples of the fig tree today. Here is a nation, the nation in which he was born, reared, and died; the land to which he gave the thirty-four years of his life. One would think, if he did not know the inside story, that of all the places where Christianity would blossom and bear the fruit of the Spirit, it would be the land which gave him life and to which he gave his life. But to express the conditions there means that we have to turn away as Jesus turned from the fig tree, for Palestine is almost barren of the Master's life. The soul of the nation has been eaten out; there is little fruit on the tree; nothing but the fruits of dissipation, racial wars and hatred which now are causing untold misery—yes, dissipation of her wasted opportunities, the most blessed opportunities that ever came to any nation: that of giving the world a Savior.

There is another picture, though unlike Palestine in many ways: There is a likeness at least in the opportunities she has enjoyed from the beginning; blessings as numberless as the sands of the sea. That nation is our own America. Those who come from other lands are astonished at our abundance of things, yet they see something wrong at the heart of things and return to their native land disillusioned; their faith in

Christianity shaken and many times uprooted altogether. land and disillusioned; their faith in Christianity shaken and many times uprooted altogether.

Our missionaries have told them the story of the land of liberty and plenty, of freedom to worship according to the dictates of conscience, without fear of molestation. From our missionaries likewise they have heard the wonderful story of Christ. They have found Him to be real in their own lives. They come to some of our American schools to learn more of Him that they may return to the people of their race and land to preach and teach the Glorious Gospel. As they looked toward America anticipating its privileges, it looked like a flourishing tree laden with precious fruit. They came for new knowledge and inspiration, but, alas, they came and found only an outward appearance; only our reputation as a Christian nation. Nothing but leaves only.

They soon discovered that at the center of American life there is something sadly lacking. They find many organizations flourishing, but whose aims and ends are evil. By these trees they find multitudes—many of them members of the Church—filling themselves with the evil fruit. Many of those who run these institutions of corruption have their names on the church roll. Some of them contribute large sums of money to the support of the Church and are allowed to operate because of their peace offering to the Church and to the State. Still, I see these forlorn travelers come, hungry for the fruit that will strengthen their souls, but they find nothing but leaves.

Again we see travelers from afar coming to America. Somehow they expect to find men and women in places of authority and responsibility who are fair, honest, and true. This traveler even expects to find the Golden Rule in good usage, and of good repute. Instead, he finds those who take advantage of the office they hold, or the responsibility they carry, and flagrantly use them to promote their own selfish ends and ambitions untrue to the trust they have been given.

Again these who come to our country expect that when they are drawn before our courts of justice that they will be treated fairly, and are astonished to find that in many instances a "foreigner" can find lit-

tle justice and as little sympathy at the hands of a supposedly Christian nation. They come seeking for a chance to live in a degree of freedom among God-fearing people, waiting only a chance to make good. So, from the tree of justice they are able to pluck only fruits of disappointment; no real fruit; nothing to satisfy the hunger of soul; nothing but leaves only.

When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails in hands and feet,
and made a Calvary.
They crowned Him with a crown of thorns;
red were His wounds, and deep,
For these were crude and cruel days,
when human flesh was cheap.

When Jesus came to Birmingham (Newport News) they simply passed Him by,
They never hurt a hair on Him, they only let Him die;
For men had grown more tender, they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do."
And still it rained the winter rain and drenched Him through and through;
The crowds went home and left the streets, with not a soul to see,
And Jesus crouched against the wall and cried for Calvary.

—Studdard Kennedy.

Here is a man from the world coming into the church. He is tired of sin, his soul is sick and hungry for the fellowship which the church alone can give. He is hungry for the food of righteousness. He comes into the church expecting to have all his longings and hunger satisfied. He hears the appeal of the minister whose heart has been strangely warmed by the Holy Fires of God. He knows he needs what the church is offering, so he accepts Christ and unites with the church. He is given welcome into the fellowship of the church. He is happy at the moment because he has found at last some fruit of the True Vine and feels his soul is satisfied. Then he is suddenly aware of a coolness: and indifference to those things which have become so precious to him. Those who make up the membership of the church, and whose duty it is to be kindly affectioned one toward another are cold toward him. They show little interest at all in him and seem to have little love for each other. They absent themselves from the services of the church with little or no reason except their total indifference to the things of the Spirit. They show little regard for the sacredness of the Sabbath day; the world moves on as on any other day to them.

Early in the morning of his Christian experience he comes to the tree,

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

We are still climbing toward our goal of \$22,000.00 for the year. This week, the last report of November, runs us up to \$13,689.18. We must raise during the month of December the sum of \$8,310.82. If my memory serves me right we raised about that much last December. We ought to do more this year. Now for the final push during December, through the Thanksgiving offerings, individual offerings and all other offerings. Make a desperate effort to push us up to the goal. I will keep you informed from week to week so you will know.

Remember, friends, that every dollar you send us is invested in little children who need your help. Their dependence in life is no fault of theirs. Is it not your Christian duty to lend them a helping hand? This Thanksgiving season gives you the opportunity.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR NOVEMBER 24, 1938.
Amount brought forward \$12,811.09

Sunday School Monthly Offerings.	
Eastern N. C. Conference:	
Shallow Well	\$ 7.50
Wentworth	10.06
Mt. Auburn	3.15
Pope's Chapel	4.50
	\$ 25.21

N. C. & Va. Conference:	
Howard's Chapel	\$ 1.35
Ingram	100.00
Burlington, Dr. J. H. Lightbourne, pledge for year 1937-38	10.00
Union Ridge	5.00
Long's Chapel	1.50
Pleasant Ridge	6.00
Belew Creek	4.22
Durham	17.06
	145.13

Western N. C. Conference:	
Bailey's Grove	\$ 1.62
Pleasant Cross	3.60
Ether	2.10
Randleman	2.55
	9.87

Eastern Va. Conference:	
First, Norfolk	\$ 9.00
Elm Avenue	4.00
	13.00

Valley Va. Central Conference:	
Bethel, Oct. & Nov.	\$ 2.00
Mayland	1.00
	3.00

Thanksgiving Offerings.	
N. C. & Va. Conference:	
Pleasant Ridge	11.78
Eastern N. C. Conference:	
Christian Light:	
Church	\$ 4.40
Sunday school	1.35
	5.75

Ala. Conference:	
Lowell	2.00

Special Offerings.			
O. H. Lambert, support of Honeycutt children ...		\$ 12.50	
Mr. May, support of children		6.00	
W. P. Perry, support of Billy Perry		10.00	
Mr. Stout, support of child		18.00	
Mr. May, support of children		6.00	
Burlington Rotary Club ..		37.85	
		90.35	
Endowments.			
L. S. Holt		150.00	
Thanksgiving Offerings from Individuals.			
R. T. Neville, Burlington, N. C.		\$ 5.00	
John M. W. Hicks, Raleigh, N. C.		50.00	
Miss Vera Gilliam, Reidsville, N. C.		5.00	
Dr. J. A. Clarke, Elon College, N. C.		10.00	
Mrs. J. L. Barksdale, Sutherlin, Va.		5.00	
Julian Price, Greensboro, N. C.		10.00	
Mr. and Mrs. L. C. Hufniss		10.00	
W. J. Carter, Greensboro, N. C.		50.00	
H. C. Holt, Selma, N. C. .		5.00	
Mrs. H. A. Culver, Lakeworth, Fla.		2.00	
Mr. and Mrs. Horace W. Phillips, Hardeeville, S. C.		100.00	
Junius Parker, New York, N. Y.		50.00	
Warren H. Denison, Dayton, Ohio		5.00	
James Sloan, New York, N. Y.		100.00	
Mrs. J. C. Tate, Elon College, N. C.		5.00	
W. E. Lowe, Elon College, N. C.		10.00	
			422.00
Total for week		\$	878.09
Grand total			\$13,689.18

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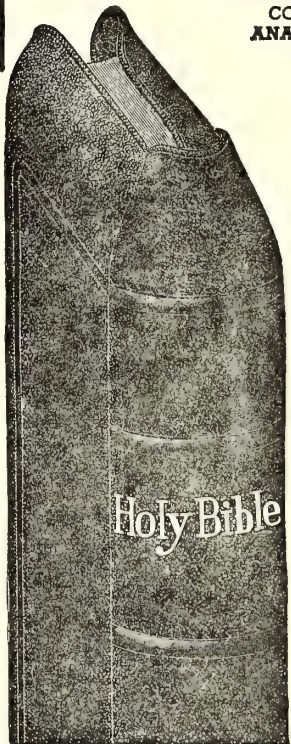
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widow hath cast more in, than all they which have cast into the treasury:
44 For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

A. D. 33.
1 John 3. 17.
a Matt. 24. 1.
b Luke 19. 44.
c Luke 21. 7.
d Deut. 28. 14.

18 And pray ye that your flight be not in the winter.
19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

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The Christian Sun

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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TURNER.

Mrs. Mary Whitley Turner passed to her reward October 16, 1938, in her 88th year. She was a charter member of the Christian Church at Isle of Wight, Va., and was a faithful attendant until failing health prevented her from attending. After she was unable to attend church, she inquired about its welfare. For many years she read with interest "The Christian Sun."

She is survived by one son, three daughters, many other relatives, and a host of friends. Services were conducted by the writer and interment was in the family cemetery. May the Lord bless the bereaved.

H. E. CRUTCHFIELD.

AVERETT.

William Henry Averett, son of James L. and Mary Jane Averett, was born November 13, 1867, and died at his home near Red Bank, Va., Wednesday, October 5, 1938, at the age of seventy years. On November 30, 1913, he married Miss Ida Lee Murray. To them were born four daughters and one son, Nellie, Ruth, and Rubie Averett, Mrs. Ted Tuck, and Ray Averett. Brother Averett was a very industrious man, a good farmer, devoted to his loved ones, and an excellent neighbor. He was of the highest integrity in his business dealings. He suffered greatly for two years.

In the summer of 1937 Rev. J. F. Morgan and the writer visited him and had a service in his home. He assured us that he

had made his peace with his Maker and it was well with his soul. The funeral was at the home, conducted by the writer and Rev. E. R. Harris. Burial was in the family cemetery. His companion and children miss him in the home, but are comforted by the belief that he is at rest.

C. E. NEWMAN.

COBB.

Whereas, Almighty God, in His wisdom, has seen fit to call home the soul of Brother T. M. Cobb, a faithful member of the Franklin Congregational-Christian Church; and whereas, in his going away this church is deprived of his fellowship; be it resolved:

1. That we extend to the bereaved family our heartfelt and loving sympathy, assuring them of our prayers that they may find the grace of Jesus Christ sufficient for them in the night of sorrow.

2. That we bow submissively to the will of Him who doeth all things well.

3. That a copy of these resolutions be sent to the family, a copy be sent to "The Christian Sun," and a copy entered upon the records of the church.

J. A. WILLIAMS,
W. J. JONES,
Mrs. E. R. BRYANT, Jr.,
Committee.

STEPHENSON.

On the morning of November 4, 1938, in Lakeview Hospital, Suffolk, Va., Miss Sebella Stephenson answered the final call of Him whose faithful servant she had been.

She, the Ladies Aid Society of Burton's Grove Christian Church, of which she was a loyal member, mourn with friends and loved ones.

While she was not a member of our church, she worshipped with us often and her kind words and bright smiles will linger long with us. Therefore, be it resolved:

1. That we give thanks to God for the great blessings of her life and the sweet association that we enjoyed with her.

2. That we strive to live as true and loyal to our Maker, for she was a friend to all.

3. That we extend love and sympathy to her loved ones in the home.

4. That a copy of these resolutions be recorded on our minutes a copy be sent to the family and a copy be sent to "The Christian Sun" for publication.

Mrs. C. A. BRITTLE,
Mrs. BELL JOYNER,
Mrs. NELLIE BURTON,
Committee.

SUN'S PULPIT.

(Continued from page 13.)

then him; only a cold, dead church. Nothing but an outward appearance; nothing but leaves.

Then I see this same Jesus, again walking in the gray dawn of the morning. He is seeking fruit, not of the fig tree, but the fruits of righteousness. He has suffered much. His was the death of the cross, but he despised the shame! He walks up to the man for whom His very life's blood was shed, to you and to me. His voice is mellow. His attitude is kindly; his heart is aflame with sacrificial love. He remembers that we came one day, tired and sick of sin, asking

that we might go with him whithersoever he would go. Since that day, however, we have found that his way is a way of sacrifice and self denial, requiring much courage.

I seem to hear him open the conversation by relating the story of his love for us:

I bring, I bring rich gifts to thee,
I gave my life for thee,
My precious blood I shed,
That thou might'st ransomed be,
And quickened from the dead;

I gave, I gave my life for thee,
What hast thou given for me?

My Father's house of light,
My glory circled throne,
I left for earthly light,
For wanderings sad and lone;

I left, I left it all for thee,
Hast thou left naught for me?

And I have brought to thee,
Down from my home above,
Salvation full and free,
My pardon and my love;

I bring, I bring rich gifts to thee,
What hast thou brought to me?

I suffered much for thee,
More than thy tongue can tell,
Of bitterest agony,
To rescue thee from hell;

I've borne, I've borne it all for thee,
What hast thou borne for me?

Again the Master of men has come, hungry for the evidences that his death for us was not in vain. This time he has not come for a look at America. This time he is not seeking to find whether our institutional life is what it should be. He is not come to see if all the people "do justly, love mercy, and walk humbly before God." The look of disappointment this time is not from the fact that the Church in general is cold and indifferent. He has come to you and me, seeking fruits from our lives which will make glad his heart broken for our sins.

He is seeking the fellowship of one person whose redemption has been bought with the price of his own blood. Is there fruit which He may gather from our lives—from your life and from mine—that will satisfy that hunger for personal companionship? Must the Son of God turn away again disappointed, to crouch again against a wall and cry for Calvary? Is there nothing but leaves?

"The force and value of the world's greatest events are preserved through memorials. This necessity is grounded upon man's weakness and proneness to forget. The institution of the Lord's Supper was not a chance thought, but a divinely wise provision to hold man to Christianity's central truth. No Christian is safe who neglects this memorial."

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CHAS. D. JOHNSTON, Superintendent
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The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Truth

VOLUME XC.

RICHMOND, VA., THURSDAY, DECEMBER 11, 1935

NUMBER 48.

Rev. Carl R. Key Leaves Virginia

Today Rev. Carl R. Key leaves Holland, Va., where he has served as pastor since September 1, 1935, to enter Yale Divinity School and to serve as pastor of the church at Torrington, Conn.

While at Holland he preached 217 sermons, made 3,525 visits and re-

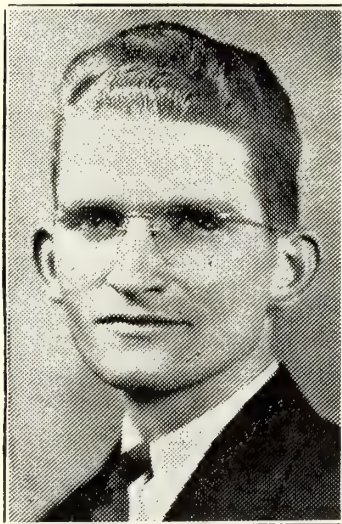
lowship program, hymnals secured for the church, all bills and apportionments paid in full, the practice of hold Holy Week services was begun, leadership training classes held, a local church program planned and effected, and the Eastern Virginia Conference entertained.

Mr. Key was chaplain of the local Ruritan Club, a member of the P. T. A. and the W. C. T. U. He was secretary of the Suffolk-Nansemond Ministerial Union, and chairman of the Nansemond County Council of Religious Education.

As a member of the Eastern Virginia Conference, he was secretary of the Ministerial Association, secretary of the C. M. A., executive secretary of the Sunday School Convention, chairman of the Conference Stewardship Committee, counsellor for the Pilgrim Fellowship, and dean of the district leadership training schools.

Mr. Key was also chairman of the Franklinton Christian College Program Committee, chairman of the Social Relations Committee, a member of the Board of Publications in the Southern Convention, a member of the Elon Summer School faculty, and a member of the Commission on Christian Stewardship of the General Council.

In the midst of all these activities and responsibilities he took unto himself a wife, the former Miss Barbara Chase, who has been to him a real helper.



REV. CARL R. KEY.

ceived 51 members. During the three years there the parsonage and church were painted and repaired, a modern heating system installed in the church, the Sunday school organized into departments, a young adult Sunday school class organized, the young people's work unified in a Pilgrim Fel-

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

Rev. Robert M. Kimball, of Everett, Pa., will be the preacher at Holland Christian Church on next Sunday.

Rev. W. M. Jay, pastor of our Winston-Salem Church, has moved to 2026 West Academy Street, Winston-Salem, N. C.

"Born to Rev. and Mrs. John Rea Chapman, a boy, John Rea Chapman, Jr., at Asheville, N. C., on Friday, November 25." Congratulations!

The Board of Christian Education at Elon College, N. C., is able to furnish materials for Christmas programs and copies of the New Testament to those who may need them.

Rev. W. J. Andes, a student at Duke University, has begun work as pastor at Happy Home Christian Church, and has accepted a call to become pastor at Hank's Chapel Christian Church.

The Eastern Virginia Christian Missionary Association will be in annual session at Ocean View Christian Church on Tuesday of next week. Members of all churches in that conference are invited.

Messrs. Surry Kight, Ray Day and Dewey Simmons, members of the Pilgrim Fellowship of First Church, Norfolk, assisted the pastor in a special Thanksgiving Service held in the church, Sunday, November 20.

First Church, Greensboro, N. C., Rev. W. E. Wisseman, pastor, is now having vesper services at five o'clock on Sundays instead of the regular evening service. The young people's meeting follows the vesper service. This church of 375 members raised \$7,762 last year.

If your church has not yet had its annual Thanksgiving offering for the Orphanage, please see that such an offering is made so that the children in our Church home may be cared for during the coming year. This is the custom of our churches, and it is hoped that everyone will share in it.

Mrs. John G. Truitt, president of the Woman's Mission Board of the Southern Convention, and wife of the pastor of Suffolk Christian Church,

has been very ill during the past two weeks. The last news was to the effect that she was improving. Her many friends will wish for her a speedy and complete recovery.

Mr. Ellis Clark, a ministerial student in Elon College whose home is in Waverly, Va., went with the Pastor, Rev. B. J. Earp to our mountain churches in Carroll County, Va., recently, and was so impressed by the situation there that he hopes to be able to serve such a group of people after graduation from college.

The Thanksgiving program in our Lynchburg, Va., Church was well planned. Those taking special parts aside from the responsive reading included Mesdames J. W. Tolley, S. C. Gay, W. W. Webb, Edith Brooks, W. T. Tolley, Jr., H. I. Brooks, Misses Ettie Harvey and Odessa Tolley, and the pastor, Rev. J. Howard Smith.

The November issue of *The Vista* a fine publication by our church in Newport News, Va., lists the names of seventeen new members received during the previous month. It also states that the budget of the church, which is \$4,500, was over-subscribed in the recent annual every-member canvass. Rev. Jesse H. Dollar and his good people seem to be doing excellent work.

An interesting feature of the weekly meetings of the ministerial students at Elon College is the practice preaching. After the address or sermon given by one of the members, criticisms and suggestions for improvement are offered by the group. This mutual help seems to be very practical and is used to good advantage in the church services conducted by ministerial students.

FALL MEETINGS IN FLORIDA.

The Twelfth Annual Convocation of the Florida Congregational and Christian Ministers met at the Seaside Inn, Daytona Beach, Fla., October 3-6. The meeting was very well attended by the ministers and their wives, and three days of profitable discussion and conference resulted.

Dr. William F. Frazier, Executive Vice-President of the Board of Home Missions, was the principal speaker and leader, giving five lectures on the general subject "The Message and Place of our Churches in the World-wide Christian Fellowship." His sub-topics were: "The Christian Fellowship of Life"; "The Doctrine of Freedom"; "The Purpose of God";

"The Nature of the Christian Church"; "The Pastoral Ministry."

Rev. Frank Atkinson of West Palm Beach led the discussion on "Re-thinking Congregationalism in the Light of the Ecumenical Church"; Rev. Victor B. Chicoine of Winter Park, led the discussion on "Effective Method of Evangelism." One of the outstanding devotional services was conducted by Rev. Everett B. Leshner, of Jacksonville, and Convener of the Convocation, when he gave a vivid picture of events in Europe as gathered from his visit to Germany and other European countries last summer. Others participating on the program were Rev. Walter Metcalf, Tampa; Rev. Watson L. Lewis, Holly Hill; Rev. J. B. Root, Sanford; Rev. John Jockinsen, St. Petersburg; Rev. James E. Parker, New Port Richey; Rev. George Penn, North Miami; Rev. Kerrison Juniper, Ormond; Rev. Edwin C. Gillette, D. D., Miss Pattie Lee Coghill, and Rev. Wm. T. Scott, all of Jacksonville.

The Fellowship Dinner, on the fifth, was a very enjoyable occasion. Special honor was given to Dr. Edwin C. Gillette, whose 40th Ordination anniversary fell on that day, and there was an unusual presentation of Dr. Kerrison Juniper and his son, Kerrison, Jr., who that night received together their Eagle Scout Badge. This was a fine tribute to a father who had gone all the way with his son.

The Florida Ministers' Convocation is always an outstanding event of fellowship among the ministers of the state, and it will meet again next year at Daytona Beach.

* * *

The three Florida Associations were well attended and were helpful experiences for all the churches. The outstanding speaker of the meetings was Dr. Alan B. Taylor, Superintendent of the McCord Hospital, Durban, South Africa. Dr. Taylor, as a deeply spiritual and practical physician, brought living pictures of conditions and opportunities for the Church of Jesus Christ in its world-wide mission. The Association meetings were as follows: Southeast Coast, October 25, meeting with Union Church, North Miami; the South Association met at Edison Park Community Church, Fort Myers the 26 and 27 of October; and the East Coast Association met at the First Church, Orange City, November 3-4.

* * *

The Conference of the Federation of Congregational and Christian Women of Florida was a delightful event held at Union Congregational (Continued on page 15.)

TEMPERANCE THOUGHTS.

[This article was used recently in the Church School worship service of Christian Temple, Norfolk, Va.]

Alcohol drinking one of the oldest vices of mankind, has gone modern; manufacturers make streamline whiskey bottles and beer cans. The liquor interests have employed the best talent in the advertising profession to popularize the use of alcoholic beverages. Our popular magazines are filled with beautiful advertisements to make the use of alcoholic drinks attractive. The billboards in our cities and along our highways are plastered with liquor advertisements placed there at enormous expense for but one purpose—to educate youth that it is the smart thing to use alcoholic beverages. The public bar has gone elegant—chromium, black marble, and over-stuffed leather. In a large middle west city one of the finest of ten or so huge electric signs with a continuous everchanging layout of colored lights advertises a brand of liquor.

But nothing can streamline the tragedy that results inevitably when a body slowed by alcohol tries to operate in a high speed, high-power, high tension world. It has been scientifically proved that the really dangerous man is the moderate drinker who yet believes himself to be normal; for the alcohol in his blood slows down the instinctive reaction time of his body's response to his mind's knowledge and this short fifth-second difference makes his body not quite his own to rule and use.

In setting type, sending and receiving telegrams, adding figures, memorizing words, shooting or throwing at marks, performing feats of skill which require strength, or endurance, or in doing fine mechanical work, under the influence of even a small amount of alcohol a man is slower in movement. He fatigues more rapidly and does work poorer in quality than when he has taken no alcohol. The man himself feels that he is working more rapidly and easily and doing better work than usual, but this is because his judgment is dulled and his sense of effort and feelings of fatigue are paralyzed. This split variation from normality causes deaths continually on the highway, crushed bodies, broken homes. This everyone knows, or should know. But more than knowing is necessity to make this fact save lives.

Drinking is a primitive pleasure, a survival of the early unreasoned appetite. It does not belong to this age. The slogan of this day is "liberty"—

liberty for the individual, liberty for the group. Liberty depends upon the complete control of the mind over impulse, the brain over action. Our freedom to use machinery, the inventions of science, and the liberties of democracy, all require clarity of vision and of soul—require the complete awareness of the whole personality in time of action. Alcoholic liquor dims this sharp awareness.

The chief action of alcohol on the brain and spinal cord is that of a depressant, for with it comes the escape from the worries and anxieties, freedom from the restraint of social convention, and of self-criticism. The individual becomes less keenly aware of his environment and his judgment becomes less acute. The whole idea of thinking that alcohol is a food is to deceive the younger generation into believing that alcohol is actually beneficial to the body rather than injurious.

In past years some thought that alcohol was indispensable in the practice of medicine. In recent years science has proved that the patient would have been better off had he not taken it. Now staff physicians of leading hospitals are abandoning it entirely and giving in its stead milk and other nutrients.

The leading universities of the world have carried on research work for years to find a reason for the great desire and demand for alcoholic beverages. It was decided that alcohol is not a stimulant but a sedative; it is taken to ease pain and misery, relieve the sense of fatigue, weakness, and inefficiency, and to drown grief and sorrow. No one who is efficient and successful and who feels keenly that life is worth living could knowingly deaden his senses by the use of alcohol.

It is a direct poison to the nervous system—one of the most common causes of mental diseases. Long ago Solomon aptly remarked, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

When alcohol is mentioned most persons think of intoxication. They do not realize that one alcoholic drink of any kind, even beer, increases the capillary circulation. In the case of the driver of an automobile, it exaggerates his ego; he thinks he can cut all sorts of figures in, out, and around traffic. He is not only intoxicated but dangerous. Alcohol ruins the careers of more singers than anything else, for it affects their vocal cords.

It is quite evident that insurance companies are hesitant about filing insurance for persons convicted of

driving while under the influence of liquor. Out of a total of 1,142 persons convicted of driving while under the influence of liquor only 156 have been able to secure insurance and six of these were cancelled by the insurance companies due to bad traffic records, leaving 150 effective policies on file.

There is a time in all our lives when we feel like doing as we please. Paul says: "It is wrong to eat flesh or drink wine if it causes our brother to stumble."

Let everyone try to recognize and fulfil his obligation to make the most of his life and to help others to do the same.

GEORGIA NOTES.

The eighty-sixth meeting of the Georgia Congregational and Christian Conference was held at the Central Congregational Church, Atlanta, Ga., October 31 - November 1, 1938. The meeting was well attended by the churches throughout the state and an inspiring program was enjoyed by the delegates. The sessions were presided over by Assistant Moderator Moses G. Fleming, Bowman, Ga., and Rev. S. M. Penn, Richland, served as Scribe.

Principal speakers at the sessions were Dr. Ernest M. Halliday, of New York, General Secretary of the Church Extension Division of the Congregational - Christian Churches, and Dr. Alan T. Taylor, Medical Missionary, Durban, South Africa.

On the first night of the session the Conference shared with Rev. R. Wiley Scott, pastor, and his people of the Central Church, in the dedication of their church building. This was preceded by the Fellowship Banquet, under the direction of the Superintendent of Georgia, Rev. Wm. T. Scott. Rev. Milo J. Sweet, former Conference Superintendent of Georgia, was a welcome guest at the meeting and participated in the dedication of Central Church on Monday night. The Congregational and Christian Christian Women's Division met under the direction of Mrs. David Shepherd, President.

On Tuesday night, November 1, the Georgia Pilgrim Fellowship was in charge of a supper meeting. Mr. Lowell Smoot, Woodbury, President, presided and President George C. Bellingrath, of Piedmont College addressed the group on "Making the Loyalties of Youth Christian." The closing session was in charge of Dr. Edwin C. Gillette on Tuesday night.

The Central Church entertained

(Continued on page 15.)

EDITORIAL STAFF

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J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

NOW COMES CHRISTMAS.

Thanksgiving season is gone and Christmas is coming. Business places are full of Christmas materials. People are planning for Christmas activities. The atmosphere of human relations is becoming vibrant with the Christmas spirit of festivity.

Christmas is a Church Holy Day. It should never be a secular time of profit and a social time of frivolity. It is a reminder of God's approach to manhood for the purpose of redemption. Unless the Church actively attempts to maintain the glory of Christmas the world will fill the season with greed and personal pleasure. Every church should definitely plan to impress the community with the sacred facts and spirit of the season in which we recall the birth of Jesus.

To this end "The Christian Sun" begins the first day of December to present materials and suggestions. Rev. Jesse H. Dollar, pastor of our church at Newport News, Va., is furnishing by request a series of articles. Other materials will be given in the next issues. The last issue for the year will be a Christmas Number, and will, we hope, bring the real spirit of Christmas to the readers of this paper. Your editor hopes that every pastor, all Sunday schools, young people, and church leaders will spare no effort to make the coming Christmas really Christian.

"JESUS IS COMING SOON."

.....From billboards erected along the highways one sees the glaring words, usually in red, "Jesus Is Coming Soon." Though we may not agree with the method or the message, we admit its impression is inescapable. The sign simply means "Prepare."

It took God a long, long time to prepare the world for the coming of Christ. And still, when "the Word was made flesh and dwelt among us," He was misunderstood. For thirty-four years men watched Him grow "in stature and in favor with God and man." After giving the last three and a half years of His life to the twelve select ones, during which He employed every known method that they might understand Him and His mission, He went out from them with the statement, "I have many things to say unto you, but ye cannot bear (or understand) them now."

Though we may have made progress along many lines of endeavor, we cannot expect to come upon the day of Christ's birth with a sense of reverence and understanding of the Advent upon the world without making some preparation. If Christmas is to be under-

stood by the Christians of today, we must turn our minds to thoughts of Christmas, and our hearts to reverence its Christ. The Advent season is just such a time of preparation. As Lent is to Easter, so Advent is to Christmas.

We call to the attention of ministers and laymen the deep need of proper preparation for Christmas. Unless we prepare ourselves and our people through daily devotions, prayers and sermons, we are expecting too much to think we can grasp its full meaning and enter into its sacredness with intelligent understanding and appreciation.

The merchants have already filled their display windows with Christmas goods. Suppose they waited until Christmas Eve to display their wares. You know what would happen, and so do they. Some more enterprising competitor would get the business. So we who would get the most out of this Hallowed, Blessed Event, must begin now to exercise ourselves with themes that lend themselves to preparing us to receive the Babe of Bethlehem, or we shall miss the joy that comes only to those who are prepared to receive it.

We suggest the use of "When Jesus Came," a devotional guide for Advent, issued by the Commission on Evangelism and Devotional Life, 287 Fourth Avenue, New York City. Dr. Fagley says they will be sent free as long as they last. Other good helps are available. We urge the use of some well-prepared guide. Don't overlook the Seminar Quarterly, November issue.

At the request of the Editor, we shall endeavor to have articles concerning Advent in each issue of "The Christian Sun" through December 23.

Jesse H. Dollar.

All the Conferences of the Convention have voted to increase the delegation to the Convention, and to apportion to the church subscriptions to "The Christian Sun." This is giving local churches more direct responsibility in promotion of our Church and its enterprises. We still believe that democracy is the best plan for church work.

If the spirit of Christ can have a chance to calm the hearts of Church people around the world, it may be that the world can yet become a safe place for people to live. As the angel song brought cheer and promise to laborers in Palestine that first Christmas night, so should the songs of the Church bring good cheer and hope to the hearts of despairing people today.

F. C. L.

AUTUMN LEAVES.

The multitude of autumn leaves
Are slowly dying on the trees,
Yet show no signs of dire distress,
But dancing in their brightest dress
Drop to the sod.

When autumn comes to me I'll know
No sad lament, but gladly go—
My spirit dancing sparkling bright,
Till I have vanished out of sight,
In peace with God.

—C. L. Hall, in "Advance."

THE LIQUOR PROBLEM.

By Dr. M. S. Poulson.

[An Address delivered before the Eastern Virginia Conference, held in Suffolk, Va., November 2, 3, 4, 1938.]

The liquor problem cannot be seen in its proper perspective until the opposing forces are clearly segregated and their true motives laid bare.

On the one side we have the major liquor interests and organized on an international basis. They are defending an investment in this country alone of over five hundred million dollars. In spite of the fact that they employ fewer men per each thousand dollars of invested capital than the serviceable industries, they make a great noise over the number they employ and the incidental benefit of their enterprise to the industries from which they buy materials.

In reality, the liquor interests, even under high license, are very expensive tax-collectors. That they can pay the government one dollar, they collect—largely from those least able to pay—from five to ten dollars for themselves. The people who make, sell, and drink alcoholic beverages are fighting for their fortunes, their appetites, and their power. The millions being spent to advertise their alcoholic products are intended, of course, to bring them increased profits, and increased profits for the liquor interests means increased crime and poverty. On the other hand, those who oppose the drink traffic have nothing to gain save the crushing of a gigantic conspiracy to exploit the weak and to deceive the ignorant for the enrichment of a few. Add to this the leering way in which the liquor interests dub us as fanatics, fools, and fakers, and you have a picture of sordid opponents of decency arrayed against disinterested devotion to the national welfare that should be impressive enough to win every thoughtful man and woman to the so-called dry side.

The fights for decency and for truth are ages old, even though it seems incredible that either fight has to make its way by militant measures and methods against the money-mad and the short-sighted. It is fortunate, indeed, that there are those who fight with disinterested devotion to defend and to interpret decency and truth against the prejudice of the uninformed, the complacency of the uninterested, the falsehoods of the selfish, and the deliberate perversions of the wicked. When we add to these those who struggle to prevent the good from standing in the way of the better and the best, we get a glimpse of the fascinating struggle that makes life have meaning and value. The liquor traffic and the churches cannot live together in peace with any credit to the churches. For, when a moral issue is at stake, the churches cannot remain silent without being both misunderstood and misrepresented.

Dr. Eugene Lyman Fisk, Medical Director of the Life Extension Institute, said in an address before the Second Industrial Safety Congress of New York State, December, 1917:

"Alcohol is alcohol, wherever found, whether in beer, wine, or whiskey. There is as much justification for advocating beer and wine as against whiskey, as there is for advocating paregoric against morphine. Paregoric is a mild solution of opium; beer is a mild solution of alcohol. In this country the sale of paregoric is restricted as rigidly as the sale of morphine."

Alcohol is a poisonous drug in the same class with heroin, cocaine, opium, and morphine. It is the chief asset of the underworld. The underworld is organized to exploit the vices and to belittle the virtues of mankind. Money-making is their supreme objective. The cash register is their only compass. The dollar sign is their secret trade mark.

Practically everybody of intelligence admits that the immoderate use of alcoholic beverages is injurious and wrong because it breeds disease, promotes crime, shortens life, causes insanity, and courts dishonor.

This being true, then the moderate use is dangerous since moderation leads to immoderation. Not that every moderate drinker becomes a drunkard, but no one can tell in advance who will become a victim of drink. More than that, what a man calls moderation today, he called immoderation only yesterday or last year. This being true, then total abstinence is wise and advisable. Since the liquor traffic, whether legal or illegal, discourages what is wise and advisable, encourages what is dangerous, and promotes what is injurious and wrong; to license its manufacture and sale as a beverage is morally wrong, economically unsound, politically unsafe, and socially undesirable.

In these days, especially, when every drinking driver is a highway menace, and a potential murderer, we can well afford to get this logic fixed in our minds. No wonder church forces stand bewildered when a majority votes to allow bottled death to be sold at any filling station to be drunk by any and all, whether man, woman, or youth!

Every dollar received by the government from the sale of alcoholic beverages comes from the pockets of the drinkers by way of the brewer's cash registers. More than that, under all license systems, the brewers get the profits while the tax-payers pay the cost of extra policing and enforcement.

This, too, ought to be said. The man who goes on an occasional spree three or four times a year is better off physically, if he survives his escapades, than the man who daily takes his poison in small diluted doses. The system of the habitual small dose drinker becomes alcoholized to such an extent that bruises, cuts, and sores will not heal so promptly, and his blood stream becomes so poisoned that he is an easy victim of diseases that seldom prove fatal to total abstainers. Life Insurance Companies tell us this.

Dr. William I. Mayo says, "Three out of ten drinkers become so addicted to alcohol that they find it almost impossible to break the habit." While it is true that all wets are not sinners, it is also true that all the dries are not saints. But if alcohol did in four hours what we often see it do in four years, any man who befriended it would be considered a fool or a knave.

There is but one position for the churches to take. Total abstinence is advisable for the individual. Prohibition is the logical policy for the state.

We reaffirm our stand on this great issue. We must speak. We dare not be silent. But to speak intelligently, we need all the facts. Let our churches and our ministers and our lay members stand firm. Those who are right need not be ashamed and should not be stampeded.

CONTRIBUTIONS

EVANGELISM THROUGH THE SUNDAY SCHOOL

Two to three decades ago a major emphasis was put on the Sunday school as an important and productive department of church organization. Municipal, county, and state-wide organizations were popular in many sections. On public occasions statistical reports were presented in evidence of definite contributions from the Sunday school to the local church. Children were instructed in the scriptures and regarding opportunities and responsibilities of church membership. Personal workers were discovered and trained for definite religious undertakings. The claim that 80 per cent of the membership of the average local evangelical church had come in through the Sunday school or had had definite connections with the Sunday school before applying for church membership was made publicly. Sunday school enthusiasts took a great deal of credit on behalf of the Sunday school for the growth and progress of the church.

For the past decade the emphasis has been put more largely upon other young people's organizations such as Youth Fellowship and more recently Pilgrim Fellowship—organizations that are not as inclusive by any means as the Sunday school and not nearly so definite in their objectives. The objectives of Youth and Pilgrim Fellowship seem to be largely what the name "Fellowship" implies. It would bring young people of practically the same age and tastes together in discussion groups to discover if possible how they are to improve certain social and economic conditions, thereby broadening and intensifying the religious life within their own group and making definite contributions toward the building of a better world. All good and well so far as it goes, and perhaps for this group it goes sufficiently far in purposes, plans, and objectives. I would not for a moment discredit this movement among our young people, but I am greatly concerned that the emphasis in our church may be returned to our Sunday school. Here we have an opportunity to interest people in spiritual and religious matters that we do not have elsewhere. Children whose parents are not connected with the church may easily be induced to join a Sunday school. Young people who have drifted away from the

church may more easily be brought into organized classes within the Sunday school, and even adults who have had nothing to do with the church in recent years can without difficulty in many instances be brought back into contact with the church through organized Sunday school classes. There is hope for an individual without reference to age or belief when that individual is a part of the Sunday school. The Sunday school has been referred to as the teaching arm of the church. It affords opportunity to acquaint the individual, whether young or old, with the essential facts of the scriptures which go a long way in determining the religious trend of an individual's life. Certainly the Sunday school presents an excellent opportunity for effective evangelistic efforts. What I mean by evangelism in this connection is simply to talk with individuals either singly or in groups about the Bible, about Christ, and about the church—simple and necessary steps leading to individual decision for Christ and personal commitments to Him and His church. To bring an individual into the Sunday school means to bring him into the atmosphere of the kingdom where it becomes the natural thing for him to take the final step that puts him into the kingdom and into the church. It would seem to your writer to be the opportune time at the beginning of the year to begin to put the emphasis upon our Sunday schools that our church members may be brought into the school, that members of their families not in the church may be brought in, and that neighbors and newcomers into the natural parish of the local church may be brought in and thereby introduced to the church.

If our churches as a whole could begin with such a program at the beginning of the new year, there isn't any question but what it would be productive of great good before the Easter season is over. During this particular season when we will be thinking about the coming of Christ, about His birth into this world of ours, can't we, as a people and as a church, begin to plant within our own souls the rays of a brighter vision and the germ of a more confident hope so that at the beginning of the new year under the power of a new life we shall be ready to build up and extend the borders of the kingdom introduced to the church.

L. E. SMITH.

WINSTON - SALEM.

The United Church of Winston-Salem, closed a two-week series of meetings on the second Sunday of this month. Evangelist W. Earl Armstrong, of Gastonia, N. C., did the preaching.

Rev. Mr. Armstrong combined in his services able and forceful preaching of the gospel and sane methods of evangelism. His invitations are very brief and void of high pressure appeals. People from many parts of the city and the surrounding towns attended the services and at times the building was filled to capacity. Rev. Mr. Armstrong is well known in the city and has drawing power for large audiences.

There were several reconsecrations of members of other churches and on November 20 five new members were received into our church, two on confession of faith and three adults by letter.

At the close of the last service the evangelist did a unique thing: he called upon the audience for an offering of \$25.00 with which to purchase the pastor a suit of clothes. It was quickly subscribed.

The church will hold an oyster supper on Friday night, December 2. The choir has already begun preparation for its Christmas music program.

We are grateful to the pastors who have recently informed us of members who have lately moved to Winston-Salem. Why should not all pastors extend to each other that courtesy.

W. M. JAY.

HANDEL'S MESSIAH.

It has been the custom of Elon College for years to present the celebrated Christmas oratorio by Handel. The Music Department of the college will present this oratorio Sunday evening, December 4, at 8:30 o'clock. The hour is put at 8:30 so as to permit members of near-by congregations to attend their own services and then have the privilege of attending this great occasion at the college.

The soloists for this year will be Helen Maddock, soprano; Eleanor Zellers, contralto; Thomas Edwards, tenor; and Walter Vassar, bass.

The college extends through its Music Department a cordial invitation to any and all who may find it possible to attend.

L. E. SMITH.

"Great warriors, like great earthquakes, are principally remembered for the mischief they have done."

The Beyond That Is Within

By REV. G. C. CRUTCHFIELD.

[President's Address to the North Carolina and Virginia Conference.]

"Thou hast made us for thyself, and our souls are restless until they find their rest in Thee."

While exploring one day, a boy found an egg in a nest on a high cliff. He brought it home and it hatched out—an eagle. For a little while this eagle was content to stay in the barnyard with the chickens. One day, however, the spirit within it answered the call and the eagle flew off into the heavens.

In the eagle was that which was beyond—the other than the barnyard—the spirit that would not permit an eagle to be a chicken. A life that was made for the heavens could not stay grounded.

All about us is the cosmic and mysterious urge and drive of nature. The powerful up-surge of earthly forms. It is a thrilling gospel of itself. Everywhere there is the beautiful and the marvelous in the making. The stately oak is contained in an acorn. It has been expressed in the following poem:

Year after year behold the silent toil
That spread his lustrous coil;
Still as the spiral grew,
He left the past years dreaming for the new,
Stole with soft steps its shining archway through,
Built up its silent door,
Stretched in his last found home and knew the old no more.

Within natural forms lies the beyond, the other than itself, the best that is to be.

Man, not less, but more than all creation, feels this urge of the beyond. He feels that he only partially is. He more wholly hopes to be. He has appetites no earthly fruits can satisfy, thoughts and visions beyond the world in which he lives. He has a reach that exceeds his grasp. Oliver Wendell Holmes has stated it in this way:

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!

The spirit which is man's cannot be grounded. We need men and women with feverish ambitions, who are not afraid of the powers that be, but who have the faith and courage to challenge and change them. Man has been driven by persecution, but as he

has gone thusly he has left definite marks that have wrought marvelous changes. Man has more than merely the impulse to exist. There is a spirit to live well and to live better.

This is a hungry, sin-sick, and bleeding old world, torn with political and social wrongs—a world that finds itself with a crowded population with altogether inadequate income for a decent and a good livelihood. Man, finding himself in this world, dissatisfied with it as he is, has sought to do something about it.

The splendid discontent of God
With chaos, made the world,
Set suns in place, and filled all space
With stars that shone and whirled.

And from this discontent of man
The world's best progress springs.
Then feed the flame, from God it came,
Until you mount with wings.

The spirit of man is a candle of the Lord. "His spirit witnesseth with our spirits that we are the sons of God." From our earliest childhood recollections we have had our dreams and our visions of a world beyond that that we then knew, and this seems to coincide with the spirit of John: "Beloved, it does not yet appear what we shall be like." "Now we see through a glass darkly," said the sainted Apostle Paul, but in our realities and in the accomplishments of our ambitions and the fulfillment of our dreams, we have seen face to face. These are the shibboleths of the ceaseless march of man, the intimation of what is to be. In these things lies the irrefutable proof of the reality of God, the eternal Son, the soul of man, and because of this man cannot be content with barnyard things.

Jesus gave us the church. In the midst of a crooked and perverse generation, He charged that church with a definite responsibility of going into all the world and making disciples to change that world. And from its beginning the church has been busy at this great task. And now our world with all of its wrongs and sorrows and sins needs to have just that thing done for it!

In our attempts to change and correct all the wrongs, we must not go at the job without the spirit and the presence of God, for we are dealing with the Eternal. If we are to usher in the Kingdom of God on earth, if we are to win the lost, the Church must manifest the spirit of God and go about this task in the name of

Him who is the Head of our Church. For we are the guiding spirits and the salt wherewith God seeks to save this world.

He stood at the cross roads all alone
With the sunrise in his face.
He had no thoughts of a world unknown,
He was seeking a manly race.
And the road stretched east and the road stretched west,
And the boy didn't know which road was best.
He took the wrong road that went down,
down, down.
He lost the race and the victor's crown,
Because there was no one there to show him the better way.

Another day at the self-same place,
A boy with high hopes stood.
He, too, was fit for a manly race,
He, too, was seeking the things that were good.
And the road stretched east and the road stretched west,
And the boy didn't know which road was best.
But there stood one who the road did know
And that one showed him which way to go.
He turned away from the road that went down, down—
He won the race and the victor's crown
And is treading today the highway fair,
Because there stood at the cross roads there
One to show him the Jesus way.

EASTERN NORTH CAROLINA CONFERENCE.

Wake Chapel Christian Church, Fuquay Springs, N. C., entertained the Eastern North Carolina Conference on November 22, 23, 1938. Exactly sixty nine years before they entertained the North Carolina Conference, which was later divided into three conferences of which the Eastern is one. Wake Chapel is a fine country church with a nice brick building, situated in a lovely oak grove by a hard-surfaced highway, just out of the town of Fuquay Springs. The church did an excellent job of entertaining. Meals served at the church will long be remembered by the many delegates and visitors who were present. Attendance the first day practically filled the spacious church building. A much smaller group was present for the second day.

Visiting speakers included Rev. Thomas Alfred Tripp, of the Town and Country Department of our Church; Rev. Joseph Loughran, representing the Debt of Honor Campaign; Dr. L. E. Smith, president of Elon College; Mr. Charles D. Johnston, superintendent of the Orphanage; and Rev. F. C. Lester, promotional secretary of the Southern Convention.

Reports indicated that most of the churches are in healthy condition and
(Continued on page 11.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary*

CERTAIN FUNDAMENTALS.

Now and then it may help us of our Christian Church to refresh our minds with certain fundamental facts laid down years ago by our founding fathers for helpfulness and guidance. These church ancestors of ours seem to have had an idea that the Bible itself was very plain and practical in teaching all who would read it with an open mind just what a Christian church *may be*, and then in the light of those facts they felt justified in laying down certain fundamental "principles" in their passionate desire, in their zeal, in fact, to have in the world a church in which the one controlling, motivating power should be brotherly love, a brotherly love centered in and growing out of the Person of Him of whom the Scripture speaks, John 3: 16, 17. "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him, should not perish but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved through Him." In order to refresh our minds with some of these essential facts, I copy briefly the following from Chapter II, page 10, "Principles and Government of The Christian Church":

The Christian Church may be composed of any or all who constitute the body, of which Christ is the Head (Col. 1:18).

But at present it embraces only a part of those who desire the reformation of the wicked (Isa. 55:7; Matt. 9:13), the spiritual worship of God (John 4:24), and the union of the great Brotherhood of Christians (John 10:16; John 17:11).

It is opposed to contentions and schisms in the body (I Cor. 12:25). Envy, strife, and divisions (I Cor. 3:3-4) are hurtful to the Church, and antagonistic to the teachings and spirit of Christianity (I Cor. 1:10).

Its purpose is to propagate the fruit of the Spirit (Gal. 5:22-23), and to cultivate brotherly love (I John 4:7).

Then from Chapter III in which certain Principles are laid down for the guidance of the church I quote the following:

The Christian Church, therefore, remands to private judgment those doctrines and tenets which divide the followers of Christ (Gal. 5:15), and takes the following cardinal principles as the groundwork of organization:

(1) The Lord Jesus Christ is the only Head of the Church (Eph. 1:22, 23).

(2) Christian (Isa. 62:2; Acts 11: 26) is a sufficient name for the Church.

(3) The Holy Bible is a sufficient rule of faith and practice (II Tim. 3: 16, 17; Psalm 19:7, 8, 11).

(4) Christian character is a sufficient test of fellowship, and of Church membership (Matt. 7:21; John 3:15; 1:12).

(5) The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to and exercised by all (Rom. 14:4; Matt. 15:9; Gal. 5:13).

In these days when the hearts of so many in the church are yearning for brotherly love to prevail in all the churches, and when so much is being done by church leaders to bring about a united fellowship of all the redeemed of God, the above quotations may be worthwhile for serious and prayerful consideration.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 26, 1938.

Sunday Schools.

Rosemont, Norfolk, Va.	\$ 13.38
Biscoe, N. C.	1.12
Pleasant Hill, Liberty, N. C. ...	4.44
Durham, N. C.	7.89
Happy Home, Ruffin, N. C.	4.40
First, Greensboro, N. C.	14.02
Berea (Nans), Driver, Va.	3.66
Shiloh, Ramseur, N. C.	2.00
Bethlehem, Suffolk, Va.	2.40
Total	\$ 53.31

Individuals and Churches.

Pleasant Cross, Asheboro, N. C. .	\$ 2.00
New Elam, New Hill, N. C.	11.05
Isle of Wight, Windsor, Va.	2.00
Total	\$ 15.05

Specials.

Class No. 2, Rosemont S. S., Norfolk, Va.	12.50
Burlington S. S., Burlington, N. C.	20.99
Total	\$ 33.49

Total for week	\$ 101.85
Previously acknowledged ...	3,760.90

Total since Sept. 1, 1938 ... \$3,862.75

Again we are profoundly grateful for every dollar sent in with which to share with others the love, the life and the gospel of our Lord.

J. O. ATKINSON,
Mission Secretary.

ACHIEVEMENTS OF A BUSY PASTOR.

Rev. J. L. Neese, pastor of First Christian Church, Reidsville, recently celebrated completion of four years of services as pastor at Reidsville, and

incidentally gave his friends the opportunity for making a "Birthday Offering" to help decrease the indebtedness on the spacious and costly additions to the church. The Birthday Offering amounted to \$349.48. Writing of his ten years' work as pastor in the Christian Church this summary is given:

"Sermons preached, 1,533; conversions and rededications not including outside revivals, 1,604; baptisms, 569; funerals, 183; marriages, 53; addresses, 55; visits, 8,247; and money raised, \$48,152.99.

"Two hundred and seventy-five members have been added to the Reidsville church in four years of our ministry."

We congratulate Bro. Neese, whose heart indeed must be filled with humility and gratitude as he reviews these years of a busy life.

J. O. A.

PROGRAM OF EASTERN VIRGINIA CHRISTIAN MISSIONARY ASSOCIATION.

The following is the program of the Forty-Seventh Annual Session of the Eastern Virginia Christian Missionary Association, which will be held at Ocean View Congregational-Christian Church December 6, 1938:

Morning Session.

- 10:30 Call to order—Rev. Jesse H. Dollar, President.
- Devotional Service—Rev. T. Fred Wright, Vice-President.
- Report of Executive Committee.
- 10:50 Roll call—Rev. Joe A. French, Financial Secretary.
- Recognition of delegates and visitors.
- Reports from churches assisted by the C. M. A., given by Laymen.
- Appointment of special committees.
- Report of Treasurer—Mr. James C. Jones.
- Other Associational business.
- 11:45 Address: "Past Contributions and Future Prospects of the C. M. A."—Rev. F. C. Lester, Promotional Secretary, Southern Convention.
- 12:15 Adjournment for lunch.
- Committee meetings.

Afternoon Session.

- 1:45 Devotional Service—Rev. John H. Knight.
- 2:00 Address: "Home Missions and the Local Church"—Dr. M. S. Poulson.
- 2:30 Report of Financial Secretary—Rev. Joe A. French.
- Report of Committee on Plans—Col. J. E. West, Chairman.
- Discussion: "Some Things to Think About."
- "Prospects of New Churches in Eastern Virginia"—Rev. J. F. Morgan.
- "The C. M. A. and Our Rural Churches"—Rev. H. E. Crutchfield.
- "The C. M. A. and Our City Churches"—Rev. O. D. Poythress.
- General Discussion and Adoption of Report of Committee on Plans.
- 3:30 Business Session—Report of Committees, Election of Officers, Reading of Minutes.
- Final adjournment.

AS CHRIST LOOKS AT INDIA.

India's view of Christ has vastly changed in the past fifty years. Then so far as she saw Christ at all, India looked upon Him as some strange foreign God, an enemy of the Hindu deities. She looked upon Him and His representatives as the opponents of caste and the suttee, of the Hindu temple rites and of Hindu priests; of child marriage, purdah and other long established customs. Consequently the Gospel of Christ was bitterly opposed, especially by the priests, and converts were ostracized or threatened with death. Today the name of Christ is honored by great multitudes of Indians, even by those who do not profess to accept Him as Lord and Saviour. This change of attitude has been brought about chiefly by the lives and faithful witness of missionaries who have sacrificially interpreted Christ to the people of India. Today caste, long looked upon as the great obstacle to Christianity, is gradually losing its hold on India and there are signs that great masses of the people may wish to come into the Christian Church—in fact they are coming.

The attitude of India toward Christ has indeed changed. What about the attitude of Christ toward India? He who is "the same yesterday, today, and forever" does not change; His attitude toward the people of India is the same as it was toward ignorant, sinful and suffering mankind in the days when He came to earth to seek and to save the lost, nineteen centuries ago. What was His attitude then?

On the selfish hypocrites and the hard-hearted, who opposed His healing on the Sabbath and other works of mercy, He looked with righteous indignation. Does He not look with the same displeasure today on Indian priests, *gurus* and other leaders who selfishly seek to keep the people from following the true Light?

Toward the weak and erring, as in the cases of the woman taken in adultery and Peter in his denial, Jesus looks into Indian hearts today with sorrow and rebuke, but with understanding and a deep desire to bring victory out of defeat.

The varied motives and acts of men He sees with clear discernment, as when he distinguished between the gifts of the poor widow and of the rich who cast their money into the temple treasury. Does He not see today as then the varied motives and values in the gifts of missionaries and Indian Christians as they offer their lives, their children, their testimonies and their material gifts to God? Like

the Father, Jesus discerns the thoughts and intents of the heart.

Toward the ignorant and helpless multitudes, who are still like sheep without a shepherd, Jesus was and is moved with compassion. Then he looked on the sorrowing widow of Nain whose only son had died, on the leper who came for cleansing, on the blind who sought healing, and He gave them help. He had compassion on the hungry crowd by the sea of Galilee and fed them. How about Christ's view of the three hundred and fifty million people in India today? He can still supply the Bread of life and asks His disciples to distribute Living Bread to the hungry.

This coming year shall we not study India in order that we may look upon the great people of that wonderful land, through the eyes of Christ? By such a study we may see not only their shortcomings and their great need, but we may learn to appreciate their wonderful possibilities and the transformations that have already been wrought by the power of God. Here is a fascinating subject for study; it is also a challenging opportunity to bring the people of India a saving knowledge of God's unspeakable Gift.—*Missionary Review of the World*.

A NEW CHURCH IS ORGANIZED.

On Sunday afternoon, November 27, 1938, this writer, in company with Revs. R. Lee House, O. D. Poythress, and J. H. Knight, drove down to Little Creek, a village in Princess Anne County, Va., and took part in the completing of the organization of the new Congregational Christian Church of Little Creek.

Rev. J. H. Warren, the leader and moving spirit in the movement, and now the pastor of the new church, called the meeting to order, and introduced the Rev. J. F. Morgan, who presided over the meeting.

There were about 45 people present, and the interest was very good. Twenty-six names were signed to the church covenant, all adults, and the pastor, J. H. Warren, explained that there were quite a few others, who had made profession, and would be counted as charter members of the new church.

A petition was passed by the new church asking to be received into the Eastern Virginia Conference.

Revs. House, Poythress, Knight and Morgan, all made appropriate remarks, and all present seemed to get much joy out of the services.

This seems to be a splendid field, and especially a needy one, and we feel much good can be done here.

Rev. J. H. Warren, and his workers in this new field, are to be congratulated for the good work done so far, and I wish for them much success in the future.

So far as I know this is our first and only Congregational Church in Princess Anne County, Va., and let us hope for a great church there in the not far distant future.

Congratulations and best wishes to Bro. Warren, and the New Church at Little Creek!

J. F. MORGAN.

ABC STORES.

The head and front of the ABC stores in Raleigh and Wake County made loud acclaim of his determination to reduce the use of liquor, both legal and illegal, with the coming of this glorious reform in Wake. He even dragged General Robert E. Lee into the picture. But like every other man who deals in poison to the hurt of his fellows, this "noble citizen" has fallen from his high estate. He is so eager to increase the sale of liquor that he opened another ABC store in the western part of Wake County to get the sales that were going to the ABC stores of Durham. This week the citizens of the Morrisville section made vigorous protest, insisting that this store was opened without the knowledge of the citizens and contrary to the will of a big majority. Is it possible for men to be honest and honorable in the liquor business?—*Editorial in N. C. Christian Advocate*.

MISSIONARY SOCIETIES INVITED.

The Woman's Missionary Society of the First Christian Church, Burlington, N. C., invites all other missionary societies in the Alamance District to share with them their Mission Study Day on Friday, December 9, 1938. The program will begin at 10:30 o'clock and close about 2:30. Mrs. W. E. Wisseman of Greensboro will review Miss Ruth Seabury's book *Dinabandhu* which is the study book on India.

TO MISSIONARY SOCIETIES OF HALIFAX DISTRICT.

Mrs. J. H. Lightbourne will review the Mission Study Book on India at Ingram Christian Church Tuesday, December 6, 1938, beginning at 10:30 A. M. Each church in this district is urged to come whether or not it has a society. Free lunch will be served by ladies of Ingram Church.

MRS. B. J. EARP,
Dist. Sup't.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP.

At the recent session of the Eastern North Carolina Conference, held at Wake Chapel, the Eastern North Carolina Youth Fellowship had charge of the evening program. Marvin McCauley, president, was in charge of the program. The song service was conducted by Joe Stephenson of the Wake Chapel Church. Mrs. Brookston Eaves, of Liberty, presented a well-planned worship service.

Rev. Thomas Alfred Tripp, of the Town and Country Department, gave the address of the evening. Mr. Tripp stated while in our area that one of the main things the churches in our section must do is to develop their young people's work, and do more to interest our young people. Thus he is tremendously interested in this phase of church work—particularly in the rural areas—and was well fitted to be the speaker on the young people's program.

Rev. J. Everette Neese, of Henderson, and Mrs. Brookston Eaves gave interesting reports of the North Carolina Pilgrim Fellowship meeting held recently at Liberty, where plans were made to further develop young people's work in our North Carolina churches.

NOTICE.

Next week much of THE CHRISTIAN SUN will be devoted to Pilgrim Fellowship work—which includes all the young people of our denomination, whether they be in Sunday school classes, Christian Endeavor societies, missionary societies, or some other type of young people's group. The state and conference officers have been asked to send in reports of what has been happening and what is planned for the future in their sections. We want to have as many reports as possible from local groups. Have the president or secretary of your group write at least a postal card to Mrs. F. C. Lester, Elon College, N. C., telling what you are doing—what you are studying, what types of meetings you have, what activities you are engaged in, special programs that have been helpful.

Extra copies of next week's edition of THE CHRISTIAN SUN for distribution to your young people can be se-

cured for two cents per copy. Send the money and the addresses to THE CHRISTIAN SUN, Elon College, N. C., as soon as possible.

YOUR CHRISTMAS PROGRAM.

There is still time to plan a program for young people's group for Christmas. Write to the Board of Christian Education, Elon College, N. C., and state what age group you have, size of the group, and the type of program which you wish to have—play, pageant, pantomime. They will be glad to furnish materials for you free of charge. Decide definitely next Sunday about your Christmas program, so that you will have time to get materials and to prepare a good program.

SHALLOW FORD CHRISTIAN ENDEAVOR SOCIETY.

The Christian Endeavor Society of Shallow Ford Christian Church, near Elon College, North Carolina, had a special service on the evening of November 13. This society has become greatly interested in our mountain mission work and had present the pastor of our mountain churches, Rev. B. J. Earp, who spoke to the society. Other features of the evening's program included music by the Ruth Chorus, a piano duet by the Misses Mary and Virginia Oakley, and an accordion solo by Miss Margaret Webster. Those sharing in the musical program are members of the church.

WHY HAVE A CONSCIENCE ABOUT ALCOHOL.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 11, 1938.

SCRIPTURE: I Cor. 6: 19, 20;
Rom. 14: 21.

Daily Readings—

Monday—Because Drink Deals Out Death—Prov. 20: 1.

Tuesday—Liquor Rackets and Ruins—Prov. 1: 10-19.

Wednesday—Liquor, the Enemy of Christ—Phil. 3: 17-21.

Thursday—Liquor and Poverty—Prov. 21: 17; 23: 21.

Friday—A Forgotten Woe—Hab. 2: 15.

Saturday—Liquor Ruins Souls—I Cor. 6: 10.

We should possess a conscience about alcohol because of the damage which liquor does. The daily readings present a number of reasons. Here are others which should challenge our young people.

1. The use of beverage alcohol is a menace to the physical health, the moral integrity, and the spiritual well-being of people who indulge in it. Physicians, social workers, and ministers agree in this regard.

2. Beverage alcohol is a social menace. Its use promotes vice and crime, gives rise to socially dangerous family problems, is the cause of increased automobile accidents, promotes political abuses, and makes it easy for disease to flourish.

3. Greed stands behind the liquor traffic. Those who are engaged in it are interested in the money they make by it. The distilleries and big liquor corporations are advocating drinking in moderation. This is only for the purpose of fostering the drink habit among non-drinkers.

It would be well for the society to make a study of the alcohol problem. We may help abolish the drinking of liquor in two ways: (1) By education to give the facts, and (2) By giving a man spiritual resources on which he can draw to resist temptation.

Questions for discussion—

1. Is crime definitely linked with liquor?

2. How does your conscience about liquor move you to action?

3. Do you dare to speak out forcefully against the traffic?

4. Do you say an absolute "no" to counteract the liquor interests' appeal for moderation?

Suggested Hymns—

"Jesus Calls Us O'er the Tumult."

"Fight the Good Fight."

"Have Thine Own Way, Lord."

"I would Be True."

S. E. M.

SERIES OF ADVENT SERMONS.

Rev. John Knight, pastor of First Christian Church, Norfolk, Va., is preaching a series of Advent Sermons in preparation for the Day of Nativity, Christmas.

November 27—"The Promise of a Divine Deliverer."—(Genesis 3: 15.)

December 4—"The Preexistence of the Son of God."—(Colossians 1: 17.)

December 11—"The Virgin Birth of Christ."—(Luke 1: 35.)

December 18—"Desire of All Nations."—(Haggai 2: 7.)

December 25—"Immanuel—God With Us."—(Isaiah 7: 14.)

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE SIN OF LYING.

LESSON X—DECEMBER 4, 1938.

GOLDEN TEXT: *Behold, thou desirest truth in the inward parts.*—Psalm 51:6.

LESSON: Printed Text)—Exodus 20:16; Matthew 15:19, 20; John 8:42-47; Ephesians 4:25.

A Foundation Stone of Society.

"Thou shalt not bear false witness against thy neighbor." From early beginnings, men have realized the importance of having men tell the truth before the courts, and even today perjury or false swearing is a serious offense which involves a heavy penalty. To tell a lie deliberately is serious. To tell the truth with the idea of hurting another is just as serious. And this principle goes far as well as deep. "Thy neighbor" is not simply the man who lives next door; he may be the man who lives on the other side of the world.

This commandment strikes at a great deal of gossip and back-biting. "I heard," "they say," "it is rumored" often serves as an introduction to bearing false witness against one's neighbor. Indeed there is no other commandment which we are more often tempted to break than this commandment.

Its consequences are a two-edged sword. They hurt the man against whom false witnessing is borne, and the man who bears the false witness. It is one thing to take a man's money. It is a more serious thing to ruin his reputation.

Out of the Heart.

"For out of the heart come forth . . . false witness." Jesus frankly said that false witnessing was the fruitage of a foul heart. The ugly and poisonous thought crawls forth in the ugly poisonous word. Out of the abundance of the heart the mouth speaketh. Men say the wrong things because their hearts are wrong. And it is not primarily what a man eats, as Jesus said it is not what goes in a man that defiles him, but that which comes out of him.

An Abomination Unto the Lord.

The wise man who wrote Proverbs said that there were seven things that were an abomination unto the Lord, and "a lying tongue" and "a false witness that speaketh lies" were two of them. With God truth is sacred. With him, it is impossible to lie. He

can brook no lying in word or deed. And men almost instinctively feel the same way. People somehow abhor a man who is a liar.

The Father of a Large Family.

"You are of your father the devil . . . because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father thereof." The devil, or Satan appears on almost the first page of the Bible and when he appears he appears in his characteristic role—he is a liar. He deceived the woman in the Garden of Eden. How long before that he had been a liar we do not know. But he has been a liar ever since. And if he is the father of lies, he has had a host, a multitude of children which no man can number. How much lying, deception, sham, hypocrisy, false flattery, gossip, calumny, defamation, perjury, false witness, "white lies," falsehood, etc., there is in the world today. All untruth comes from the devil. And some of the worst untruth is half truth. Sometimes a man can tell a lie by keeping still. Sometimes he can tell a lie by telling the truth but not all the truth.

Members One of Another.

"Wherefore putting away falsehood, speak ye truth each one with his neighbor; for we are members one of another"—in these words Paul gives a striking and effective argument for telling the truth. We are members one of another, we are all bound up in the bundle of life together. Our words are the medium of exchange in thought. There must be confidence in the spoken or written word. A lie is a false signal. It undermines faith, creates confusion, arouses suspicion. The whole social fabric is threatened if truth is not regarded, if a lie is given currency. We are to "speak the truth each one with his neighbor." Our yes is to mean yes, and our no to mean no. One wonders if there is anything much more difficult than for a man to be absolutely truthful, always to speak the truth.

The Fate of Liars.

In his inspired vision of the holy city, John saw many enter into the "city of God" through the gates which stood open to every quarter of the compass. But he says quite frankly that "without are . . . whosoever loveth and maketh a lie." It is a tragic phrase depicting a tragic fate. Those who have lied, and who have actually taken delight in lying are shut out of the rewards and joy and the righteous. It is not arbitrary fate decreed by a stern Judge, but

the inevitable outcome of a natural and spiritual law. Those who disregard truth, those who flaunt it, and especially those who have become so depraved that they enjoy a lie, ultimately come to the place where they are separated from all that is good and true and beautiful. This matter of lying is a serious thing. Let every man pray that grace may be given him to speak the truth, and to speak it in love.

EASTERN NORTH CAROLINA CONFERENCE.

(Continued from page 7.)

that the work is moving reasonably well. There is need for more pastorates, and fewer churches to the pastor. The Conference is in favor of forming pastorates and is willing to put some money into this idea, in order that the churches may have resident ministers. Apparently more of the Conference Apportionments are being sent directly to the boards and institutions. The amount sent to Conference was nearly two hundred dollars less than last year.

Mr. E. M. Powell, a member of the Henderson Church, was licensed to preach. The name of Rev. G. J. Green was dropped from the list of ministers. A former minister, Mr. J. C. Cummings, made application through friends for re-instatement as a minister in the Conference and this application was referred to the ministers, who are to meet with him at Raleigh, N. C., on Tuesday afternoon, December 6, at two-thirty o'clock. The Conference voted that ministers who do not report, either by writing or in person, for two years in succession shall be dropped from the Conference and their credentials requested.

Rev. E. M. Carter was elected as a member of the North Carolina Council of Churches, and the Conference voted to give ten dollars to the Council.

The one hundred and fourteenth annual session is to meet at Turner's Chapel, near Sanford, N. C., on the Tuesday after the third Sunday in November, 1939. Officers for the coming year are: Rev. R. Ervin Hyde, president; Rev. J. E. Neese, vice-president; Rev. E. M. Carter, secretary; Rev. S. E. Madren, assistant secretary; Mr. W. J. Ballentine, treasurer.

F. C. L.

"If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old."



MONDAY.

GRATEFUL LIVING.

"For the Lord Jehovah is my strength and my song."—Isa. 12:2.

This is a joyful thanksgiving song of a faithful soul who purposes in his heart each day as they come to draw from the wells of salvation and be thankful.

Every day is a day of marvelous surprises. While we suffer many misfortunes and ills that make us unhappy, we are filled with amazement that we escape the ills of yesterday. Some unseen power, some guiding hand, some prayer of a loved one, some grace of God has preserved us. Let us join the song of Samuel's, "Here I raise my Ebenezer, hither by thy help I come."

Prayer—O God, we will love and trust Thee. In Thy righteousness and mercy is our salvation. We will follow Thee. Give Thine angels charge over us and keep us. *Amen.*

TUESDAY.

THOSE OLD FRIENDS.

"A friend loveth at all times."—Prov. 17:17.

We have just concluded a two and a half months' duty in the Port of Norfolk during which time we were privileged to visit many of our old time friends. It is a deep regret that we could not visit them all.

With the passing of the years the preciousness of old friends increases. To meet one with whom we played as a boy, or who was yokefellow with us in our early ministry is more of a delight than to know a famous man. And the reunion of loved ones and early associates is but a foretaste of the joys promised of heaven.

There is still a greater truth in this. It is this: Those who love Christ love Him most. We have had no sweeter fellowship than that of visiting the

churches where veteran disciples worship their Lord.

Prayer—Our Father, turn the steps of youth to thyself that they may know the ever increasing joy of fellowship with Thee. *Amen.*

WEDNESDAY.

WHAT IT ALL MEANS.

"Whom the Lord loveth he chasteneth."—Heb. 12:6.

Our visitation among friends has not been without its distresses and sorrows; invalids, sicknesses, the unfortunate, death. On the day before we sailed I attended the last rites of my only living aunt, sister of my father, in her ninetieth birthday. On the same day I attended the last rites of my lifetime friend, Dr. J. E. Rawles.

I recall the words of a submissive soul. "What does it all mean?" I know not, but I am in God's school. When He chastens me, I know he is dealing with me as a son. My part is simply to learn my lesson.

Only in God's hands are our fortunes endurable. One of the supreme lessons of life is, "Though he slay me, yet will I trust Him."

Prayer—O God, give us a more simple and childlike faith. Help us to be submissive and learn Thy will. Open our eyes to see that even in these Thy will be done. *Amen.*

THURSDAY.

HE ALWAYS LEADS.

"Thou wilt show me the path of life."—Psalm 16:11.

In this text David showeth the hope of his calling. Everybody who put God to the test that He may be depended upon. He does not always take short cuts and make life easy as we are prone to feel in our prayers. He often leads by ways we know not, but He leads.

Prayer—Read the sixteenth Psalm.

FRIDAY.

DO NOT DOUBT.

"We have not followed cunningly devised fables . . . when we made known unto you the power of the Lord."—II Peter 1:16.

How tragic that so many are ready to follow one man's doubts than another man's faith! The modernistic trend of disbelief is due to the disbelief of some one man who put his mind in a higher place of authority than the revelation of the scriptures. Back in history some man said, "I doubt it," and although it was through sheer lack of knowledge, what havoc it has wrought in the heart of humanity!

Prayer—Lord, we would like to pray as the seeker of old. Help thou our unbelief. Deliver us from putting our minds ahead of Thine. *Amen.*

SATURDAY.

BACK OF IT ALL.

"We believe in God."—Jno. 14:1.

"Still behind the dim unknown
Standeth God within the shadow,
Keeping watch above his own."

—Browning.

Simple faith in God is man's only refuge. God knows it all and is working out some beautiful purpose. No calamity is irreparable if we can only hold out till He reveals all things.

Prayer—Our Father, whatever may befall us, may our vision never grow dim and may our trust never waver. *Amen.*

SUNDAY.

We that are strong ought to help the infirmities of the weak. Let us keep holy day, and make our chief concern the perils of our souls, our community, our country, and our world, and throw ourselves upon His eternal strength. *Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

STUDIES IN PHILIPPIANS—II.

By REV. JOHN G. TRUITT, D. D.

How interesting it is to notice the number of times Paul uses the pronoun "my" in the first chapter of this letter: *my God, my heart, my bonds, my bonds, my bonds, my bonds* (four times), *my salvation* (so often our bonds turn out to be our salvation), *my earnest expectation, my hope, my body, my labor, my record, my grace, and my coming to you again!* I like to ponder over those phrases. Can you tie the two expressions together, "*my God-my bonds,*" and can you add "*my salvation?*" Paul's labor, Paul's hope and expectation, Paul's record, Paul's heart were God's

It is also interesting to see how he tied up his dear Philippians with God and the love of his own heart. "*Your fellowship, your love, your prayer, your furtherance, your joy, your rejoicing, your conversation, our affairs, our adversaries* (be not afraid of them). How the Philippians must have enjoyed this letter! Every word of it they pondered, for it brought their Paul right back into their midst.

In this study (II) we are beginning with verse No. 12 of the first chapter. Paul is telling them to be not discouraged. "But I would have you understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel." Do not be discouraged. God's plan will not fail. His gospel will have its course. Even his servant shall be a blessing though bound in prison. Sometimes we are tempted to be discouraged, or disappointed, in our efforts to preach the gospel through our Missionary Societies, and our Missionary efforts; but let us just keep putting in our best efforts and devotion knowing that often *our disappointment* is only "*His-appointment.*" In a difficult hour for Jesus he said to his discouraged disciple: "Courage, I have overcome the world."

"My bonds" are preaching the gospel. Paul delighted to call himself the "bond-slave" of Jesus Christ. Now he felt, indeed, the bitterness of the rugged iron bands that made him prisoner. But, says he, the very bonds cry out through all the royal palace. And the brethren are waxing more confident because of these bonds. Ev-

en foes of the gospel, laughing at my bonds, are unconsciously heralding abroad the gospel of Jesus Christ. By these bonds I preach, the brethren preach, yea, and foes preach Christ. And so instead of stopping the well of water springing up in Paul, they were making it more abundant. The very lines from his letter are but the age-old flow of the eternal stream.

Has it ever occurred to you how concerned Paul was about his own salvation? To him his very own salvation was an important matter. Too often we are concerned about our physical or material security, forgetting the world to come, and the spiritual wealth of this present life. Not Paul. "My salvation" was of real concern to Paul. He thought about his own soul salvation "lest that by any means, when I have preached to others, I myself should be a castaway." (I Cor. 9:27.) Now here Paul is rejoicing because the gospel is being preached, and he adds, "For I know that this turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." Paul felt the preaching of the gospel to others was his bounden duty, and for no cause must he be stopped from that duty. "Necessity is laid upon me; yea, woe is me, if I preach not the gospel!" So now this preaching of the gospel by my bonds, my brethren on account of my bonds, and by my foes on account of my bonds, is really my salvation.

Let us feel that we are to preach the gospel today to a needy and frightened world. Let us feel that we are set for that very business. Let us feel that our doing our duty depends upon our propagating the Christian gospel now, in our day, as a call of our Christ, and one that affects our own salvation. For the Christ is with us as we preach his gospel to the ends of the earth.

Interesting, too, it is to see how Paul felt about the prayers of his dear friends. Prayers of dear friends are of inestimable value. (It happens that I am having rich occasion as I write these lines to feel something of the strength and joy of knowing that the prayers of others are being earnestly offered for a loved one.) How the family of God is tied together through prayer. How it blesses all concerned! How sweet it is! May we not make it more and more felt in our Missionary Society

meetings, and in our own personal lives. "Through your prayer and the supply of the Spirit of Jesus Christ"—these two are tied together, and by them *and* the preaching of the gospel, which is being done, Paul feels that he may rejoice. "This," he says, "shall turn to my salvation." Do you feel that God has given you a real task to do? Are you doing it? Are you conscious of the prayers of others for you in your work? Are you doing your part in praying for others that they may be able to do their work? That is one thing Paul did, among many others, he prayed for his people, his workers, and his Christian friends: "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now, being confident of this very thing, that he which began a good work in you will perform it until the day of Jesus Christ." (4-6.)

"Christ shall be magnified in my body." They have me in prison here, it is true, but Christ shall still be magnified in my body. In my life he shall live, on and on, just as long as they let me live, Christ shall live in me, Paul was saying. "For me to live is Christ." Let us remember that we, too, are Christ's; that we must magnify him in our bodies; that our living may be a living witness to him; that we think of our lives as gifts entrusted to us for Christ's sake; and that in spite of the handicaps we must still make good for Christ.

Paul knew how anxious they were about himself, so he takes time to tell them what they wish about himself, then he proceeds to write to them about their affairs: "Let your conversation be as it becometh the gospel of Christ . . . that I may hear of your affairs that ye stand fast in one spirit, with one mind striving together (pulling hard together, as the women of our Missionary Societies throughout all our churches are wont to do!) for the faith of the gospel; and in nothing terrified by your adversaries." (27-28.) And Paul goes on to suggest to his dear Philippian friends that they are given the honor not only of believing on Jesus, but the very great privilege of suffering with him!—Like wise let us not only have the faith of the gospel in our own hearts, but let us delight to make whatever sacrifices necessary to give it joyously and enthusiastically to others, counting any sacrifice we may make a real privilege.

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

The Thanksgiving offering is coming in very nicely. Our financial report this week shows that we have climbed up to \$14,281.50. We just lack \$7,718.50 of being to our goal. We have the month of December to reach it.

Will your church and Sunday school assume their part? Did you see the picture of the little boy on the back of the page of THE CHRISTIAN SUN last week? I hope you did. He wants to be a preacher when he grows up to be a man—he is asking you for a chance to help him become a useful citizen. We have nearly a hundred more who are asking for the same thing. God has blessed you more bountifully than these. They have been denied the joy of being with father and mother in their own homes. They miss this in their young and tender years. Your orphanage is trying to fill that vacant place in their lives.

You have many pleasures they can't have. They are willing to gracefully accept the fate that misfortune has brought to them, and bear it meekly; but they do appeal to you to give them a chance to grow up to be useful citizens and to be able to stand shoulder to shoulder with other boys and girls.

If a girl becomes a trained nurse, and we have quite a number who have entered that field, and spends her life nursing the sick back to health, who can figure her worth to humanity. If a boy should enter the field of medicine and make a success, who can tell his worth to sick humanity.

You are investing in little children when you make contributions to the orphanage. The investment may bring great returns in years to come. Let everybody get busy and push us up to the goal of \$22,000 by January first.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 1, 1938.

Amount brought forward \$13,689.18

Sunday School Monthly Offerings.

Eastern N. C. Conference:

Pope's Chapel\$ 4.35
Wake Chapel 10.00
\$ 14.35

N. C. & Va. Conference:

Greensboro, First:
October\$ 13.19
November 11.14
Mt. Bethel 2.65
26.98

Western N. C. Conference:
Brown's Chapel\$ 3.05
Biscoe 2.10
Eastern Va. Conference:
Windsor\$ 4.00
South Norfolk 5.00
Berea, Nausemond 5.00

Special Offerings.

Eastern N. C. Conference \$ 25.60
C. M. Horner on account . 25.00
Mr. May, support of children 6.00
Mrs. Dalton, support of child 6.25

Thanksgiving Offerings.

Eastern N. C. Conference:
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Beulah 4.50
Liberty Vance Christian Endeavor Society 3.00
Mt. Gilead 5.46
Plymouth Church 15.68
Shallow Well 20.00

Ebenezer 17.25
Pope's Chapel Christian Endeavor Society 2.00
5.15 Beulah Church 3.45
Moore's Union Church ... 5.00
86.34

N. C. & Va. Conference:

Mt. Bethel\$ 22.11
14.00 Kallam Grove 5.20
Pleasant Ridge: Church .. 4.26
Sunday school 10.70
42.27

Western N. C. Conference:

Glendon\$ 31.45
Pleasant Grove 7.48
Needham's Grove 5.77
62.85 Providence Chapel 2.00
Spoon's Chapel 9.00
55.70

Eastern Va. Conference:

Damascus\$ 7.00
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Ladies Aid Society, Berea, Nausemond 5.00
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The temple to be destroyed. ST. MARK, 13. Signs of Christ's coming.

widow hath cast more in, than all they which have cast into the treasury:

44 For all they did cast in of their abundance; but she of her want did cast in all that she had, 'even all her living.

A. D. 33.

il John 8. 17.

a Matt. 24. 1.

b Luke 19. 44.

c Luke 21. 7.

d Deut. 28. 14.

18 And pray ye that your flight be not in the winter.

19 For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be.

Standard Authorized Version Old and New Testaments

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J. R. Gardner, Apex, N. C.	5.00
Rev. & Mrs. R. H. Coble, Burlington, N. C.	2.00
Mrs. J. C. McAdams, Elon College, N. C.	5.00
T. M. Stroud, Greensboro, N. C.	5.00
R. U. Laine, Wakefield, Va.	5.00
Mr. & Mrs. C. C. Howell, Jacksonville, Fla.	25.00
C. A. Scott, Graham, N. C.	5.00
Quentin S. Burke, Washington, D. C.	3.00
Mr. & Mrs. C. R. Burke,	

Washington, D. C.	10.00
Mr. & Mrs. Harold Barney, New York City	5.00
Mrs. Cameron Morrison, P. L. Kivett, Gibsonville, N. C.	10.00
T. E. Brickhouse, Norfolk, Va.	25.00
Miss Annie Laura Houghton, Columbus, Ga.	10.00
155.00	
Total for week	\$ 592.32
Grand total	\$14,281.50

FAIL MEETINGS IN FLORIDA.

(Continued from page 2.)

Church, Avon Park, November 8-9. This was the second annual meeting of the Florida women, and a very fine meeting was held under the direction of Mrs. Robert G. Williams, president, of Lake Worth.

A delightful social event was held on the night of the 8th, when 75 women gathered for their banquet at the Jacaranda Hotel. Miss Pattie Lee Coghill was toastmistress of the occasion, and the speakers were Mrs. Marian Ballou Fisk, of Stuart, and Dr. Alan B. Taylor, Durban, South Africa. The other officers for the coming year besides Mrs. Williams are Mrs. W. W. Reed, Jacksonville, vice-president; Mrs. William T. Scott, Jacksonville, secretary; and Mrs. H. J. Feeney, Tampa, treasurer.

The Florida women have accepted as their Home Project the Latin-American Institute at Tampa, Fla; Fessenden Academy, Martin, Fla.; and Piedmont College, Demorest, Ga; and the Foreign Mission emphasis will be in line with that of the State Conference.

One very helpful visitor to the Florida churches during November is Miss Mildred Widber, Secretary of the Department of Children's Work, Division of Christian Education, Boston, Mass., who under the direction of Miss Pattie Lee Coghill, is conducting a series of conferences with church school leaders throughout the state. She will also visit churches in Georgia.

WM. T. SCOTT.

GEORGIA NOTES.

(Continued from page 3.)

the Conference in a magnificent way, and it was a meeting of great rejoicing and optimism. For many years both the Congregational and the Christian Churches have worked towards the realization of a strong and effective church in the city of Atlanta. It is a source of delight to know that we now have such a church. We

earnestly hope that many of our Congregational and Christian people who go to Atlanta will find their way to Central Church.

The Conference of 1939 will be held at the First Church, Richland, Ga. Officers are: Moderator, Rev. R. Wiley Scott, Atlanta; Registrar and Superintendent, Wm. T. Scott, Jacksonville, Fla.; Director of Religious Education and Women's Work, Miss Pattie Lee Coghill, Jacksonville, Fla.

Rev. Gerald Smith, former Superintendent and pastor for the Latin American Institute, Tampa, Fla., has succeeded Rev. David W. Shepherd, as pastor of Barnesville Parish, Middle Georgia. Mr. Smith began his work in his new field November 1, when Mr. Shepherd opened his pastorate at United Church, LaGrange. A recognition service for Mr. Shepherd was held on Sunday night, November 13, when a congregation of more than 250 greeted him and officially recognized him as their pastor. Rev. R. Wiley Scott, Moderator of the Conference, gave the sermon. A Union meeting for the Barnesville parish will be held on Sunday, November 20, when Mr. Smith will be officially recognized as the new minister.

Macedonia parish, in North Georgia, under the leadership of Rev. N. A. Long, is at present engaged in a parsonage building program. When this parsonage has been completed every field in Georgia will have a house for its minister with one exception. This forward step in furnishing houses for the ministers has been made possible by the grouping of the churches into convenient parishes. This has not been the only good result from such cooperation, but in parish groupings the churches also have the full time services of a pastor, whereas the isolated part time rural church seldom is able to have more than preaching services from the pastor. The churches of Georgia are proceeding on the basis that what our churches need is not merely preachers but also pastors.

CORRESPONDENT.

"However painful and disappointing, vital truths must be made known. Truth demanded that the treachery of Judas be revealed as well as the martyrdom of the other apostles that occurred later. The final salvation of both saints and sinners depends upon their knowing exactly what God requires of them. Preachers are poor imitators of the Lord if they fail to declare the whole truth."

The Universality of Christ

Something more is involved in Christian missions than the question of whether we will or will not send missionaries across the seas. The Christian Church is beginning to recognize the fact that if we cannot share our Christian faith with every man everywhere, in the end we will not be able to hold it. That which is not universal is not true, for Truth by its very nature is universal. Two and two make four in India, China, America, and around the world. The moment you discover the Truth, it rises above national boundaries and belongs to us as a race. If, therefore, what we have cannot be shared with all men, it is not universal, it is not true.

If we cannot give Christ and His Gospel to every man everywhere, in the end we shall stand beside dead altars, we shall pray dead prayers and we shall have a faith that has let us down in our own emergencies. Therefore, this whole question is significant beyond the immediate influence of the missionary cause, and we must face it and face it with a new sense of realism.

We do not apologize for things as they are and that are of interest to missions. Rather, we want to be prophets of things as they ought to be. Christian missions are not sacrosanct save as they represent truth and reality. We do not ask that men should blindly take what we say. We ask that they submit it to the test of experience, of life, of reality. No matter what we say or unsay, the last word is with the facts.

We search with you to find reality if we can. Our platform should fit the world's needs. When Jesus stood in a little synagogue in Nazareth two thousand years ago He announced a program which seemed then of little significance save to that little group. But the world today, humbly searching after something it has not, turns again to ask whether this Man of Galilee has a definite word for us at this period in the world's history.—E. Stanley Jones, in "The Missionary Review of the World."

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, DECEMBER 8, 1938.

Mrs B F Frank

12-1-39 19.



GROUP LEADERS AT ELON SUMMER SCHOOL OF LEADERSHIP TRAINING, 1938.

LEADERSHIP TRAINING.

In Congregational and Christian Churches all over America young people of high school and college age spend part of the summer in colleges and camps for leadership training. They are led in study and worship by our best ministers and Christian teachers.

Outstanding young people are selected as leaders of small groups so that acquaintances and fellowship may become intimate. The picture above shows the type of young people who, in practically every state in the Union, gather about them a small group of other eager youths and try to think through their problems, enter into wholesome fun and fellowship, and become conscious of the will of God for personal living and Christian service.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Social Action Superintendent of the Valley Fellowship supplied all churches with materials concerning the Economic Plebiscite.

Each Conference in the Southern Convention had a special program by the Pilgrim Fellowship at their recent annual sessions.

The Valley Fellowship is undertaking to organize an active young people's group in each church, and has already succeeded in getting some started.

The Florida Pilgrim Fellowship has voted to make these special issues of THE CHRISTIAN SUN their official organ, rather than publish a paper of their own.

The Pilgrim Fellowship provided the program for one evening's session of the East Alabama Association meeting this fall. The worship service was given by students of Southern Union College.

The Eastern North Carolina Conference has started the practice of having annual week-end conferences, in order to make plans for the year's work. The first of these was held last July in Henderson.

The Tennessee Pilgrim Fellowship met in October at Pilgrim Church, Chattanooga, for its fall meeting. The highlight of that conference was the report by Venoy Boatman, Pleasant Hill, Tenn., of the Rockford meeting.

The Eastern Virginia Pilgrim Fellowship officers hold meetings quarterly to plan for the work in their Conference. They have published a "Program Guide" which is very helpful to the local churches in that Conference.

The North Carolina and Virginia officers have recently sent out a booklet to each local church, giving program suggestions and lists of available materials. The mimeographing for this was done by the Board of Christian Education, which will be glad to do similar work for other Fellowships in the Southern Convention.

The Constitution of the Southeast Pilgrim Fellowship calls for a meeting of that group every two years in connection with the Southeast Con-

vention, which will meet this spring in Norfolk, Va. Other meetings are held by calling of the executive committee or vote of the membership. Since nothing was decided at the last Holiday Conference about one this year, and since the executive committee has not made plans for a Holiday Conference, it seems that one will not be held this year. You will hear more later about the above mentioned spring meeting.

WE THANK YOU!

As the editor for the young people I would like to thank those who responded so promptly and well to the request for material for this special issue. You will notice that some sections and groups are not represented. This, in almost every instance, was due to the fact that—in the rush—I failed to contact them. I regret this very much, and hope that they will not feel slighted, but will simply have more to tell us in the next issue.

The editor of THE CHRISTIAN SUN and the young people's editor are attempting to see that one young person in each church receives a copy of this paper. We hope that they will be helpful to you. This may be the first time some of you have seen a copy of it—it appears weekly—and the subscription rate is \$2.00 per year.

Members of the Southeast Pilgrim Fellowship, appreciate this opportunity of exchanging news and views which THE CHRISTIAN SUN offers us. Each week one page in this paper is devoted to young people's work, and we urge that you send to us reports of work in your local group and plans for your future work so these may be shared with other young people throughout the Southeast. We would like to have poems, articles and stories written by young people for use on that page, also.

EMILY CARLETON LESTER.

NEWS FROM FLORIDA.

Officers of the Florida Pilgrim Fellowship came from the east and west parts of the state, meeting at Southern College, Lakeland, for a one day meeting Sunday, September 18. They made some good plans for the year.

District meetings will be held over the state in the fall to present the Goals for the year and to discuss the Economic Plebiscite. Dr. Edwin L. Clarke, of Rollins College, one of the state Counselors, will speak in as many groups as possible. After Christmas a series of spring rallies is planned with Rev. Everett B. Leshner, on international relations and his trip to Europe last summer. It was also

voted to ask the young people of the state to elect their officers for the year just preceeding the Summer Conference so that the mailing list could be kept up to date. Another project for the year was to sponsor groups for younger young people in as many places as possible. The officers will

(Continued on page 15.)

Christmas Suggestions

1. For a Friend:

The Christian Sun.

2. For Your Missionary Society:

The Christian Sun.
Missionary Herald.

3. For a Young Person:

The Christian Sun.
Pilgrim Highroad.

4. For Teacher of Young People:

The Christian Sun.
Pilgrim Highroad.
International Journal.

5. For Sunday School Superintendent:

The Christian Sun.
International Journal.
Pilgrim Highroad.
Missionary Herald.

6. For Your Pastor:

The Christian Sun.
Advance.
Missionary Herald.
Pilgrim Highroad.
International Journal.

Gifts of this kind last through the year, give real help in Christian living, and make service more effective.

The Christian Sun, Elon College, N. C., will gladly pass on subscriptions to the other papers at their regular annual rates:

Advance	\$1.50
Missionary Herald	1.00
Pilgrim Highroad	1.25
International Journal of Religious Education .	1.25
The Christian Sun	2.00

Pilgrim Fellowship Goals and Officers

FELLOWSHIP GOALS.

EASTERN VIRGINIA.

1. *Personal Religious Living:*
 - a. Every young person in the Conference spending at least fifteen minutes daily in prayer, Bible reading and meditation.
 - b. Every young person giving himself completely in consecrative living and service.
 - c. Every young person giving at least one-tenth of income to God.
 - d. Every young person winning at least one person to Christ.
2. *Social Action:*
 - a. Groups taking an active part in organization or movements advocating peace.
 - b. Improve race relations.
 - c. Abstain from consumption of alcohol and marijuana.
 - d. Study economic conditions.
 - e. Plan local leisure time activities.
3. *Missionary Action:*
 - a. Every young people's organization promote a definite program of missionary education.
 - b. Each young person seek to develop a personal interest in the missionary cause through reading, participation in study classes, and direct contact with missionaries on the field.
 - c. Each young person share his means with the missionary movement—which is seeking to share Christ with all the world.
 - d. Each group present a public program as a climax to a definite unit of missionary study.
4. That every young person in the Conference endeavor to secure at least one renewal and one new subscription to THE CHRISTIAN SUN during the year.
5. That all officers of this Fellowship attend the Holiday Conference at Christmas, and also the Elon Leadership Training School.
6. That seventy-five representatives of this Fellowship attend the Elon Training School.
7. That a concentrated effort be made to have a young people's group organized in every church.
8. That the president visit as many groups as possible during the year, the Fellowship paying the expense.

CENTRAL ALABAMA.

1. That the young people shall endeavor to see that each church has a young people's organization of some kind.
2. That these organizations attempt to increase their membership by

reaching out to all young people not in any other church.

3. That each organization strengthen its program by availing itself of all possible resources:

- a. Devotional material.
- b. Program material.
- c. Leadership training.
- d. Personal devotions.

4. That each organization strive to render service to church and community by assuming responsibility for those tasks not definitely assigned to any group (flower committee for church, landscaping church property, janitor service, care of children during church services to permit parents to attend church).

5. That each organization plan its programs in advance, so that every member will feel he has a definite part and share in the work.

6. That the young people cooperate with the pastor in planning special programs.

7. That each organization strive to improve the social and religious life of all the young people.

8. That each organization be officially represented at all district and state meetings, and that reports be made to local groups.

9. That each organization feel it has a definite share in the financial support of the church budget and the contribution to home and foreign missions.

10. That each organization feel strengthened and strive more earnestly because it is a part of a great national fellowship.

FLORIDA.

1. *District Meetings*—In order to strengthen fellowship in the state each society is to be represented at one district rally planned by the Florida Youth Fellowship during the year.

2. *Economic Plebiscite*—Each society is to participate in the Economic Plebiscite conducted by its church, or one which the society itself will conduct.

3. *Missionary Programs*—Good use of the booklet, "Christian Youth in Missionary Action," with at least two programs planned from the book.

4. *Missionary Service*—Some contribution toward the West Tampa Mission Project for the year.

5. *The Pilgrim Highroad*—At least two copies of the *Pilgrim Highroad* in each society.

6. *Community Service*—Participation in some community or interdenominational service or activity during the year.

7. *Programs in the Church*—The young people to be responsible for one program to be presented to the entire church during the year, or to be in charge of one regular church service.

8. *Support of State Work*—Each society to contribute to the State Pilgrim Fellowship by an additional twenty-five cents added to the Summer Conference cost for each member attending the Conference, and ten cents per member for all others, all of this to be in the hands of the treasurer at the time of the Conference in June. Raymond Nowicky of North Miami is treasurer.

9. *Summer Conference*—Each society to be represented at the Young People's Summer Conference.

10. *Reports*—A report on these goals to be presented to the Secretary of the Florida Pilgrim Fellowship, Jane Gannt, at the beginning of the Young People's Conference in June.

GEORGIA.

1. *Society and Church Membership*—That each young people's society increase its membership during the year, and from the membership of the society add at least one new member to the church.

2. *Improvement of Church Property*—Each society attempt to beautify in some way the church or the church grounds.

3. *Missionary Programs*—Good use of the booklet "Christian Youth in Missionary Action," with at least two programs taken from it.

4. *Missionary Service*—Some missionary service through gifts for Home or Foreign Missions.

5. *Program Committee Meetings*—Regular meetings of the Program Committee and programs planned for at least one month in advance throughout the year.

6. *Summer Conference*—Each group to send at least one delegate to the Summer Conference.

7. *The Pilgrim Highroad*—At least one subscription to *The Pilgrim Highroad* in each society.

8. *Programs in the Church*—The young people to be responsible for one program to be presented to the entire church during the year, or to be in charge of one regular church service.

9. *Socials*—Three well-planned socials, conducted by the young people during the year, one of these to be for the entire church.

10. *Support of State Work*—Each young people's society to contribute ten cents per member to the support of the Georgia Youth Fellowship (this to be sent to Woodrow James, Pearson, Ga., treasurer).

(Continued on page 7.)

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THEY PRESS FORWARD.

Most of this issue of "The Christian Sun" is given to the young people of our Congregational and Christian Churches in the Southeast because they are pressing forward and not merely looking backward. It is easy to believe that they have read from St. Paul who said that he forgot the things that were behind, looked to the future, and pressed forward. This is a characteristic of youth. It is the hope of the world. As age creeps upon us, we become more cautious and less daring. We may not be aware of this process, but it goes on nevertheless.

Material for this special issue was secured much more easily than was material for the first similar paper. The articles indicate that in Conference groups and in local churches our young people in Congregational and Christian churches are looking not primarily to the landing of the Pilgrims at Plymouth Rock or the founding of the Christian Church in Virginia and the Carolinas, but are looking rather toward the building of a new world according to the principles of Jesus of Nazareth, the world's greatest leader who himself was a youth. In this pressing forward our young people have the good wishes, prayers, and cooperation of "The Christian Sun." Your paper would bid you be unafraid. It would urge you to try the new while conserving the values of the past. It hopes that you will be successful in making your dreams come true. The present world needs your optimism, your enthusiasm, your greatest wisdom, and your best efforts. You are pressing forward. Keep on going.

F. C. L.

WHAT DO YOU THINK?

By Dorothy Truitt,

Supt. of Social Action.

Margaret Slattery has written quite a significant book—"Thy Kingdom Come, But Not Now." I am reading that book now and even though I haven't finished it, I have already found plenty of food for thought, and I wonder with Miss Slattery if we would really want to accept the Kingdom of God if it could be effective tomorrow. Our attitudes, our practices and our opinions are so warped into certain trends of thought that we would, if we really analyzed it, not be ready for God's Kingdom on earth.

The world has always had its conservatives and its radicals and the Church and its people have often been too prone to remain conservative and let things, even un-Christian things, go on as they are. Some who have dared to move out of bounds have been criticized and will continue to be so until the Church wakes up to its

responsibilities as carrying the Gospel of Jesus out into today's world.

We, here in the South, have so many wonderful examples of lives being lived under conditions which nourish poverty, crime, class distinctions and un-Christian-like characters. During the last of November, the Southern Conference on Human Welfare met in Birmingham, Ala., to discuss southern problems and follow up the work done by the Emergency Council in reporting to President Roosevelt last summer. Many interesting things happened at that conference, some sessions of which were held in a church. I have been keeping up with such things that have been happening. People outside of the Church are realizing what things there are demanding attention, and the Church and its people need to be feeling their responsibilities.

You may say that talking and no action does no good and that we young people can do little. Talking can go a long way if we back it up with intelligent studying, and thoughtful analyzing, and then act where and when we can.

The Economic Plebiscite is over, but we can do some follow-up study. No social action problem is ever out of season, but just now during the winter months we can get good material on the city along with missionary material, and next spring will bring special peace emphasis.

Are we doing what we might be doing?

THE PILGRIM HIGHROAD.

By Rev. J. E. Neese,

Supt. of Publications.

As I write I have before me the December issue of "The Pilgrim Highroad." Whenever and wherever I see a copy of this magazine I cannot help but wonder why all of our churches do not provide their young people with this excellent Sunday school publication. The cover is most striking and suggestive, and just inside the cover is a beautiful Christmas poem by Thomas Curtis Clark, entitled "The Light of Bethlehem." Following as I turn the pages I see a story, "The Affair at the Inn"; a missionary article, "A Dollar Saves One Life for a Month"; another story, "Every Valley Exalted"; and two more features, "The Star of Bethlehem" and "Country Christmas." I now come to the page "Youth and Today," conducted by Grace Sloan Overton and Percy R. Hayward. This is a page on which are answered the personal problems of young people. Following are two more stories and a feature, and then a marvelous and beautifully written and arranged Christmas Candlelight Service entitled "The Light of the World." This is written with Tableaux and Song and can be easily presented in almost any church. The next pages contain helpful suggestions for worship programs. Then comes the following: The Sunday school lessons for young people, with these group lessons being written around the theme "Enriching Experience through Hymns;" programs for the evening meetings for young people written under the heading "Christian Life Topics" and "Christian Endeavor Topics." These programs are written so as to interest the young people and they are never written in vain. "The Highroad" closes with a page devoted to an exchange of ideas by young people. May I say again that if you want the best in a young people's publication, get the Pilgrim Highroad.

THE CHRISTMAS SEASON.

**By Dorothy C. French,
Supt. of Devotional Life.**

With the coming of the Christmas season, we, the young people of the Southeast Pilgrim Fellowship, are being offered a splendid incentive for beautiful worship in our weekly Sunday evening meetings. In these days when Christmas seems so commercialized, it is difficult at times to realize fully the real Christmas spirit submerged underneath all the fanfare.

Even Christmas greeting cards scarcely are allowed to carry the real message of Christ's love, of "peace on earth and good will to men;" dogs, more especially Scotties, ships in full sail, pictures of the family, every conceivable scene from Florida's sunny clime to New England's most snowbound domains, not to mention numerous attempts at humor and supreme cleverness, "grace" our cards today. Our uppermost thought beginning December 1st, or even before, for many of us, is the great burden of Christmas shopping which must descend upon us. What to give presents a real problem and we worry about it for many a long day. We would greet the actual arrival of Christmas Day with a sigh of tremendous relief that everything is done, but weariness of so many "last minute" things to be looked after prevents us. So few of us ever look beyond the gifts we give and receive. This Christmas Day many won't be able to go to church, so they will say; the Christmas dinner must be prepared. There will be numerous excuses. How many will want to celebrate Christmas Eve with song and praise to Him who gave us Christmas and all its joy of meaning, rich and full? A dance or some other celebration, totally lacking in any evidence of a real understanding of the meaning of Christmas—of why we have Christmas at all—will draw many people on Christmas Eve. And thus Christmas will pass them by; they will be no wiser, will cease to gain insight and knowledge into the deeper significance of God's gift to the world—a Son to be worshipped and adored, one to lead a stumbling people to God by His own living example among all the people of the earth.

The Christmas Season might be a time of self-analysis, of reexamination of ourselves, our attitudes, our beliefs, and our aspirations. This season of great celebration of Christian people will be marked by deep sadness in many places around the world. In China and Spain a war-torn country fights for self-preservation; what peace can Christmas have with hearts of the people under such conditions. In Germany a race is cruelly persecuted under conditions which have produced a Hitler; in Italy the circumstances are far from what we as Christian people would ask that they be. In Russia there is no place for God, so the inhabitants of that country are led to believe. And so we could go on, around the globe. America is not above reproach in these troublous days. Because we are Americans does not mean we are always right. The love of God, unfortunately, does not shine through our souls when our attitude toward other nations is concerned. We need to examine what our own country's part is in this modern set-up that is prone to leave God out. The world is full of discontent; young people frequently voice that cry.

Again I repeat—we live in challenging times; our

opportunities to fight for what is right are knocking at our door. We cannot, as Christian young people refuse their admittance, nor can we fail to answer their challenge. Alone we can do little, but united great things can be accomplished. This means that each of us must bring a personality steeped in close association with Him without whose help all things are impossible. Through individual worship and through group worship, it is possible for us to gain the strength and the guidance which will show us the way out. No service of young people, or that of any other group, is complete without a part devoted to praise of and communion with God—a giving and receiving process—an experience manifold in its richness and blessings.

During this most beautiful season of all the year when hearts everywhere are touched with solicitations for mankind—all who suffer, all who are unhappy—we can carefully consider this time of rejoicing, talk together about its real significance in our lives, and arrive at a fine understanding of it. Out of this might grow an idea of many worthwhile and meaningful worship services.

EVANGELISM INCLUDES EDUCATION.

**By Rev. W. J. Andes,
Supt. of Leadership Training.**

One of the most discouraging sights to be seen in this world of ours is the dilemma in which many Sunday school teachers and leaders find themselves. Many people worry about the condition of the world and decide that the whole world is going to the bad. This is distressing, but I am more disturbed by the internal conditions of the organization which should make the world a wholesome place in which to live.

One important phase of church work is the Sunday school. Here of all places is an opportunity to implant right ideals and thoughts in the lives of the members. Are we using this opportunity?

Teachers and leaders of the Sunday school should grasp every opportunity to lead others in the way of the Christ. Yet in many cases they are not prepared to do so. This is not true of all teachers—for which this writer is glad—but many teachers are attempting to teach without any kind of preparation or training. Worse than this is the fact that some teachers feel that they do not need any training. There are some leaders in other positions of the Sunday school who feel the same way about their work. Thus teachers and leaders pass by their own preparation and yet they, possibly, expect Christians to result from their pitiful attempts at teaching.

The Church and the Sunday school must realize that the pupils are becoming educated in the secular schools to a high degree. The Christian teacher must not simply stand aside and say that secular education is bad, and tending to make atheists of our children and young people. The Christian teachers must give the Christian interpretation of life. Often only thirty minutes is devoted to this each week. This is only twenty-six hours a year for Christian teaching, and yet many are the teachers and leaders that are glad when the class on Sunday is over.

Our young people are not dull, neither are they close-minded. They are ac- (Continued on page 13.)

CONTRIBUTIONS

SUFFOLK LETTER.

For the first time in forty years the writer missed a session of the Eastern Virginia Conference, held at Suffolk, November 2-4. A severe attack of kidney colic, about three weeks before Conference, with four days in the hospital, accounted for this enforced absence. And this, in part, accounts for the discontinuance of the "Suffolk Letter" since that date. After gaining five pounds in weight, and quieting some shattered nerves, it is a joy to report that recovery makes it possible for the patient to write again, and return once more to the pulpit to preach the 15 minute sermon according to the wish of the good physician in charge of the case.

The brief report of the recent Conference, which appeared in *THE CHRISTIAN SUN*, did not give a fair evaluation of the fine work done. The Editor was suffering from a severe cold, when he wrote his report, and evidently had a case of "blues." In the opinion of this writer the report of the Home Mission Committee in itself was one of the most forward-looking presented to the Conference in many years. It should appear in *THE CHRISTIAN SUN*. This report gave a careful review of statistical data, which required much study, and outlined a plan of financial assistance to one of our struggling churches, which will greatly relieve the financial strain in the next few years. In addition to these historical and financial statements, a new departure for this Committee was made by attacking the Sunday school problem in our Conference and Convention.

Dr. L. E. Smith, Chairman of the Board of Christian Education has given expression to the urgency of meeting the challenge of our Sunday school opportunities in two recent articles appearing in *THE CHRISTIAN SUN*. Col. J. E. West, Chairman of the Committee on Home Missions, has studied this matter of church growth very carefully, and his word carries weight in this as well as in many other church problems. The Board of Christian Education has been attacking this problem from the sidelines for several years. This Board has dealt chiefly with Training Schools and "Pilgrim Fellowship." These are important features, but they do not include the major problems of the present situation. An occasional banquet, a few fellowship

meetings, and a few poorly attended training schools make a contribution but these in themselves do not materially increase the membership or attendance of our Sunday schools.

No church in these days can hope to grow in numbers until it increases the membership in the Sunday school. The great majority of church members come into the church through the Sunday school. It is time for our Boards and Conference Committees to face this fact and make a united effort to reach the unreached people who should be in the Religious Education Department of our churches. If they can be won for the Sunday school, the way is open for winning them for the church membership, if they are not identified with any church. And the sad part of the picture is the fact that many of our church members are not attending the Sunday school.

It is gratifying to know that the Eastern Virginia Conference has called attention to this problem in such a striking and convincing way. The Committee on Sunday Schools should have the support of ministers, the Board of Christian Education, and the Promotional Secretary in launching a definite advance movement for our Sunday school work in every Conference of the Convention. Every church can easily cooperate without money and without price. All together for a great Sunday school revival.

I. W. JOHNSON.

THE PRINCE OF PEACE.

More than five hundred years before Christ the Prophet Isaiah, standing on the hills of Palestine and looking far into the future, declared, "Unto us a child is born and unto us a son is given. His name shall be called Wonderful. Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end."

Nearly two thousand years ago the angel whispered to Joseph, "Thou shalt call His name Jesus, for He shall save His people from their sins." Shortly thereafter the angelic host appeared with the cloud as its platform and sang, "Glory to God in the highest, peace, and on earth good will to men." The shepherds hastened to Bethlehem to see what had happened, and many dispatched

themselves far and wide, telling of the glories of that night and endeavoring to explain the profound mysteries of that long looked-for event.

All through these passing centuries Christ has lived, first in the flesh and then in the spirit, agonizing for the redemption of His people and the security of the world. His church is His body and as such has been proclaiming His message to every age and generation. The burden of that message has been peace—peace for the individual and peace for the world. Peace comes to the individual when conflicting desires become one in Him and that desire is to glorify God in the world. Peace comes to the world when the nations constituting the world are content to transact their affairs in the spirit of Him who gave His life for the world.

At times it would seem the nations of the world desire to become one family and to live at peace with each other. At other times it seems that the nations of the world propose and determine to live their own lives without regard to other nations. Their selfish ambitions bring them into conflict with each other, demands become unjust and unbearable, war clouds appear, and the possibilities of peace disappear from the hopes of human hearts. Can it be possible that the church that Christ planted in the world is not only in the world but has become a part of the world, thereby betraying its Lord and destroying its possibilities for peace?

As the Christmas season nears, may the prophet appear again. May the angel come with his message, and may the angelic hosts come with their songs. Truly may Christ come again and find lodging in the heart and soul of His church, and may that church arise to tell anew to the nations the story of His coming and to proclaim the gospel of redemption that there may be affection between men and cooperation among nations, that peace may reign in human hearts and become the precious possession of the nations of the earth. He is the Prince of Peace and will bring peace to the world if only we will make for Him a highway in our hearts.

L. E. SMITH.

"Things you will always regret: Trying to have the last word; getting the best of an argument which may cost you a friend; squandering your time foolishly; resenting fancied insults; doing the lower when the higher is possible; passing the buck, putting the blame and burden on the other fellow."

FELLOWSHIP GOALS.

(Continued from page 3.)

11. *Christian Life Conference*—That each society be represented at the Christian Life Conference in its district in the spring.

12. *Reports*—A report on these goals to be presented to the secretary of the Georgia Youth Fellowship, Miss Constance Van Nostrand, at the time of the Young People's Summer Conference in July.

NORTH CAROLINA.

A. *Missionary Action*:

1. At least two programs on "Christian Work in Cities."
2. At least two programs on "India."
3. Contribution of at least \$5.00 for missions.
4. "Christian Youth in Missionary Action"—10c.

B. *Social Action*:

1. Observance of Race Relations Sunday, February 12.
2. Special peace program in April.

C. *Personal Religious Living*:

1. Observance of Pilgrim Fellowship Week, January 29-February 5, emphasizing youth's place in the church.
2. Observance of Lent through: (1) Use of *Christian Life Topics in March Pilgrim Highroad*; (2) Use of "Lenten Devotions for Young People"; (3) A sacrifice week, when each young person gives up something for the sake of others, and brings his gift to the church for missions.

D. *Special Activities*:

1. Beautifying church grounds and buildings.
2. Christian observance of Christmas, with some activities centering with the rest of the family in the home.
3. Promotion of subscriptions to and use of the *Pilgrim Highroad*, the *Missionary Herald*, *Social Action*, *THE CHRISTIAN SUN*.

PILGRIM FELLOWSHIP OFFICERS.

NATIONAL OFFICERS.

President—Walter Staves, Cedar Rapids, Iowa.
 Vice-President—Lucille Morris, 5003 Ninth Avenue, N. E., Seattle, Wash.
 Secretary—Tom Keeln, Burlington, Iowa.
 Assistant Secretary—Dorothy Truitt, 405 E. Whittington St., Greensboro, N. C.
 Southeast Chairman—Mozelle Cole, 703 Elm St., LaGrange, Ga.

SOUTHEAST OFFICERS.

President—Earle G. Ward, 121 East Lyman Avenue, Winter Park, Fla.
 Vice-President—W. B. Williams, 1253 24th St., Newport News, Va.
 Secretary—Emily Carleton Lester, Elon College, N. C.
 Assistant Secretary—Frances Foster, 614 Arlington St., Greensboro, N. C.
 Treasurer—Emmanuel Hedgebeth, Elon College, N. C.
 Editor—Emily Carleton Lester, Elon College, N. C.

Superintendents:

Devotional Life—Dorothy French, 553 S. Crest Road, Chattanooga, Tenn.
 Missions—Irene Cotten, Dendron, Va.
 Social Action—Dorothy Truitt, 405 E. Whittington St., Greensboro, N. C.
 Leadership Training—Rev. W. J. Andes, Duke University, Durham, N. C.
 Publications—Rev. J. E. Neese, 427 Rowland Avenue, Henderson, N. C.

Counselors:

Rev. F. C. Lester, Elon College, N. C.
 Rev. F. E. Hyde, Sanford, N. C.
 Mrs. W. B. Williams, 1253 24th St., Newport News, Va.
 Miss Annie Campbell, Phoenix City, Ala.
 Secretary of Missions of the Southern Convention.
 Young People's Superintendent, Women's Board of the Southern Convention.
 Chairman of Board of Christian Education, Southern Convention.
 All Extension and Field Workers.

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President—Margaret Golson, Southern Union College, Wadley, Ala.
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 Missions—Frances Everette, Holland, Va.
 Social Action—Mrs. R. L. House, Arlington Apts., Portsmouth, Va.
 Publications and Reporter—Julian Granger, 405 E. Liberty St., Norfolk, Va.
 Christian Endeavor—C. E. Warrington, 2516 Vincent Avenue, Norfolk, Va.

Counselors:

Rev. R. L. House, Arlington Apts., Portsmouth, Va.
 Rev. Carl E. Key, Holland, Va. (Resigned.)
 W. B. Williams, 1253 24th St., Newport News, Va.

FLORIDA OFFICERS.

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 College Representative—Peggy Saunders, Southern College, Lakeland, Fla.

Counselors:

Mrs. Vida S. Githens, St. Petersburg, Fla.
 Dr. Edwin L. Clarke, Rollins College, Winter Park, Fla.
 Rev. George Penn, North Miami, Fla.

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 National Representative—Dorothea Percy and Mozelle Cole.

Counselors:

Mrs. A. L. Turk, Rev. T. L. Leverett, and Rev. D. W. Shepherd.

Christian Life Conference Presidents:

North Georgia—J. B. Henderson, Sardis, Ga.
 Middle Georgia—Lowell Smoot, Woodbury, Ga.
 South Georgia—Ethel Lois Hendrix, Waycross, Ga.

NORTH CAROLINA AND VIRGINIA OFFICERS.

President—Elberta Murray, 801 N. Eugene St., Greensboro, N. C.
 Vice-President—Jack Neese, Elon College, N. C.
 Secretary—Helen Lashley, Union Avenue, Burlington, N. C.
 Treasurer—Roberta Murray, 801 N. Eugene St., Greensboro, N. C.

Superintendents:

Social Action—Dorothy Truitt, 405 E. Whittington St., Greensboro, N. C.
 Missionary Action—Mrs. Ed Chilton, Barnes St., Reidsville, N. C.

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

THE CHRISTMAS SPIRIT.

It is wonderful how the Christmas spirit begins to grip us about this time of the year. Of course the merchants and the traders have much to do with making us aware of the approach of the glad event, but we should never lose sight of the fact that the spirit of the blessed Christ cannot be commercialized. They that worship Him must worship Him in spirit and in truth. But by whatever path we come to a realization of the glad occasion we must know that the One who gave Himself to the world, even the blessed Son of God, gave us the occasion and all the joy and happiness it brings.

Being in company with a Christian gentleman on Christmas eve some two, or three years ago and seeing the fireworks go up and hearing the constant explosion of fireworks, this gentleman said, "How can they do it? This is the one night of the year when we should be glad in our hearts indeed and show our gladness through gratitude and a proper approach to the Spirit of the occasion.

One of the sad features of the approaching Christmas when we shall make glad those round about us by giving gifts and doing good deeds in the name of our Lord is the fact that nearly 2,000 years after His coming into the world not one-half of the people of the world yet know of Christmas or of the One who gave us Christmas. They will know, of course, when we who enjoy the season shall remember them who do not and thus seek to share His gospel that redeemed us and made us glad with those who have never been redeemed because they have never heard of Him. To this end we need to strive and to make our gifts.

J. O. ATKINSON.

THE CHRISTMAS OFFERING.

In order to show our gratitude and Debt of Honor to our faithful ministers who lived on meager salaries all their lives, but who are now unable by age, or physical disability, to carry on their work we are called upon to make a Christmas Offering in their behalf and support. They are looking to us and our Board of Superannuation can only appropriate the funds that come into our hands for this purpose. Then there are widows who shared the anxiety and the meager salaries of their husbands now deceased, These are our care

now and I cannot believe that any pastor, or people of our entire Southern Convention can be so indifferent at this Christmas season as to ignore the cause and the need of these beneficiaries of our bounty. A letter has gone to each and all of our pastors urging that the Christmas offering be taken as voted by our Convention and by all the Conferences, and as accepted already in many of our churches. It is to be devoutly hoped that every pastor and every church will, this year, take this offering as it is so much needed as the list of our beneficiaries is increasing more rapidly than the income for this worthy benevolence. It will be gratifying to all of us if we have a share in this good cause. True our Conferences have made an apportionment and whatever the Christmas Offering shall be will be counted on this apportionment, so much needed now and which can and must be used before Conference meets again.

Cordially and gratefully,
J. O. ATKINSON, Chairman,
Superannuate Board of S. C.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 3, 1938.

Sunday Schools.	
Pleasant Ridge, Ramseur, N. C.	\$ 2.55
Mt. Carmel, Zuni, Va.	2.46
Biscoe, N. C.	1.60
Holy Neck, Holland, Va.	10.07
Franklin, Va.	10.00
Bethlehem, Broadway, Va.	8.42
Lebanon, Semora, N. C.	.65
Turner's Chapel, Sanford, N. C. .	2.64
Ramseur, N. C.	4.93
Ether, N. C.	1.96

Total \$ 45.28

Individuals and Churches.	
Henderson, N. C.	\$ 3.00
Rev. and Mrs. T. J. Green, Ramseur, N. C.	5.00
Beulah, Wake Forest, N. C.	6.00

Total \$ 14.00

Specials.	
Burlington S. S., Burlington, N. C.	\$ 5.00
E. J. Cheatham, Franklinton, N. C.	19.00

Total \$ 24.00

Total for week \$ 83.28
Previously acknowledged ... 3,862.75

Total since Sept. 1, 1938 ... \$3,946.03

For all of the above we express our deep gratitude, both to the Sunday schools, churches and individuals making the contribution. We know these contributions are made with the sole purpose of sharing with others

the blessings of the gospel of our Lord and of obeying His most emphatic commandment, "Go ye and make disciples of all the nation."

J. O. ATKINSON,
Secretary.

"DINABANDHU."

The The young people's mission study book in the foreign field this year is *Dinabandhu* written by Miss Ruth Isabel Seabury. It is the story of an Indian boy, reared in a Christian home, and sent to the city to a Christian school. The book is most interesting. Copies of it may be ordered through the Board of Christian Education, Elon College, N. C., for 60 cents.

We have asked Mrs. Lightbourne, president of the North Carolina Women's Missionary Conference to review for us one of the stories in *Dinabandhu* as follows:

A Christian Observance of Christmas in India.

Miss Seabury tells it this way: Each year, as the middle of December drew near, Dinabandhu was eager to get home. Christmas had always been exciting in his family and though the last few days of the school term were filled with carols and pageants, it was not till he reached his village that he really felt the spirit of it all.

There was a good deal of work for him to do, helping his mother with the younger children of the village church. It was fun to be the returned prodigal with a share in grown-up activities, and he valiantly taught the carols and coached the shepherds and wise men till he really felt as if it were his "show."

On Christmas morning, long before dawn, while there were still stars in the sky, Dinabandhu and his father rose, dressed in their warmest clothing and slipped out into the chill air—for before the sun comes up even India can be cold. Soon they met a group of the men and boys of the church for carol singing. Dinabandhu's father, and the chief musician of the church were at the head of the procession, his father carrying the clappers of brass and wood to beat out the rhythm, the musician carrying a stringed instrument on which he played the melody. They had sung carols at school that were used all over the world, but Dinabandhu thought there was more beauty to the village songs, some of which his father or the old musician made up for the occasion, both words and music.

The carolers went from village to village and everywhere Christians would come out to join them, receive their greeting, and take some part in

the singing. They wound up at the home of the missionary family and with one voice called their Indian greeting: "May the holy birthday be to you a day of blessing and peace."

Then there was the Christmas service in the middle of the morning, when everybody for miles around came. Dinabandhu heard one Hindu woman say to his mother: "I always like to come to the Jesus birthday service. You do tell such nice stories and sing such nice songs. And you certainly know how to have a good time!"

Christmas dinner was the best time of the day for the Sunday school. The boys and girls had saved their money and brought all the food they could from their homes, in order to give one big feast for the children of depressed-class families who had never had enough to eat. Some of the grown-ups called it the "Christmas Love Feast," and Dinabandhu knew it was designed to show that in the Christian fold there was no caste. How eagerly those children fell upon the food! At the end of the meal there was a present for every child, too, a little cornucopia made of newspaper decorated gaily with colored crayon and filled with *Darl*, or parched grain.

Very few of these children knew anything about Christmas, so one of the classes in Sunday school had prepared a special program with songs, the story of Christmas, and a playlet to make the story clear. It was all given with a good deal of gusto, and of course it included the explanation of their simple meal by the pastor: "Because we are Jesus' people, we like to share what we have with others."

MRS. J. H. LIGHTBOURNE.

PLEASANT HILL COMMUNITY CHURCH.

PLEASANT HILL, TENN.

Dear Friends:

Christmas approaches, and our thoughts turn to many boys and girls out in the hills who will have little of its joy unless some of those who care make it possible for them. Our thoughts turn also to the many friends who year after year have joined with us in making joyous Christmas celebrations for many little mountain communities. One of the gladdest experiences of the recurring Christmas seasons has been the fellowship with you in this effort for the boys and girls.

So many were the friends who remembered our region last year and so

generous were their gifts that we were able to help teachers and other leaders in some twenty communities make Christmas happy for many hundreds of boys and girls. There was at least one good gift for each child; there were plenty of trinkets to go around and numerous books; in some cases clothing for all the children; in some cases oranges and a bit of candy to make the treat complete. A pick-up truck starting out to a number of communities looked like a veritable Santa Claus sleigh on wheels.

This is another year of privation; it does seem that the gladness of Christmas ought to be shared with all the boys and girls. Teachers are asking about plans. One, a Pleasant Hill graduate, who was sent far off to an isolated community this year, writes to express the hope that her school may be included, too.

Toys, games, dolls, children's books, coloring outfits, crayons, playthings of all kinds are needed, for all ages from the cradle through the eighth grade. The things need not to be new; many an attic contains toys that would bring delight to boys and girls who have hardly any playthings. It would be fine, though, if everything could be put into good condition, and this might form an excellent project for a church school group. A little money to buy the treat for some community will be appreciated; we get oranges, candy, and the like at wholesale.

Clothes are urgently needed, and especially shoes. There are children going to school barefoot and without wraps these cold mornings. Many have had to drop out because they do not have shoes or warm clothes. Simple and sturdy clothes of all kinds for all school ages will be gratefully received—underclothes (badly needed), dresses, shirts, pants (overalls preferred), coats, sweaters, stockings, caps and above all shoes. Good used shoes are not easy to find; perhaps, some groups could send money for shoes. We buy at wholesale from a manufacturer—when friends send the money.

Of course, the sooner things are sent now the better. But there is still plenty of time to get gifts together and send them. Perhaps some of your friends or organizations to which you belong would like to help. We shall be glad to send more detailed information if you want it. Shipments should be addressed to the writer; parcel post at Pleasant Hill, Tenn., express and freight at Crossville, Tenn.

Sincerely yours,

EDWIN E. WHITE.

"WITH EACH RECURRING SPRING."

By FRANCIS FOSTER,
Chairman, Caravan Committee.

As the young man's fancy lightly returns to its highly publicized spring habitat, so we also—being equally convinced that its value is worth the effort expended—get in the mood again for *Caravans*.

Last year marked the beginning of *Caravans* in the Southeast, and when we learned that trips were made by comparatively few groups, we blamed it on lack of time. So, now with the hope that the idea is securely planted in everyone's mind, we are trying to profit by our previous lack of foresight by beginning in December to remind you of the possibilities and opportunities that we think *Caravans* offer your section in the Southeast.

May was set aside as a Caravan Month by one local group last year. During this month—with five Sundays—they met with six other groups, since it was possible in one instance to meet with young people from two churches at the same time. They liked the idea of having everyone who wanted to go to pay his share of the expense involved. And the amazing thing was that the average number of people who went on these trips was about fifteen. Do they feel that it was worth their time? Do they think that Pilgrim Fellowship in general is better for their having contributed this small bit to its program? We only wish you could hear any one of them answer those questions for you! Perhaps sufficient testimony of their enthusiasm is the fact that they are now planning to make *Caravans* synonymous with May in their yearly program.

The primary purposes of *Caravans* are two: a better knowledge and understanding of what Pilgrim Fellowship is and does; and a greater unity in our Southeast.

So why don't you dust off the little booklet about Caravaning which was sent to your group last spring, and see what the thing really says? Then see how those suggestions might be arranged to fit your local situation, and make a noble effort to try just one trip.

After you've been Caravaning once yourself, we think you'll know why we continue to insist—"We think we have something here!"

(Note: If there are any questions about *Caravans*, or if there are any groups who would welcome a visit and program from a neighboring church, please write to: Frances Foster, 614 Arlington Street, Greensboro, N. C.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, Editor, Elon College, N. C.

NATIONAL COUNCIL FLASHES.

By DOROTHY TRUITT,
Assistant Secretary.

Last week the National Executive Committee members received a letter from Walter Staves, the National President, calling several matters to our attention. Some of the items are of interest to all of us and we will be wanting to plan and look forward to them.

At Rockford a sub-committee of the National Organization Commission projected the idea of an emblem, hymn, and ritual program for the Pilgrim Fellowship, which would be meaningful to each member of our organization and would be representative of the past and future of Pilgrim Fellowship. The January issue of the *Pilgrim Highroad* will carry more information about it and the Young People's Department (Miss Lucy Eldredge, 221 So. Ludlow St., Dayton, Ohio) will be looking for suggestions from you. Why not study up on the ideals of the Pilgrim Fellowship and enter this national contest to see which group and state can claim being the birthplace of our national emblem, hymn, or ritual!

January 29 - February 5 is Pilgrim Fellowship week. Let's plan something special. If you haven't yet, send for your Pilgrim Fellowship wall chart and pledge cards bearing our statement of purpose. Why not have a special Pilgrim Fellowship program based around the statement of purpose. Perhaps during that special week we can make our adult church more aware of what Pilgrim Fellowship really stands for. The January issue of the *Highroad* will have some more news about this, so be on the look-out.

The Christian Life Topics for 1939 are based around our seven-point statement of purpose. If your group has not already planned ahead for programs after the first of the year, the Christian Life Topics (found in the *Pilgrim Highroad*) will be a big help.

As a last minute thing—did you know that the *Pilgrim Highroad* is becoming almost a *must* in the material needed to keep up with what Pilgrim Fellowship is doing. More and more this magazine is taking over the former duties of other materials. Why don't you local groups give yourselves a Christmas present in the form of at least one subscription to

the *Highroad*. You'll wonder why you didn't do it before.

Remember, the national office (Miss Lucy) and the officers are anxious to learn of your Pilgrim Fellowship work both locally and in your Conference and regional groups. Let us hear from you frequently.

Greetings from the Executive Committee.

WHAT'S GOING ON?

The Pilgrim Highroad needs stories from local church groups to share with readers. Will you tell us about

IN MEMORIAM.

Those of us who were at Rockford will remember Robert Richey, the friendly, spirited president of the Iowa Pilgrim Fellowship. On October 13, Bob died at the home of his parents, and young people all over the country are feeling their loss.

Bob was a versatile person. He was very active in church work and had attended the Iowa Pilgrim Fellowship Conference for eight years, last June being elected the Iowa president. During his high school days he was a member of Quill and Scroll, the National Honor Society, National Forensic Society, and Thespians, a dramatic group. He was a university student in his fourth year and was pledged to Delta Theta Pi, law fraternity. He was an Eagle Scout.

From the spirit and life of this young Christian we can gain an inspiration which can come only when such a promising life is cut short. His life was broad in outlook and his scope of interest was such as to include those things making for a well-rounded life. Above and through it all, he was filled with the responsibility of a Christian young person.

Iowa and Pilgrim Fellowship have lost a "great" person, but possibly more in his death than in his life we are made to realize that is such character and courage which Bob had which makes for true Christian living.

some successful meeting, unusual program, effective worship experience, good time, social action or missionary project, cooperation with young people of other churches or adults in the local church? Please send us *at least one story*, and give us the name of anyone who you know is doing something we should hear about, *please!* Soon?—*Thank you!*

LUCY M. ELDREDGE,
221 So. Ludlow St.,
Dayton, Ohio.

CHRISTMAS CHIMES ON EVERY CONTINENT.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 18, 1938.

SCRIPTURE: Isaiah 11: 1-5;
Luke 2: 25-32.

Daily Readings—

Monday—An Angel Chorus—Luke 2: 8-14.
Tuesday—Before Christmas Came—Phil. 2: 3-11.
Wednesday—Old Songs, New Meaning—Psalm 100.
Thursday—More Songs of Angels—Heb. 1: 5-7.
Friday—A Song That Thrilled the World—Rev. 7: 9-17.
Saturday—Pealing for Peace—Rev. 21: 1-6.

That familiar story: "Why the Chimes Rang" is very fitting for this topic. The Chimes rang when a sincere deed of service and an act of real sacrifice took place.

This meeting should show how the gospel and saving power of Jesus are universal. "Go ye into all the world" does not place limitations upon Christianity. Christ's message of love and goodwill is able to cut cross borders and draw men together in love and unity.

Do you wish to let Christmas Chimes ring out of your life? Then (1) begin each day right with communion with God in prayer; (2) re-read the Christmas story; (3) spend some time with the family; (4) make shopping tours together; (5) plan definitely for giving instead of only receiving; (6) endeavor to understand the real meaning of Christmas?

While we enjoy the gaiety of Christmas and sing songs of the new born king, let us not forget those neglected children on the streets, the inmates of charitable institutions, those in war-torn countries, all of whom will hear nothing about the Chimes of Christmas unless we help to bring through our spirit and deeds the message.

The well-known Christmas hymns may be sung with new appreciation of a few words of explanation and interpretation are given prior to the singing of each hymn.

Hymns for the Worship Service—

"All Hail the Power of Jesus' Name."

"Jesus Shall Reign."

"Hark! the Herald Angels Sing."

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

THE SIN OF COVETOUSNESS.

LESSON XI—DECEMBER 11, 1938.

GOLDEN TEXT: *Thou shalt not covet.*
Exodus 20:17.

LESSON TEXT: Exodus 20:17; Luke 12:13-21; I Timothy 6:6-10.

Last But Not Least.

"Thou shalt not covet"—this is the last of the "Ten Commandments." But it is not the least. Indeed it is one of the most important. It says in another way what has already been said in the First Commandment. It goes deep into life, for it deals with *desire*. To covet means to desire unlawfully, to have a hankering after. The significance of the commandment is to be seen in the dominant place which desire has in the human life. First the desire, then the act. The lustful look, then the lustful act. The greedy spirit, then the greedy act. The wicked thought, then the wicked act. This commandment goes deeper than the commandment "Thou shalt not steal." It says that it is not only wrong to take another's property; it is wrong to want what belongs to another.

"Thou shalt have no other gods before me." "Thou shalt not covet—anything that is thy neighbor's." In essence they are the same. Jesus put it another way when He said, "Ye cannot serve God and mammon."

The Unnamed Sin.

Covetousness is the unnamed sin. One does not hear much about it. Not many sermons are preached about or against it. Yet it is one of the most common sins, and nations as well as individuals, are guilty of it. It is also one of the most deadly sins. The story is told of a man who held up a pane of clear glass before a rich man and asked him what he saw, and he said he saw people walking along the street. Then he held up before him a mirror, which is, of course, simply a piece of clear glass treated with a kind of silver on one side, and again asked the rich man what he saw, whereupon he replied that he saw himself. Silver had cut off his view of people. It is a parable of life.

The Measure of a Man's Life.

Jesus was in the midst of a great sermon or address, when he was stopped by a man who wanted Him to act as judge in an inheritance suit or family settlement. One suspects that as many a modern preacher is

trying to impart spiritual truth to his hearers, many of the hearers are thinking about material things, about how they can get money from others. Jesus used the incident to preach another sermon or to draw a moral. He said, "A man's life consisteth not in the abundance of the things he posesseth." The worth of a man is not determined by the size of his bank account, or the contents of his safety box. The true worth of a man is to be determined by certain qualities of mind and heart, by a quality of life.

A Rich Poor Man.

Then Jesus told a story. He clothed the truth in flesh and blood. He told of a certain rich man who had so much that he hardly knew what to do with it. His barns were filled to overflowing and he planned to build larger barns that he might take care of all he had. Then he was going to say to his soul, "Thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." He was not the first, or the last man, who thought his soul could be satisfied with things. He thought only of himself. Read the story and see how many "I's" and how many "My's" appear in the few short verses. He had no sense of obligation to God, or to others. He did not regard his material possessions as a trust from God, or as an opportunity to serve others.

But alas, death overtook the man. That precipitated a disturbing question, said Jesus. "Whose shall they be? So is he that layeth up for himself treasure, and is not rich toward God." It is not wrong to lay up treasure, even on earth. But it is wrong to lay it up for one's self, and to be poor toward God. If a man gains the whole world and loses his finer spiritual life, he is the loser.

Great Gain.

"But godliness with contentment is great gain." Here is a formula for true wealth. The order is significant—godliness comes first. There can be no abiding wealth apart from character. He who is a good man is rich, no matter if he have nothing else. But he who has learned contentment is doubly blessed. He who has inward resources within himself, who has learned to reduce his wants, who has learned with Paul in whatsoever state he is, therewith to be content, is rich indeed. But this does not mean that we are to be satisfied with ourselves, or with the world in which we live, and which contains so many things that are a challenge to Christians because they are a denial of Christ's ideals and the Kingdom's

realization. It is rather surprising to learn just how little it takes to satisfy a really good man.

Pity the Poor Rich Man.

Our pity often and usually does go out to the poor man. Paul suggests that we ought to feel sorry for some rich men. In that day, as in our day, rich men have their troubles. They fall into a temptation—what a terrific temptation riches involve—and a snare. Many a rich man has started out to capture more riches, and, in turn, has been taken captive by riches; and many foolish and hurtful lusts—think of the fool things—the harmful things which many rich people do, and in which they indulge; such as drown men in destruction and perdition—the former refers to the woes of this world, the latter to the woes of the world to come. In one way it is good to have money; but in another, very real way, it is a dangerous thing.

The Root of All Kinds of Evil.

"For the love of money is the root of all kinds of evil." (Some translations read, "of all evil.") Think of what men and women will do because they love money. They will lie and steal and cheat, and sell their honor and their virtue; they will engage in war and oppress their fellowmen; they will betray their God and their friends and their country; they will commit crimes, even to murder; they will ruin the reputation and defame the character of others. Trace the sins and the crimes of men and of nations to their sources, and see how many of them come directly or indirectly from the love of money. Let every man beware lest material things become his master.

NORTH CAROLINA ORGANIZES.

North Carolina young people met at Liberty (Vance) on October 29 and 30 and organized for that state. The chairman, Walter Cooper, writes about it as follows:

"At last there is definitely a Pilgrim Fellowship in North Carolina. . . . It was an inspiration to be present at the organizational meeting and particularly to hear Miss Lucy Eldredge, who brought us greetings and news of what our young people are doing all over the United States. . . . We have a state cabinet now, which will work through the Conference presidents, planning the programs for our state meeting and formulating state policies. . . . We were sorry that no young people from the Western Conference were present, and we hope that soon they will have many active young people's groups there."



MONDAY.

CLOUD AND EVENING STAR.

"At evening time it shall be light."
Zech 14: 11.

I am sitting upon the deck of our ship at evening time, looking out toward the west. The mighty sea is just a bit restless but peaceful. The ship is gliding along with even keel.

The western sky is a marvelous picture. Slightly to the right of the setting sun is a panoramic storm cloud, beautiful in its fantastic designs, ominous and threatening in its actions. Just about its center shining through it is the faint disk of the sun shining through.

Over to the left is the evening star in a setting of floating milky clouds. The storm clouds recede drifting further and further away. The star shines on and the glory of the evening sun reflected in the western sky as it passes beyond the western horizon still shines on.

Life has its storms that overshadow us. They do not always make such a beautiful picture to us. But after all it was the sun and the star that made the picture beautiful, and it is the everlasting light of God that shines through our clouds and turns night unto day, and clouds to sunshine. Trust Him. Lord, help us to do so. *Amen.*

TUESDAY.

A CURE FOR DIVORCE.

"Watch and pray."—Matt. 26: 41.

We were discussing divorce. One said, "Why should we marvel at the frequency of divorce? Given two young persons luxuriously reared, in complete selfishness, how can you expect them to subordinate themselves to each other? But if a bride and groom start and continue their life by kneeling together at their bedside, opening their hearts to their heavenly Father, and sincerely seek His guidance, they will never have to face a divorce court."

Prayer—O Lord keep us close to Thyself, that we may draw closer to one another, and surrender always to one another in Thy peace. *Amen.*

WEDNESDAY.

A LIVING GOSPEL.

The commandment of God, our Saviour . . . which is our hope; . . . abide still . . . and teach no other doctrine . . . neither give heed to fables."—I Tim. 1: 1-4.

William T. Ellis says that he once attended a communistic meeting. A few touted Russian officials, a scratchy film, fifty persons present, bored. Would they had a better cause. He wishes that he had gone to the Bowery mission to hear and study the vital expression of a living Gospel of the brotherhood of man.

Prayer—Our Father, suffer us not to go the wrong way or to ever be misguided. We pray for misguided men that they may find peace and power. *Amen.*

THURSDAY.

AVOID SUPERFICIAL LIVING.

"I have refused him: for the Lord seeth not as a man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." I Sam. 16: 7.

The greed for money has got humanity by the throat. We seldom see in the store windows the simple essentials of life exhibited. We seldom hear over the radio advertisements that emphasize the essentials of life and happiness. They are all garish and filled mostly with superficialities. Needless things, costly things, ornaments and trappings that appeal to a sophisticated public as first in importance. Whereas, the most of us are concerned primarily with life.

Prayer—O God, help us to keep Thy Word in our hearts, "To seek first the kingdom of God, and life will be added unto us. *Amen.*

FRIDAY.

LET EVERYBODY SAY SO.

"Let the redeemed of the Lord say so."—Ps. 107.

The other day a Chaplain was conducting divine worship. A young man in the congregation spoke out "Amen." It startled the Chaplain and everybody else; and then he was pleased. He reflected "men have come to worship and if they wish to worship that way, let them worship." Amen! and Amen! Would God we had more vital and audible expression of worshipping people.

Prayer—O Heavenly Father, that we accept Thy good gifts every day and to not pause to thank Thee, we are sinners. Forgive us and help us to thank Thee. *Amen.*

SATURDAY.

"SINGING OUT OF TUNE."

"Thus saith the Lord, consider your ways."—Hag. 1: 5.

We are told a story of a birthday party. Grandfather started the "Happy Birthday song—only to be met by laughter from the group. "Grandfadder, that isn't the tune," said the little one. Then mother started the song in tune. And "Grandfadder" reflected the countless times he had been out of tune in a lot of things.

Prayer—O Lord, help us to consider our ways and ever be in tune with Thee. *Amen.*

SUNDAY.

Well, what of it? What will you do with it? What will you do with you? Do have the mind in you which was also in Christ Jesus, and fellowship others in Christian love, and make the kingdom of God a little stronger. *Amen.*

"Defeat is nothing but education, nothing but the first step to something better."

EVANGELISM INCLUDES EDUCATION.

(Continued from page 5.)

cepting life and they see the life of the present age. They educate themselves to meet. The Sunday school should be sure that the teacher of the young people's class is well-trained. These young people will lead tomorrow. We must give them Christian training for their future jobs.

The Church wins people through evangelism. But evangelism is not complete when education is left out. How Christ did teach his disciples! He trained them. They in turn taught their converts. Let the Church realize the responsibility that is upon it in the training of its leaders.

DEVOTIONS AT ROCKFORD.

By MILDRED TRAMMELL,
Delegate from Kentucky.

With each minute stretched to its limits and each hour crowded with more than enough to be done, it was highly necessary for us at Rockford to have some definitely worked out guide to spiritual living. Our leaders must have foreseen this need for there was a time set aside for devotions. We had a Morning Watch, an afternoon Siesta, Vespers, and a separate meeting of the boys and girls the last thing at night.

During the breakfast hour, Dr. Harry Thomas Stock presented the theme for the day: Missionary Action, Social Action, etc., with an appropriate Scripture lesson. Outstanding among those "hours" were the gratitudes expressed by Dr. Stock. Beautiful in their simplicity, yet expressive of the depth of our hearts were such gratitudes as "Thank God for Dreams" and "Thank God for Rockford."

The half-hours following breakfast we spent either alone or in groups here and there, in parlors, on the campus, or in rooms. Usually we found it profitable to direct our thoughts to the Scripture suggested by Dr. Stock. One rare memory was the Morning Watch when Mary Louise Brown, of California, played "Largo" on the violin.

The afternoon Siestas served a much needed purpose. They served as a brake to our fast-moving schedule. It was good for us to have a time set aside to relax.

Perhaps most memorable to us at Rockford were the vespers, the only devotions we had as one big group. There was a variety of programs, effective and inspirational, which of

themselves were of great help, but the real spirit of worship, the intangible experience of communing with God, which we felt during these can hardly be expressed in a concrete way, unless it be the radiating influence of our lives upon others. If "I am a part of all that I have met," as Tennyson suggests, then I am deeply grateful for the holy quiet and inspiration of that last vesper hour when we met on the hillside to sing the treasured hymns of the church and lift our hearts in prayer.

The last thing at night the girls and their leaders met with Miss Seabury to discuss any problems which might confront them. Definite ways to make Rockford the conference it proved to be grew out these meetings. Miss Seabury, with her rare gift for handling each arising situation, helped us in more ways than one. On one occasion one girl mentioned the



SOUTHEAST GROUP AT ROCKFORD.

fact that she was finding it hard to sleep when she did find the time. Miss Seabury's suggestion was to repeat the words of the familiar hymn: "Dear Lord and Father of Mankind." She said it was seldom necessary to go beyond the stanza beginning with "Drop thy still dews of quietness" until one was ready to forget the cares of the day.

These devotional hours contributed much to the program at Rockford by keeping it, throughout, on a high plane of thinking and deepening the spiritual values which we received.

SUMMER CONFERENCES.

During the summer, young people's conferences and leadership training schools were held in all sections of the Southeast. Many of us enjoyed attending one or more of them; they have been reported in some way in THE CHRISTIAN SUN. Frances Foster, of Greensboro, went 1,000 miles to attend an outstanding summer conference. She tells about it below.

In Retrospect.

A vacation to "get away from it all" seems to be the universal heart's desire when vacation time looms large in prospect. But strangely enough, if we consider it a wholly successful

vacation it must in retrospect be the "beginning of it all," for if "it all" isn't diversified in our sense of values after vacation, we're probably as mentally weary afterwards as before!

"A School of Religious Education at Geneva Point Camp on Lake Winnepesaukee in New Hampshire—a place of far horizons," promised the illustrated folder. And among others was listed a course in Personal Religious Living, taught by Miss Ruth Isabel Seabury. *There would be a real vacation!* was my first reaction. And as is typical, that first reaction soon had to grow into a conviction in self-defense. For thumbs seemed inadvertently to turn downward when the idea of "school" was mentioned for the vacation of a "working girl." But my argument took on more significance when I realized that the underlying motive for that spontaneous reaction was rooted in the belief that every one who works at this business of being Christian is entitled to some uninterrupted time during a year for new inspiration, and for introspection. Confidentially—I'm rather hoping that this article may subtly say, "I told you so" to those conscientious objectors!

On December 3, there was a reunion in Hartford, Conn., for all those who were at "Winni." Somehow the thought of that happy group is an incentive to look at last summer's vacation objectively. And I truly think that no two weeks have ever given me the lasting joy that those at Winnepesaukee did.

Above all else, Winnepesaukee represented to me a sincere and honest approach to the Kingdom of God on earth. Such was the spirit of brotherhood which pervaded the atmosphere that one could not help but wonder just what heights of perfection Christian living might reach if given a chance to grow unthwarted.

About three hundred people lived by a beautiful lake—which has one hundred and eighty-three miles of shore line and contains three hundred and sixty-five islands—with mountains on all sides, and found it to be truly a "place of far horizons."

Group and individual worship—all *unhurried*—study, hobbies, lectures, and recreation made a well-rounded program for growth in wisdom and knowledge. And fellowship seemed to reach a new high! The memory of the friendly cooperation among the campers will be a "joy forever." It is hard not to question the possibility of ever seeing again so fine a group of personalities together. We were people of several denominations and sev-

(Continued on page 15.)

The Orphanage

CHAS. D. JOHNSTON, *Supt.*

Dear Friends:

We are happy that we made quite a step forward toward our goal this week. We climbed up to a grand total of \$16,249.37. We still lack \$5,750.63 of being to our goal. Are you going to see to it that we reach it? Are you interested in helping us reach it? Make your Thanksgiving offerings liberal so we will reach it. To reach it means much to the writer as well as to the orphanage. To set a goal and fail to reach it is very disappointing. However, we have faith in our people to believe the churches and Sunday schools will rally to our need and help us. We should be thankful for God's blessing throughout the year. I know of no better way to show our thankfulness than to divide your blessings with the little children in your orphanage.

When you take time to count the many blessings that have come to you this year ask yourself the question "How much have I given to the little children at the orphanage to help give them a chance and to brighten their lives?"

If your conscience is not quite easy about it, then mail us a check to get your conscience clear so that you can have sweet sleep when you say your prayers and retire. There is nothing like a clear conscience and nothing like peaceful, sweet, refreshing sleep.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 8, 1938.

Amount brought forward \$14,281.50

Sunday School Monthly Offerings.

Eastern N. C. Conference:	
Pleasant Hill	\$ 3.42
Morrisville	2.70

N. C. & Va. Conference:	
Durham	5.95

Western N. C. Conference:
Biscoe\$ 1.70

Biscoe	\$ 1.70
Shiloh	2.00
Zion	2.04
Graces' Chapel:	

Church	24.00	
Sunday School	8.00	
		37.74

Eastern Va. Conference:	
Cypress Chapel	\$ 5.95
Bethlehem	6.03
Berea, Nansemond	5.00

Valley Va. Central Conference:	
Concord	38

Special Offerings.

Mrs. Rosalie Phillips, sup- port of children	\$ 30.00
Men's Bible Class, Rose- mont Cong.-Christian S. S., support of Robert Currin	12.50

Thanksgiving Offerings.

Eastern N. C. Conference:	
Turner's Chapel	\$ 2.46
Wentworth	28.10
Chapel Hill Church	16.00
Morrisville	9.75

N. C. & Va. Conference:	
Greensboro, Palm Street	\$ 20.00
New Lebanon	45.00
Reidsville	75.00
Union Ridge Woman's	
Missionary Society	20.50
Union (Va.)	10.00
Bethlehem Church & S. S.	24.10
Burlington:	
Cash	\$1,104.91
Pledges	1,160.00
	1,104.91

Western N. C. Conference:	
Flint Hill (R)	\$ 1.50
Randleman	8.00
Sophia	1.55
Union Grove	10.16
Big Oak	12.00

Eastern Va. Conference:	
Berea, Nansemond	\$ 20.05
Oak Grove	7.77
Franklin	75.00
Holy Neck	68.19
South Norfolk	25.00
Old Zion	40.00
Elm Avenue	5.00
Liberty Spring	17.55
First, Portsmouth	5.36

Valley Va. Central Conference:	
Bethlehem:	
From Harvest sale ...\$	6.76
Thanksgiving	2.60
Regular Offering	.77
Newport	23.92

Ala. Conference:	
McGuires Chapel	\$ 1.00
Caver's Grove	1.40

Ga. & Ala. Conference:
Vanceville

Thanksgiving Offerings from Individuals.

Rev. & Mrs. T. J. Green, Ramseur, N. C.	\$ 5.00
Mrs. Dottie E. Armen- trout, Harrisonburg, Va.	15.00
Mr. & Mrs. M. E. Godwin, Stuart, Iowa	25.00
J. Dolph Long, Graham, N. C.	10.00
Mrs. M. K. Alphin, Sun- bury, N. C.	1.00
Montgomery S. Hill, Greensboro, N. C.	1.00
Mrs. Ed. Kiger, German- town, N. C.	1.00
M. W. Hollowell, Deep Creek, Va.	5.00

Christmas Offerings.

Mr. & Mrs. A. L. Guynn,	
Norfolk, Va.	100.00

Total for week \$ 1,967.87

Grand total	\$16,249.37
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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational and Christian Church.

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NEWS FROM FLORIDA.

(Continued from page 2.)

start a round robin letter, giving news from their local churches and will later be sent to other churches in the state. Local groups were urged to have retreats in the fall in as many places as possible to make their plans for the year. Local groups were also asked to have a meeting on the Young People's Summer Conference to make suggestions to the state committee.

One of the interesting projects in the Florida Conference is the book report scholarship. A scholarship to the Young People's Conference is given each year by Mr. and Mrs. Robert Williams, of Lake Worth, to the young person making the best book report of one of the current mission study books. This year the book is to be Ruth Seabury's *Dinabandhu*.

ALABAMA AND TENNESSEE HEARD FROM.

Miss Marguerite Davison, extension worker for our church in the southwest part of the southeast, writes about activities in that section:

"Every Association Fellowship has goals. More emphasis is being placed on goal attainment in the coming conferences. . . . Wider participation in Christian Life Conferences and in Leadership Training Schools is being stressed. Exchange of visits in Tennessee seems to be helpful in the Chattanooga area. . . . Thorsby had its annual Christian Life Conference the first week-end in November. Good visiting delegations were there

and Piedmont, Southern Union, Howard, and Auburn Colleges were represented. The theme of the conference was 'Oil for the World's Machinery.'

. . . Wadley young people are already working on their plans for a spring Conference at Southern Union College. They plan to emphasize the 'Statement of Purpose of the Pilgrim Fellowship' in their program. . . . Fifth Sunday night rallies of the young people's societies of Roanoke district are popular and helpful."

Down South News contains considerable further information in Miss Davison's area.

OUR GEORGIA PILGRIM FELLOWSHIP.

The Georgia Pilgrim Fellowship officers and Pattie Lee Coghill had a fine week-end together at Percy's Camp, near Demorest, Ga., October 14-16. They reviewed the Goals used during the past year to check up on just how effective they have been and planned 12 new Goals for 1938-39.

Besides planning the Goals for the year they made plans for visitation by state officers to practically all the young people's societies of the state during the next few months to discuss these Goals. This should help the year's work to get off to a fine start. They also changed our young people's "year" so that it will run from Summer Conference to Summer Conference, and all reports being presented at this time in July. Plans were made for the three Christian Life Conferences (district meetings next April). A copy of "Lenten Devotions for Young People" will be sent to all Congregational and Christian college students in the state. The college representative of the Georgia Pilgrim Fellowship is working to complete this list by getting in touch with all the ministers and the colleges. It was also decided to find out more about the Youth Hostels in America and especially to investigate those in Western North Carolina with the hope of extending the small chain of hostels now in Western North Carolina into North Georgia. The group especially enjoyed Percy's Camp which is located in the foothills of the Blue Ridge Mountains, where the colors are especially beautiful at this time of the year, and doing their own cooking for a part of three days. On Friday night they were entertained at a supper by the Demorest Church and on Saturday night the officers entertained the Piedmont Congregational and Christian students at the camp. Rev. Alan T. Jones, minister and chaplain of the college and Prof. A. R. Van Cleave were also present.

WEDDING BELLS.

Cupid's darts have proved fatal to many members of the official family of the Southeast Pilgrim Fellowships in recent months. The fatalities include the marriages of:

President of the Southeast Pilgrim Fellowship, Earle G. Ward, to Miss Elizabeth Wheeler, at Winter Park, Fla., on July 7.

Secretary of the Southeast Pilgrim Fellowship, Miss Emily M. Carleton, to Rev. F. C. Lester, Counselor of the Fellowship, at Winter Park, Fla., on June 11.

President of the Eastern Virginia Pilgrim Fellowship, Charles E. Heath, Jr., to Miss Mary Snead, at Elon College, N. C., on July 2.

President of the Eastern North Carolina Pilgrim Fellowship, Marvin McCauley, to Miss Sara Doris Johnson, at Fuquay Springs, N. C., on June 5.

Vice-President of the Valley of Virginia Pilgrim Fellowship, Miss Minnie Dofflemeyer, to Howard Hensley, at Portsmouth, Va.

FELLOWSHIP OFFICERS.

(Continued from page 7.)

Personal Religious Living—Frances Foster, 614 Arlington St., Greensboro, N. C.
Leadership Training—Walter Cooper, 214 Ruffin St., Burlington, N. C.

TENNESSEE OFFICERS.

President—Archie Day.
Vice-President—Ann DeJarnette.
Secretary-Treasurer—Nota Mae Green.

VALLEY OF VIRGINIA CONFERENCE.

President—Eugenia Snow, Dyke, Va.
Secretary-Treasurer—Irene Hensley, Elkton, Va.

Superintendents:

Missions—Anna Lou Showalter, Route 4, Harrisonburg, Va.
Social Action—Helen Showalter, Route 4, Harrisonburg, Va.
Devotional Life—Mabel Higgs, Shenandoah, Va.
Leadership Training—Kathleen Oates, Highview, W. Va.
Publications and Reporter—Thelma Morris, Dyke, Va.

Pastor Counselors:

Rev. R. D. Coulter, New Market, Va.
Rev. Robert A. Whitten, Winchester, Va.

Lay Counselors:

E. W. Cathers, Winchester, Va.
R. R. Hosaflook, Linville, Va.

SUMMER CONFERENCES.

(Continued from page 13.)

eral races, but with a common yearning for life more abundant.

Yes, of course, I sometimes wish that I were back at Winnepesaukee. And I often wish that my community at home might be like our camp community there. But *always* I hope that I may have some share in building a world which will be motivated by that spirit which predominated life at Winnepesaukee.

The Purpose of the National Pilgrim Fellowship

First—To unite all the young people of all the Congregational and Christian Churches in an effective solidarity.

Second—To plan elements of programs, for the young people of these churches, to be recommended to the Young People's Department of the Division of Christian Education of the Board of Home Missions, and to the state and associational Fellowships, for development and promotion.

Third—To develop means by which may be carried into action the objectives of the Pilgrim Fellowship, namely:

1. To achieve **Christian personality** after the pattern of Jesus.
2. To seek a **fuller understanding, one of another**, in the interest of happy relations in home and community.
3. To work for a **united church**, practicing Christian freedom and definitely promoting the program of Jesus.
4. To secure **equal rights and opportunities** for all classes and races as equally the children of God.
5. To practice a **Christian patriotism** which recognizes the authority of God in conscience as supreme.
6. To strive for **justice in the social order** which will afford an abundant life for all.
7. To work for such **international organization of the nations** as will preserve peace and security.

Fourth—To aid in the development of a national collegiate unity of Christian young people within the Pilgrim Fellowship.

Fifth—To make possible the effective participation of the Pilgrim Fellowship in the interdenominational United Christian Youth Movement, and to cooperate with other youth agencies of similar purpose.

The CHRISTIAN SUN

REPRESENTING THE SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES

In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Charity

VOLUME XC.

RICHMOND, VA., THURSDAY, DECEMBER 15, 1938.

NUMBER 50.

Mrs B F Frank 12-1-39

A Farmer's Winter Meditation

By E. L. DAUGHTREY.

There's much real joy in a winter day
And I feel content as fierce winds blow
To sit in doors by a blazing hearth
And watch the flurries of driven snow.

I do not envy the men in town
Who must rush and run as whistles call;
My good barns and bins were crowded full
With feed and grain in the golden fall.

There's wood in the shed for days ahead,
My pantry has all its shelves can hold,
There is no lack of butter and bread,
Why should I crave vain glitter and gold?

Then on the farm lot we live content,
Where Dame Nature with promise is bold,
Where men grow strong through hard days so long
As God's plenty and beauty unfold.

Franklin, Va.

LET THERE BE LIGHT

PERSONALS

NEWS FROM THE CHURCHES

The Ministerial Association of Elon College held its annual oyster supper in the Y. W. C. A. on Friday evening of last week.

Rev. Joseph S. Loughran, of Richmond, Va., and New York City, was the morning preacher at Elon College on December 4.

This is the last regular issue of THE CHRISTIAN SUN this year. Next week's paper will be a Christmas issue and there will be no paper the last week of December.

Dr. C. Rexford Raymond, formerly of Southern Pines, N. C., is now serving the Gates County pastorate in the Eastern Virginia Conference. His address is Sunbury, N. C.

THE CHRISTIAN SUN apologizes for using a cut in last week's issue of a Sunday school class at Bethlehem, near Suffolk, Va., and listing it as the Southeast group at Rockford.

Mrs. John G. Truitt, president of the Woman's Board of the Southern Convention, remains ill at Lakeview Hospital, Suffolk, Va. At last report she seemed to be improving slowly.

The most important business of the churches during the next few weeks is to put the Christmas spirit, which is the spirit of giving, of gladness, and of praise, into the life of the community. No church should fail to do this.

Miss Edna Fulcher, office secretary for the Board of Christian Education, has recently undergone a minor operation at Lakeview Hospital, Suffolk. Her many friends will be glad to know she is now able to be back at work.

While you are checking up and paying bills, in order to close the year without obligations, please look at your label on this paper. There are a few who need to send two dollars to their church paper so it can begin the New Year happily.

The third annual North Carolina Convocation of the Churches will meet with the First Presbyterian Church of Durham, N. C., on January 17-19, 1939. Better put this on your calendar and be ready to attend, for a fine program is in the making.

The Page County group of churches in the Valley of Virginia has called Rev. C. G. Scannell, of Fairfax, Va., who is a member of Ingram Memorial Congregational Church in Washington, D. C. The Rev. Mr. Scannell has accepted the call and will begin work in the Valley January 1, 1939.

For the benefit of those who order Sunday school literature, the Board of Christian Education is listing elsewhere in this issue group graded and ungraded materials published by the Pilgrim Press. Several items listed are new. The Board of Christian Education can furnish samples to those interested.

The ministers of the Eastern North Carolina Conference met in the United Church of Raleigh on Tuesday of last week to consider the application of J. C. Cummings for reinstatement as a minister. It was mutually agreed by the applicant and the ministers that Mr. Cummings should be permitted to serve the churches that call him during this Conference year, while he is proving the sincerity of his desire to preach and his loyalty to the Conference. At the next annual Conference his application will be considered for complete re-instatement. In the meantime, he is permitted to perform all duties pertaining to the office of a minister.

SANFORD AND SHALLOW WELL MEET.

"Billy" Andes was the vesper speaker recently at Sanford, N. C., when the young people of Shallow Well and Sanford met together. About forty young people joined in a service of worship, after which "Billy" led a discussion on "The Meaning of the Church to Me." This plan of joint meetings by young people of two churches is an excellent idea—try it!

HENDERSON HAS FORUMS.

The young people at Henderson, N. C., are using their Sunday evening meeting for a Forum, following the worship service. They have discussed "Should a Christian Dance?" "Should a Christian Attend Sunday Movies?" "The Christian Use of Leisure Time." "Youth's Place in the Church of Today." "The Place of the Church in the life of Youth." "Should a Christian Fight?"

At the morning Sunday school session the class has been organized and part of the time is taken for a discussion of the mission study book. At present they are studying "City Shad-

ows" with two young people presenting stories from the book.

This group is now making preparation to present a play in connection with the home mission study book. This project will be completed about the first of the New Year. They hope to visit other nearby churches and present this play.

Christmas Suggestions

1. For a Friend:

The Christian Sun.

2. For Your Missionary Society:

The Christian Sun.
Missionary Herald.

3. For a Young Person:

The Christian Sun.
Pilgrim Highroad.

4. For Teacher of Young People:

The Christian Sun.
Pilgrim Highroad.
International Journal.

5. For Sunday School Superintendent:

The Christian Sun.
International Journal.
Pilgrim Highroad.
Missionary Herald.

6. For Your Pastor:

The Christian Sun.
Advance.
Missionary Herald.
Pilgrim Highroad.
International Journal.

Gifts of this kind last through the year, give real help in Christian living, and make service more effective.

The Christian Sun, Elon College, N. C., will gladly pass on subscriptions to the other papers at their regular annual rates:

Advance	\$1.50
Missionary Herald	1.00
Pilgrim Highroad	1.25
International Journal of	
Religious Education .	1.25
The Christian Sun	2.00

"AS DARK AS FORTY MIDNIGHTS."

By JESSE H. DOLLAR.

The person who coined the title phrase was endeavoring to paint a word picture of a condition which was terrible. For the same purpose, that is, to paint a picture of the world at the advent of Jesus, we dare to use the phrase here.

One sure way of preparing ourselves for the dawning of the new day, ushered in by the birth of Christ, is to look for a moment at conditions just prior to His birth: The story of the last century, B. C., is unparalleled in history. "This period of swift changes of Roman masters, of the rise and fall of local rulers, of invasion and plunder and massacre" stands alone in any age except our own. For this age I see but one hope, and that is, as a historian writes of the Jews under Herod, the Idumean, "Their troubles only drove them more strongly to religion and to the longing for relief offered by the hope of a great deliverer—the Messiah."

Such is the hope of our world today. If we can only bring men to know the truth and to see the light of Him who is come to be the light of the world! The last century, B. C., was one which trusted in the might of armies. Men ascended thrones by the power of the sword and in their enthusiasm to extend their power they were overcome by the sword. Pray God that the present race for more power on land, in air and on sea—so foolish, Godless, and bloody—will not be run to the finish. If it is allowed to run its course we shall revert to an age "as black as forty midnights," and a new vocabulary will need to be evolved to express its horrors.

Through all the sufferings that were visited upon the faith of the faithful in the centuries B. C. there were still those, under the rule of Rome, who believed that a God of justice ruled the world. It is so today—even in lands where persecution and bloodshed is fiercest. Not all the people of Russia, Germany, Spain, or Japan have lost their love for peace, nor have they lost sight of the fact that the Prince of Peace has come. They fight and kill and burn and destroy only because of brutal force. They must do it or die. Some refuse and die; others go on and are killed.

All sensible people agree that there must be a halt somewhere, but they see no time to lose from the armament race. "If they rise up they must be shot down," they say. "Father, forgive them for they know not what they do." But when will they learn?

The war philosophy of the Chris-

tian Church has been pagan. Twenty years ago preachers glorified war and prayed for the success of our cause (men with swords). Likewise we prayed for the destruction of the forces (men with swords) that opposed us.

The Christ whose advent we now celebrate has been crowded out of international relations. He has not been allowed to walk with us in our race relations. The rule of gold has replaced the golden rule. Our economic system is rotten with greed. Men are yet slaves.

While we have fought with each other over trivial things we have cut the unity and power of the Church into shreds. We have been so busy trying to find and publish the faults of other church groups in an effort to give cause for our own that the forces of sin have run rampant and the world has almost gone to the devil.

Yes, that sounds like a pessimist, but many present trends must be changed. We have turned our holy days into holidays. We have taken the great festival seasons as a matter of course. Christmas for too many people is a time of getting and giving only to those who have given to us. The time to start the change is now. The way to begin is to put Christ back into Christmas. To do that we must observe the advent season. We must pray. We must preach the coming of Messiah, and we must practice what we preach. That takes time; therefore, we have the advent season. May God help His Church to keep it.

THE EDUCATIONAL PERIOD.

In arranging a church calendar for our churches, the Convention has designated January and February as the Educational Period within the churches. During these months the churches are asked to raise or provide for the raising of \$12,500 which is the Convention's obligation to Elon College. This obligation is evidenced in the form of a note in the amount of \$25,000 given to the college by the Convention with the specific provision that the Convention is in no way responsible for the payment of the principal of the note but that it is under obligation to raise an amount equal to 4 per cent interest on the note through apportionments to the churches through the local conferences. The remaining \$2,500 is added to the college apportionments from the benevolent budget adopted by the Convention.

It would seem well for the churches to be reminded of this period in ad-

vance so that at the beginning of the year plans might be made to meet this obligation.

The college and its administration wish to acknowledge their appreciation of all contributions however large or small made by churches or individuals to the college and to express the hope that every church will raise its full apportionment for all purposes for the year 1938-39. If the college can be of any help to any local church in raising its apportionments, we will be glad to lend such help on request.

L. E. SMITH.

A CONSECRATION SERVICE FOR NEW OFFICERS.

The Congregational-Christian Church at Lynchburg, Va., recently held the following installation service for its new officers:

Prelude.

Hymn No. 345—"Lead On, O King Eternal."

Prayer by the Pastor.

Hymn No. 431—"O Master, Let Me Walk With Thee."

Scripture: Acts 1:1-8.

Announcements and Offering.

Sermon: "The Torch Bearers."

Hymn No. 248—"Take My Life."

Candle Lighting Service.

Vows: "I promise to keep my flame undimmed."

Commission: "In accord with the regulations of this church and by the authority vested in me as its pastor and as a minister of Jesus Christ, I hereby solemnly commission you as officers to serve in the high privilege of Christian leadership and service in this church during the coming year."

Hymn—"Follow the Gleam."—(below.)

To the knights in the days of old
Keeping watch on the mountain heights
Came the vision of Holy Grail
And a voice through the waiting night.
Follow, follow the gleam,
Banners unfurled o'er all the world;
Follow, follow, follow the gleam,
Of the chalice that is the Grail.

And we who would serve the King
And loyally Him obey,
In the consecrate silence know
That the challenge still holds today.
Follow, follow the gleam,
Standards of worth o'er all the earth;
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

Benediction: Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, O Lord, my strength and my redeemer.—(Psalm 19:14.)

EDITORIAL STAFF

F. C. LESTER, *Editor*, Elon College, N. C.

E. C. GILLETTE, *Associate Editor*

J. O. ATKINSON, ELISHA A. KING, I. W. JOHNSON,

GEORGE N. EDWARDS, *Contributing Editors*

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

CLOSING THE YEAR.

Within a few days comes Christmas and then the end of the year. It seems like only a few days since spring and summer. There is so much to do before the year closes that most of us feel the urgency for immediate action. Material for this paper has accumulated through the weeks. We want to get it all printed before the year closes, but there not another regular issue of the paper. Next week there will be a Christmas number. The churches have been busy through the year. Reports have been made to the Conference and plans for Christmas are now well under way. Before you know it, the year will be gone and a new year begun. Time speeds on. We pass toward eternity. The year begins and ends. Years come and go. Men come on the stage and play their little part and pass on. The closing year reminds us that ere long we will be among the missing. Today is our day. We may help to make Christ live in the hearts of the world at this Christmas season, but ere long our chance is gone. The closing year bids us hurry about the business of the King.

THE CHRISTMAS MOTHER.

It is the custom of our Congregational and Christian Churches to remember at Christmas time men and women who have given themselves to the Church, and in the twilight of life find themselves without the needed comforts. An offering for retired ministers and missionaries and their families is received in our churches at Christmas. We call it Superannuation, but in reality it is a love gift from those who are active to those who now must be inactive because of physical infirmities.

In the Southern Convention an apportionment is made to each church for this particular phase of our church work. The amount is not large. Every dollar is needed. It will be easy for the churches to make this contribution. It should be a delight to every member to have a share in bringing food, clothes, and shelter to those who have served the Church without thought of themselves. A gift for Superannuation at Christmas will bring joy into the hearts and homes of many. It will bring joy to those who give, as well as to those who receive. Every church should make the offering for Superannuation.

F. C. L.

"Home is the one place in all this world where hearts are sure of confidence. It is the spot where expressions of tenderness gush out without any dread of ridicule."

FARMER BROWN WENT TO CHURCH.

A Parable.

I. Farmer Brown went to church but when he got there he was disappointed because he found that the church was not perfect. It was filled with people who were merely human. Some were insincere and only pretended to practice what they preached. Others tried but never seemed to reach perfection in their lives. He had expected so much and had such high hope for Holy Church! Now he was disillusioned because the church was only the school of growing souls and not a refuge for perfect saints.

II. Farmer Brown went to church and it was the worse for his going. He hated those of other races, loved the spirit of war, gave way to selfish greed and hid his favorite sins. Being a sinful man and at fault in many ways, he took his weaknesses to church with him. Thereafter, the church, just so far, suffered from these same sins.

III. Farmer Brown went to church and it was, ever after, the better for his going. Not that he was so strong and good or had so much to bring with him, but because he remembered to pray and, thereby, brought something of God into his church. He helped in making it higher and better than himself, becoming a channel for the Spirit of God in the church.

Which Farmer Brown are you?

Thomas Alfred Tripp.

AND NOW . . . IN A THOUSAND TONGUES.

The Bible is one of the solid facts of Christianity. What it is is not affected by what men think of it. Changing opinions about the Bible do not change the Bible. Whatever the Bible was the Bible is. And what it is it has always been. It is not men's thoughts about the Bible that judge it. It is the Bible which judges men and their thoughts. It has nothing to fear but ignorance and neglect. And the church need have no fear on its account. The Bible will take care of itself if the church will distribute it and get it read.

This celebration of the translation of the Bible into its thousandth language is a grand occasion and opportunity for the church. Every pastor should take advantage of it and of the material which the American Bible Society is providing to present the duty of Bible distribution and Bible study afresh to the church and all its members.

There should not be a home without the Bible. In one sense there cannot be, for it is the Bible from which the ideal of the home is derived and from which the forces for its realization flow.

And what the Bible is for the home it is for men and women one by one—namely, the source of true ideals of character and the fountain of those energies in Christ by which character is won.

Robert E. Speer.

To admit error candidly, to begin over again courageously, to accept advice thankfully, to act only after careful thinking, to make mistakes pay, to apologize when found wrong—these are painful duties we owe ourselves—duties that pay when put in to practice.—Selected.

REPORT OF COMMITTEE ON HOME MISSIONS.

(EASTERN VIRGINIA CONFERENCE.)

Those who fear the Church in the United States is on the decline will be gratified to learn from the 1938 religious statistics of the *Christian Herald* that the proportion of the total population of the United States, who are members of some religious denomination was 19.9 per cent in 1880, and 59.9 per cent in 1937. The Congregational and Christian Churches have 1,030,914 members, a gain of 20,138 over last year, or about two per cent gain. Estimating the membership of the Christian Church at 100,000 members in 1878, during the past sixty years the Congregationalists and Christians increased 112.6 per cent, the lowest per cent of any Protestant Communion of one million or more members, the next lowest 154 per cent, the highest 474 per cent, and the average for all evangelical bodies 256.4 per cent.

Based on statistics of the *Christian Annual* during the last sixty years the membership of the Southern Convention, as now constituted, increased 241 per cent and the Eastern Virginia Conference, 211 per cent. In 1931 (the year in which the Congregationalists and Christians formed the General Council of Congregational and Christian Churches) the Southern Convention as now constituted, had a membership of 28,637 and a Sunday school membership of 20,684, which increased by 1936 to 29,506 church and 21,287 Sunday school members. This gain, 869 church and 603 Sunday school members, is largely accounted for by the addition of several Congregational Churches in North Carolina, with a church membership of 660 and a Sunday school membership of 627. For the same period the Eastern Virginia Conference declined in membership 992, explained in part by a radical revision of a few church rolls, and 689 in Sunday school membership is 1,109 or 14.4 per cent. Owning THE CHRISTIAN SUN, Elon College, and the Orphanage, and with increasing interest in missions and other benevolences, the Southern Convention can maintain its annual average increase in membership of four per cent, the Eastern Virginia Conference its annual average of three and one half per cent, and the Congregational and Christian churches in America, their annual average of 1 7-8 per cent, if we really desire this done and are willing to undertake a program looking to that end. Unless we are willing to do our part in saving America, we shall fail in our efforts to save the

world. In other words, a Christianity that cannot save America cannot save the world and this necessitates a more active Home Mission work and greater evangelistic effort.

While your committee has for over thirty years recommended and effected some voluntary grouping of churches, it is sometimes difficult to maintain such pastorates. This is an old subject, which was discussed by the Southern Convention sixty years ago, and in 1879, the Deep River Conference (now Western North Carolina), by conference action, grouped churches into pastorates. The religious statistics of the *Christian Herald* indicate that, with the exception of the Congregationalists and Christians, denominations having Congregational and semi-Congregational form of local church government registered a much greater gain in membership during the last sixty years than groups with the pastorate system, which were next to Congregational and Christian churches.

With 21 strictly rural churches having a Sunday school membership of 62 per cent and the 20 villages, town and city churches, 71 per cent, our rural churches are in a better condition than in many sections of the country. These churches have largely furnished our ministers, have been feeders for our town and city churches and furnished much of their leadership. Here is a great challenge to our loyal young people in the rural churches not only to enjoy the wider fellowship, but by hard work, sacrifice of time and talents help to solve the problems of the rural church, just as they are helping solve the problems of the farm.

Cooperating with the Executive Committee, we were not successful in reopening Sarem or moving the church to a new location and will follow your instructions as to disposition of the property. If there are any churches which desire to move to a nearby village or town, and are not financially able to bear the expense of same, your committee will consider the question of financial aid for such a purpose.

We recommend that the Executive Committee be empowered to appropriate Home Mission funds between the annual sessions of the conference, upon the recommendation of the Committee on Home Missions. Your committee, in cooperation with Mission Board of the Southern Convention and Christian Missionary Association, has made equitable and needful appropriations to mission churches and rural pastorates, assisted in the supplying of pastors to churches and in

the solving of most difficult financial problems of debt-burdened churches. In order to simplify appropriations and relieve the Christian Missionary Association of responding to financial requests from local churches, so that the Christian Missionary Association may return to its original purpose of establishing new churches within the bounds of the conference, we recommend that the Mission Board, whose projects in the conference are Ocean View, Richmond, Hopewell, and Elm Avenue, be requested to relieve the C. M. A. in 1938 of any further appropriations to Hopewell and Elm Avenue.

We recommend the work of the Christian Missionary Association, whose only new project in the conference is Newport News Church, with a membership of 340, a Sunday school membership of 332, and contributed last year to that Association \$145.00 out of total receipts of \$975.00. It is tenth in church and fifth in Sunday school membership and responds liberally to all calls of the conference and Convention.

We recommend to the Christian Missionary Association to begin at once to organize some new churches and from a casual survey we believe the Norfolk and Portsmouth area is the section in which to begin work.

We recommend the work of the Woman's Mission Board and urge every church to form the usual missionary societies.

Recognizing that the continuous loss of members in the Sunday schools is the greatest problem to be solved by the conference, and with no desire to assume the prerogatives of the Committees on Christian Education, Evangelism, and Stewardship, but being interested in all activities of the local church, and in the absence of a standing committee on Sunday schools, we recommend:

1. That the president of the conference be requested to call a 7 o'clock P. M. dinner conference of ministers and superintendents of Sunday schools, and one other member of each school, to be held in the Suffolk Christian Church, for the purpose of organizing a campaign to increase Sunday school membership in every church.

2. That the conference appoint a standing committee on Sunday schools.

3. That we request the Pilgrim Fellowship to make as one of its main objectives the increasing of Sunday school membership.

For the purpose of paying certain note indebtedness of South Norfolk
(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

In the October issue of the *Atlantic Monthly* a thoughtful article by Bernard Iddings Bell appeared under the title, "More Dogma, Please." It is not the purpose of your writer to review this timely article, but the closing sentences will give a key to the spirit and purpose of the author, as expressed in the following quotation: "Apply Christianity to modern problems!" So the preachers cry, and rightly. The world replies, "All right; but first of all you will have to tell us, clearly, what the Christianity is that you wish to see applied!"

The above quotation, as well as the rest of the article, strikes a vital key note which should be repeated in every Christian pulpit throughout this country. In this age of confusion in political, economic and social life there is even a greater confusion in the religious thinking in the pulpit as well as in the pew. People are sensitive to any condition that affects their income or material possessions. Capital, as represented in the great industrial leaders, and labor, as represented in the great Labor Unions, are both groping their way in the mist and uncertainties of the future. It is quite natural for liberal minded ministers to rush into this situation and try to find a way out. This leads to sermons and addresses on social and economic topics. Many ministers have been conscientiously influenced to take up these topics, in lieu of Biblical doctrines, because of the imperative material needs of their congregations. The pulpit has become a public forum and the minister has lost his spiritual touch with God and man, whenever and wherever the Bible has been displaced by non-Christian standards.

The time is ripe for a careful study of the doctrinal implications of the teachings of Jesus Christ. The writings of the Apostle Paul are the most fruitful source of available material in this needed field. The Bible doctrines concerning Jesus Christ are never out of date. The great Parables of Jesus fit into every race, every age and every social problem. And the most modern teaching today, in ethics, religion and political life, is to be found in a fair-minded interpretation of the New Testament. The word "fair-minded" is used advisedly. The younger generation of ministers and laymen are jealous of the word "liberal-minded." Many people like to boast of the fact: "I am

liberal in my opinions and judgment." Truth is neither liberal nor conservative. It is *truth*. Our *opinions* concerning truth may be either *liberal* or *conservative*. But it should be borne in mind that truth does not adapt itself to our moods and changing opinions. "Whatsoever a man soweth that shall he also reapeth." No human decree can invalidate that inexorable law. It is changeless.

This space is all too small to discuss such far-reaching principles. But the writer covets for the Congregational and Christian Churches a revival of doctrinal preaching based upon the fundamental teachings of the New Testament. There is no suggestion in this connection that every minister shall be compelled to speak a message that conforms, in every respect, to the interpretation of others who speak in their own pulpits. Not identity. Not conformity. But the great doctrines of the Bible is the crying need of the people who sit in the pews of our churches. Why cannot our church be brave enough to accept this challenge? This requires study. It means consecration. It requires the preacher to give up the easy chair and convert his study into an altar where his knees touch the floor in agonizing prayer. It will send him to the pulpit with his heart aflame with a burning message and a passion for lost souls. Oh! that every minister in the Southern Convention might enlist his mind and heart in such a program of intensive preaching for 1939. Strange things would come to pass. Greater victory would be ours.

I. W. JOHNSON.

EVANGELISM IN THE CHURCHES.

During the recent sessions of our annual conferences, committees on Evangelism reported. These reports carried a great deal of information and some agitation for renewed efforts on the part of the churches to reenlist the entire membership of the church in an aggressive program for the advancement of the churches' interests. They also called attention to the duty of the church to approach, instruct, persuade, and win those outside of the church to a definite acceptance of Christ and to membership in the church. Suggestions, programs, and exhortations are good, but unless some serious effort is put forth by the church, all such endeavor is of but little avail. It is all right to in-

form, but information achieves its end in achievements. It is all right to agitate, but agitation to be of permanent value must result in successful action. It is a fine thing for the ones of us who are interested in this church of ours and who pray for its development and growth to talk about the responsibilities to encourage such agencies as the Sunday school, Christian Endeavor, Youth Fellowship, church officers, etc., but our talk, writing, and expressed desires will amount to but little unless we, together with the church, rise up and battle in the name of Christ.

As we come into the Christmas season when we are reminded in so many beautiful ways of God's gracious gift to the world and to us, as we worship and adore Him who is our Lord, may we not face anew our privileges and opportunities in winning others to faith in Him and, as a church determine on a program that will enlist our members together with ourselves in a great evangelistic effort beginning with January, 1939, and closing with the services on Easter Sunday. It is rather inspirational to think about such a program and indulge in such hopes, but there will be a great joy in the launching of such a campaign and reaping the results that will of necessity accrue therefrom.

These seem to me to be the steps to be taken:

1. A complete survey of the local church, every church in our Convention, to ascertain the number of individuals in our Sunday schools, Christian Endeavor Societies, and other church organizations who are not members of our church; to extend this survey to the natural parish of the local church to ascertain how many living within the parish are not members of any local church and are inclined toward our church. Such a survey would provide us with the immediate responsibilities and opportunities of every local church. This would require some effort, but it can be done.

2. Set aside a week of prayer for every local church included in our Convention. Call upon the membership of the churches to assemble at the church for prayer every evening throughout the week, the burden of which should be for reconsecration and rededication on the part of the church and a reenlistment of every member of the church in an effort to win others to Christ and to membership in His church.

3. The week of prayer to be followed by a week of evangelistic effort which could take the form of mass evangelism.

(Continued on next page.)

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

Our Thanksgiving Offering has been coming in very nicely for the last week. We reached the grand total of \$17,714.02 in our financial report for this week. We now lack \$4,285.98 of being to our goal. We have from now to January to reach it. When the battle is nearly won it is the time to make a final effort to go over the top. The writer only wishes he had the power to inspire our people to do their best. If he could, there would be no doubt as to the outcome in this undertaking.

It is very encouraging to the writer to know that the Church is interested in the Orphanage and the little children here. Help us to give them a home and a chance in life. Now is the time to show your interest.

CHAS. D. JOHNSTON,
Superintendent.

REPORT FOR DECEMBER 15, 1938.		
Amount brought forward	\$16,249.37	
Sunday School Monthly Offerings.		
Eastern N. C. Conference:		
Sanford	\$ 2.00	
Mt. Herman	4.00	
	\$	6.00
N. C. & Va. Conference:		
Durham	\$29.52	
Union Ridge	4.00	
Happy Home	5.28	
Mt. Bethel	2.43	
		41.23
Western N. C. Conference:		
Spoon's Chapel	\$ 2.10	
Antioch (R)	1.00	
Flint Hill (M)	.20	
Hamlet	4.85	
Hank's Chapel	4.85	
Pleasant Cross	1.32	
Needham's Grove	1.76	
		16.08
Eastern Va. Conference:		
Waverly	\$ 4.50	
First, Portsmouth	4.80	
		9.30
Valley Va. Central Conference:		
Linville	\$ 4.43	
Mayland	1.00	
Mt. Olivet (G)	2.68	
Palmyra	2.00	
Antioch	5.08	
		15.19
Ala. Conference:		
Pisgah		1.40
Special Offerings.		
Mrs. Lasher, support of child	\$ 20.00	
Mr. May, support of children	5.00	
A. J. Morgan, Gdn., for Betty Morgan	20.00	
Mrs. Hines, support of children	10.00	
Alamance County, appropriation for fiscal year, 1938-39	450.00	
O. H. Lambert support of Honeycutt children ...	12.50	

W. P. Perry support of Billy Perry	10.00	
Mrs. Dalton, support of child	6.25	
Mr. May, support of children	6.00	
		539.75
Thanksgiving Offerings.		
Eastern N. C. Conference:		
Liberty Vance	\$ 65.37	
New Hope	8.30	
Sanford	40.84	
Catawba Springs	30.28	
Raleigh	31.10	
Oak Level	5.00	
Mt. Herman	11.50	
Mebane	10.00	
		202.39
N. C. & Va. Conference:		
Ingram	\$105.00	
Howard's Chapel	6.90	
Belew Creek	5.45	
Concord	20.66	
Burlington additional ...	3.00	
Hopedale	3.90	
Carolina	6.05	
Haw River	30.82	
Happy Home	43.00	
Berea	9.15	
Union Ridge additional ..	2.00	
		235.93
Western N. C. Conference:		
Graham Providence Memorial	\$ 12.60	
Antioch (C)	6.20	
New Center	6.43	
Hamlet	14.03	
Smithwood	6.65	
Ramseur	56.33	
Bennett	2.65	
Pleasant Hill	25.61	
		130.50
Eastern Va. Conference:		
Oakland	\$23.27	
Isle of Wight Ladies Bible Class	2.50	
Berea, Norfolk	7.50	
Waverly	6.38	
Holland	134.00	
Holland Junior Missionary Society for Elizabeth Moore	16.00	
		189.65
Valley Va. Central Conference:		
Linville		33.23
Ala. Conference:		
Lowell		5.00
Thanksgiving Offerings from Individuals.		
A friend	\$ 7.00	
Dr. J. A. Clarke, Elon College, N. C.	10.00	
Jule Pace, Mebane, N. C. ..	10.00	
		27.00
Offerings from children who have gone out from the Christian Orphanage.		
Marvin Smith	\$ 1.00	
Clyde Ellis	1.00	
Mrs. Hattie McKinney Ledbetter	5.00	
Clyde Rudd	2.00	
Lawrence Fields and family	1.00	
Novie Hardee	1.00	
Earl Cates	1.00	
		12.00
Total for week	\$ 1,464.65	
Grand total	\$17,714.02	

“Before going to war pray once; before going to sea, pray twice; before going to get married, pray three times.”

THE CHRISTMAS OFFERING.

We, of the churches composing the Conferences of our Southern Convention should bear in mind the call of the Convention for a Christmas Offering for the relief of our aged ministers who have given their strength and best years of their lives for the church and who now, unable to earn a competence, look to us for help and for some expression of our gratitude. And the widows of deceased ministers likewise are looking to us that we may show them that we have not forgotten their faithfulness as they shared with their husbands, self-denial and anxiety, living as they did, on their meager salaries received by their faithful husbands. This is indeed a call that every church in the Convention can heed with real pleasure and profit to itself at this Christmas Season. If any church does not hold a service on Christmas Day it should take the offering at the service nearest thereto, which offering when taken can be sent to the writer, who will gratefully acknowledge same and see to it that every dollar received shall go to the purpose for which it is intended.

Cordially and gratefully,
J. O. ATKINSON, Chairman,
Board of Superannuation.

EVANGELISM IN THE CHURCHES.

(Continued from preceding page.)

lism with an invited pastor or evangelist, conducting his own meetings, or the church could adopt what we had at one time and was known as Kingdom Enlistment Week in which the congregation was organized in committees and sent out to interview, instruct, persuade, and win definite individuals to a definite decision for Christ and His church. If the church will give itself to earnest prayer regarding its own spiritual life and its responsibilities to those outside of the church, the spirit will undoubtedly point the way that will be most successful in the church's desire to win the lost.

It would seem to me to be the opportunity of the Committee on Evangelism of the Southern Convention of Congregational and Christian Churches to begin at once the agitation for an earnest and immediate program of evangelism to be inaugurated in every local church constituting the Convention. Brethren, let's not spend all our time in writing and talking about this glorious privilege of the church, but let's go to our knees and to the field in the name of Christ to win others to Him.

L. E. SMITH.

MISSIONS

REV. J. O. ATKINSON, D. D., Secretary

A PLEA FOR UNITY OF THE CHRISTIAN CHURCH.

Let no one think that in this time of political, social and religious confusion, Christian statesmen, real Christian men and women of the pulpit and the pew, are indifferent and unconcerned. The fact is that the present state of confusion seems to stimulate the mind and the zeal of genuine Christian hearts to redoubled effort and enthusiasm to find and to point out the Way to all who will care to follow. Everywhere there is a plea for Christian unity under the leadership and saving power of Jesus the Christ. One of the deplorable tragedies of our time is that in spite of the great need and the outcry for Christian leadership in the name and for the sake of Christ there are those in almost every communion who seek to stir up strife and enmity and jealousy. This sort of thing is bound to lose out since it is wholly at variance with that for which our Lord so earnestly prayed and for which He gave His life. When all is said and done for Christian unity in our day, there is none that surpasses in force and power the plea of our Lord Himself to His Father in agonizing petition (John 17: 21), "That they all may be one; as thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that thou hast sent me." As has been so often pointed out a non-believing world is the price paid by a divided church. At an open meeting of the Federal Council of Churches, Buffalo, New York, December 7, Bishop Tucker of the Protestant Episcopal Church said:

"What hope is there that a divided church will ever succeed in converting the non-Christian peoples?"

Bishop Tucker pointed out that individual differences are transcended when men are brought together in a common cause and under a common leader.

"It is only the cause that comes from God and the leader who has been given by God that can bring about a unity that will transcend all human differences."

Now comes a similar utterance from our own Dr. Fred Field Goodsell of the American Board, who is attending at present as our representative the International and Interdenominational Christian gathering at Madras, India, even while these lines are being

given to us through THE CHRISTIAN SUN. Dr. Goodsell points out that the central topic of the Madras meeting is "The Christian Church: its faith, its witness, its inner life, its service, its unity." And then Dr. Goodsell adds: "Could anything be more timely? I trust that every corporate member of the American Board and every member of the home churches will help by prayer to make the Madras meeting a new starting point for the world mission of the Christian Church.

Hendrik Kraemer says in his book: *The Christian Message in a Non-Christian World*—"The Christian Church is not at the end of its missionary enterprise in the non-Christian world but just at the beginning." I would humbly take issue with Dr. Kraemer and put it this way: The Christian Church of the modern era is entering upon the second great stage of its missionary enterprise. The first stage covering the period 1700-1900 has seen the planting of the Church in every land; the second or ecumenical stage calls upon Christian churches and people everywhere, first, to realize their unity in Christ; second to keep central their effort to make Christ known and loved by all men.

Surely, at this season of the year, when consciously, or unconsciously, men in trade, commerce and industry are taking note of the Christmas season, the Advent of our Lord in the world, all Christians everywhere can unite in praying that His name shall be exalted and that as we look not at the faults and defects of each other, but up at Him our Lord and Savior, we may be drawn closer together in Christian unity, fellowship and co-operation.

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 10, 1938.	
Waverly, Va.	\$ 4.00
Winchester, Va.	4.97
Antioch, Harrisonburg, Va.	7.89
Sanford, N. C.	2.00
United Church S. S., Raleigh, N. C.	6.25
Liberty (Vance), Henderson, N. C.	6.46
Bethlehem, Suffolk, Va.	2.00
Linville, Va.	6.00
Mt. Bethel, Stokesdale, N. C.	1.50
Newport, Shenandoah, Va.	2.32
Total	\$ 43.39

Individuals and Churches.

Erschine Memorial, Tryon, N. C. . .	\$ 74.75
Total for week	\$ 118.14
Previously acknowledged ...	3,946.03
Total since Sept. 1, 1938 ...	\$4,064.17

J. O. ATKINSON,
Mission Secretary.

REPORT OF FINANCIAL SECRETARY.

The following is the Report of the Financial Secretary of the North Carolina and Virginia Conference Christian Missionary Association for October and November:

Receipts.

Rev. G. C. Crutchfield—1937-38, Berea Church	\$ 5.00
Bethlehem Ladies Aid—1937-38 ..	5.00
Woman's Missionary Society, New Lebanon—1938-39	5.00
Apple's Chapel Church—1937-38, 5 memberships	25.00
A. D. Gerringer, Hines Chapel—1937-38	5.00
Mrs. A. D. Gerringer, Hines Chapel—1937-38	5.00
Holt Gerringer, Hines Chapel—1937-38	5.00
Miss Vera Gerringer, Hines Chapel—1937-38	5.00
E. B. Rascoe, Burlington Church—1938-39	5.00
Rev. M. A. Pollard, Palm Street Church—1938-39	5.00
Miss Ida Simpson, Bethlehem Church—1937-38	5.00
Miss Vera Gerringer, Hines Chapel—1938-39	5.00
Holt Gerringer, Hines Chapel—1938-39	5.00
Rev. C. E. Newman, Virgilina—1937-38	5.00
Bethlehem Church—1937-38	5.00
Total Receipts	\$ 95.00

Disbursements.

To Treasurer E. B. Rascoe	\$ 25.00
To Treasurer E. B. Rascoe	45.00
Total Disbursements	\$ 70.00

In Accounts of Financial Secretary as of 12/2/38	\$ 25.00
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New members enrolled since 1937-1938:

Reidsville Church; Rev. M. A. Pollard, Palm Street; Rev. D. N. Vore, Elon College; Mrs. Zebb Strader, Belews Creek; W. T. Dunn, Lynchburg; Mrs. F. C. Lester, Elon College; Rev. T. Eugene Cross, Palm Street; Salem Chapel Sunday School; Shallow Ford Christian Endeavor; Mrs. E. B. Huffness, Elon College; Rev. O. A. Elmore, Albemarle; Young People's Chorus, Reidsville Church.

The Financial Secretary will be glad to enroll new members at any time. Membership is on the basis of five dollars (\$5.00) a year dues and one is a member until one resigns. The funds of the C. M. A. are for Home Missions and Extension work within the bounds of our conference.

J. H. LIGHTBOURNE,
Financial Secretary,
401 Church Street,
Burlington, N. C.

P. S. Dues are payable at any time, and welcomed.

JANUARY PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES.

By MRS. J. H. LIGHTBOURNE.

Call to Worship: "Oh, give thanks unto Jehovah, call upon his name; make known among the peoples his doings. Sing unto him, sing praises unto him; talk ye of all his marvellous works. Glory ye in his holy name; let the heart of them rejoice that seek Jehovah."

Verses from Psalm 104: "O Jehovah, my God, thou art very great; thou art clothed with honor and majesty; who coverest thyself with light as with a garment; who stretcheth out the heavens like a curtain. He sendeth forth springs into the valleys; they run among the mountains. Yonder is the sea, great and wide. Oh, Jehovah, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches."

Isaiah 40:3, 4, 5: "Prepare ye in the wilderness the way of Jehovah, make level in the desert a highway for our God. Every valley shall be exalted and every mountain and hill shall be made low, and the rough places a plain, and the glory of Jehovah shall be revealed, and all flesh shall see it together, or the mouth of Jehovah hath spoken it."

Verses from Psalm 40: "And he hath put a new song in my mouth, even praise unto our God. Many shall see it and fear, and shall trust in Jehovah."

Hymn: (Tune, "Old Hundredth").

All people that on earth do dwell
Sing to the Lord with cheerful voice.
Him serve with fear, his praise forth tell
Come ye before him and rejoice.

Know that the Lord is God indeed;
Without our aid he did us make,
We are his folk, he doth us feed,
And for his sheep he doth us take.

O, enter then his gates with praise,
Approach with joy his courts unto;
Praise, laud, and bless his name always,
For it is seemly so to do.

For why? the Lord our God is good;
His mercy is forever sure;
His truth at all times firmly stood,
And shall from age to age endure.

This India, toward which we are to turn our thoughtful interest and our heart's concern in mission study this year—what is she like?

Miss Seabury, in her book *Dinabandhu* has called her a land of contrasts—of towering mountains and low valleys, of great riches and tragic poverty, of breath-taking beauty and ugly squalor, of rich and lovely color and hideous and degrading sin.

India has 352 millions of people, one sixth of the world's population, and the majority of them are destitute. Within an hour's drive from

her centers of culture can be found primitive hill tribes. One can walk her city streets, gazing into fashionable store windows displaying western merchandise, and at the same time being careful not to bump into a sacred cow or stumble over a holy man sitting beside the pavement, his only clothing the ashes he has smeared over his body. Modern high-powered motor cars and ox carts pass each other in the main streets.

Dinabandhu is a young Indian Christian, and a patriot! He can say of India, as Myrtle Coon Cherryman has said of our own America—

Oh, native land, how fair you seem,
With lakelets lovely as a dream,
And, stretching far from sea to sea,
Great mountains, high in majesty.

India's northern borders are snow capped mountains—its southern tip nearly touches the equator. Mountains, hills, plateaus, plains and fertile valleys are all part of India.

Dinabandhu can be proud, as the world is proud, for his country dates back among the oldest civilizations—the earliest recorded history sings of the wealth of India. The richest man in the world lives there; she has the highest mountain range, the Himalayas with Mt. Everest; the most beautiful building in the world, the Taj Mahal; some of the earliest literature of the world, the Vedas; two of the largest cities, Calcutta and Bombay.

Some of the finest intellectual and spiritual leaders of the world are produced in India, yet the illiteracy of that land is appalling. Ninety percent of the people can neither read nor write in any language.

"So," says Dinabandhu, "I am not boasting. I would have you see the sad side, too. My country is a land of opportunity where much will have to be changed for it to be called God's country."

"Ah! India," he said, "I love her with a passionate devotion. I would so gladly give my life for her, yet she is one of the most tragic countries on God's earth. I hope if you come to see her, you will see her glory and her misery, her beauty and her sordidness, the wonder of her personalities, and the greatness of her future. I hope you will love her as I have come to love your land, and that we may be truly brothers."

Hymn:—

Where cross the crowded ways of life,
Where sound the cries of race and clan,
Above the noise of selfish strife
We hear thy voice, O Son of Man.

The cup of water given for thee
Still holds the freshness of thy grace,
Yet long these multitudes to see
The sweet compassion of thy face.

Prayer: (music of hymn played softly).

O Master from the mountain side
Make haste to heal these hearts of pain,
Among these restless throngs abide,
O tread the city's streets again.

Till sons of men shall learn thy love
And follow where thy feet have trod,
Till glorious from thy heaven above
Shall come the City of our God.

REPORT OF COMMITTEE ON HOME MISSIONS.

(Continued from page 5.)

Church amounting to \$4,719.00, we recommend that said church borrow from the Educational Fund of the conference thirty-five hundred dollars (\$3,500.00) giving its note therefor bearing 3 per cent interest, with the agreement that the Home Mission Committee shall appropriate annually hereafter five hundred dollars (\$500.00) to said church to be credited on said note until same with interest is paid. We recommend a further appropriation of \$619.00 (other appropriations having priority) to pay that much on the balance on said note indebtedness, with the agreement on the part of the church that it will not apply for further appropriations, and we request that the Christian Missionary Association appropriate in 1938 and 1939 \$600.00 to pay the remaining balance of said note indebtedness.

We recommend the appropriation of \$300.00 to Wakefield pastorate on pastor's salary; \$100.00 to Newport News on debt, and \$100.00 to First Portsmouth on debt, these two appropriations not having been paid last year.

Respectfully submitted,

J. E. WEST,
J. F. MORGAN,
T. F. WRIGHT,
E. L. BEALE,
Committee.

TO THE CHURCHES AND MINISTERS OF THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

Dear Brethren:

Let none of us fail to take the Christmas Offering for Ministerial Relief. Last year this Christmas Offering was over \$73,000.00. More than 350 checks were sent out from headquarters to disabled ministers, their dependents and widows. It is glorious to have a part in this great work. Let no church miss the joy of the same.

C. E. NEWMAN, *Chairman,*
Committee on Superannuation.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

HOLLAND YOUNG PEOPLE PLAN WORK.

The Holland Pilgrim Fellowship began the year by discussing their purpose. In addition to such things as attendance and giving, they decided to attempt to do the following:

1. Grow in Christian character.
2. Worship God with sincerity.
3. Gain knowledge and appreciation through study.
4. Train themselves as leaders.
5. Work and play together in fellowship and cooperation.

The executive committee meets regularly and plans, in general, the programs for three months. A volunteer committee then works out the definite plans for each meeting. They plan to have a worship committee to study worship technique and plan the worship programs.

On November 27 the program was in honor of Rev. and Mrs. Carl R. Key. After the worship program Mr. and Mrs. Key were presented a picture, as a gift of appreciation of their interest and splendid contributions to the Holland Pilgrim Fellowship.

ACTIVITIES IN NEWPORT NEWS.

The young people of the First Church, Newport News, Va., are planning to go "somewhere" in their work this year instead of "just going." Quite a number of the group attended the various denominational summer conferences and also the Virginia Christian Endeavor Convention. Three of their officers entered Elon College in September. This "crippled" them somewhat, but new officers were elected, and now they have many things outlined for the coming months.

Their Christian Endeavor Society was on the missionary honor roll of Eastern Virginia Conference, and already they have entered into the missionary program for this year with a great deal of enthusiasm and interest. They completed their study of *City Shadows* on December 4, and plan to follow this up with an address and discussion conducted by one of the city officials, thus gaining knowledge concerning true case studies of their city.

A group from the young people's department of the Sunday school has assisted in conducting Sunday school for underprivileged children in the city. One class will follow its cus-

tom of having a party for a group of underprivileged children on Christmas Eve, and the Society will sing Christmas carols for the sick and shut-ins.

OAKLAND EMPHASIZES MISSIONS.

The young people of Oakland Christian Church began their work for the year by sending representatives to the Pilgrim Fellowship Banquet held November 2, at Suffolk Christian Church.

They have completed their study of the home mission study book *City Shadows* which was led by Mrs. Rollie Gayle. All missionary materials for study and projects during the year have been secured by the group.

Now they are looking forward to their Christmas entertainment.

BURLINGTON HAS PILGRIM FELLOWSHIP IN SUNDAY SCHOOL.

The young people's department of the Burlington, N. C., Sunday school is called Pilgrim Fellowship. The young people conduct the worship program, with special emphasis on subjects like peace, missions, their local church program, and the economic plebiscite. Each Sunday evening they have Christian Endeavor, and once a month they have charge of the church service, usually having a guest speaker. One of these was Miss Elizabeth Wang, a Chinese from the University of North Carolina.

The young people have an organized choir of 26 members, with their own leader and organist. They have bought new song books for the department and redecorated their Sunday school rooms.

This Fellowship has entertained the Conference group, a district meeting under the direction of Miss Lucy Eldredge, and the District Christian Endeavor Rally. They were represented at Rockford, the Elon Summer School, and the State Pilgrim Fellowship meeting at Liberty.

Plans are in the making for a Watch Night party, to be followed by a worship period at the beginning of the New Year.

Many of the members take an active part in the regular church work, such as teaching, ushering and singing in the choir.

Miss Tora Rudd, the assistant to the Burlington young people in helping them with their Pilgrim Fellowship work.

THE BIRTH OF JESUS AS TOLD IN POETRY AND SONG.

CHRISTIAN ENDEAVOR TOPIC FOR
DECEMBER 25, 1938.

SCRIPTURE: Luke 1: 46-55; 67-79.

Daily Readings—

Monday—Hymn: "Joy to the World!"—Luke 2: 10, 11.

Tuesday—Poem: "I Heard the Bells On Christmas Day"—(Longfellow)—Luke 2: 14.

Wednesday—Poem: "O Little Town of Bethlehem"—Matt. 2: 1-6.

Thursday—Hymn: "Hark! the Herald Angels Sing"—Isaiah 9: 6, 7.

Friday—Carol: "It Came Upon the Midnight Clear"—Luke 2: 13-20.

Saturday—Carol: "Silent Night"—Luke 2: 8-14.

The pianist should play a medley of Christmas hymns. At the conclusion of such a hymn as "Holy Night" a cornet in a distant part of the church should play the same hymn as an echo:

Come, Thou long expected Jesus,
Born to set Thy people free!
From our fears and sins release us
Let us find our rest in Thee.

Born Thy people to deliver,
Born a child and yet a king,
Born to reign in us forever,
Now Thy gracious kingdom bring.

By Thine own eternal Spirit,
Rule in all our hearts alone;
By Thine all-sufficient merit,
Raise us to Thy glorious throne.
—Charles Wesley.

Suggested Hymns—

"O Come, All Ye Faithful."

"It Came Upon the Midnight Clear."

"O Little Town of Bethlehem."

As the Scripture, Luke 1: 46-55, is read by a woman from the rear of the church, the picture of Mary and the Child should be illuminated at the front of the room. A prayer should follow. Then a man should read Luke 1: 67-79, while a picture of the infant Jesus illuminated.

Period of Testimony: "What the Christmas Spirit Means to Me."

To Think About—

1. Think how poor the world would be had not Christ come as a little babe in Bethlehem.

2. "Joy to the World" was taken from the 98th Psalm—the last five verses.

3. Keep the meeting sacred for worship, eliminating those things which have to do with Santa Claus.

4. Tell the story of the hymns before they are sung.

S. E. M.

Sunday School

REV. H. S. HARDCASTLE, D. D.

CHRIST'S NEW COMMANDMENT.

LESSON XII—DECEMBER 18, 1938.

GOLDEN TEXT: *A new commandment I give unto you, that ye love one another as I have loved you, that ye also love one another.*—John 13: 34.

LESSON TEXT: Matthew 5: 43-48; 22: 34-40; John 13: 34, 35; 15: 12-14.

Jesus himself said that he had come not to destroy, but to fulfil, or to "fill full." In these his words in today's lesson we see how he filled full with new meaning and new motive the Ten Commandments, which have been the basis of our study during the past ten or twelve weeks. Those commandments were both the positive and the negative expression of what Jesus summed up as the law of love. Jesus both put a new emphasis on love, and gave a new motive for love.

Love Your Enemies.

The Old Testament commanded love to one's neighbor, but that love was formal in its spirit and restricted in its scope. For instance one's neighbor was regarded as the man who lived near by, or at least, to the man of one's own race. There was no apparent obligation to love a man of another race, and certainly no obligation to love one's enemy. Strangers within one's country were to be loved, not necessarily if they lived in other countries. This love was rather formal, calculating, narrow, and exclusive.

And here comes Jesus saying "Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, and pray for them that persecute you." Christ's ethical and spiritual demands no where go deeper, or cut more sharply across life than at this point. Love one's enemies indeed! Pray for those who persecute you indeed! It seems so strange and fantastic. But here as always the Master is right. God is our Father and Christ is our example. Their love is all inclusive. Furthermore when a man starts to love his enemy the man ceases to be his enemy any longer. When one begins to return good for evil he takes the sting out of evil. When one begins to pray for those who have wronged him, he takes the sting out of the wrong that has been done him. To meet hate with hate is to lose every time. To meet hate with love is to win every

time. It is God's way, and it is his will.

More Than Others.

"If ye love them that love you, what reward have ye? . . . If ye salute your brethren only, what do ye more than others? do not even the Gentiles the same?" It is quite evident that Jesus wanted his disciples to be different, by being better. They were to go beyond the law of mere duty into the law of privilege. A man does not deserve special credit for loving those who love him, for being kind to those who are kind to him. The acid test is whether he goes beyond the bare demands of the law, whether he loves those who do not love him, whether he does for those who cannot do for him. "More than others"—this is the slogan of true Christianity.

Perfection.

"Ye, therefore, shall be perfect, as your heavenly Father is perfect" There is much confusion concerning the meaning of these words of Jesus. Some think they refer to sinlessness or moral faultlessness and they have a sense of despair over their hopeless striving after such moral perfectness. Others think that Jesus would not have given a command that could not be obeyed and they strive after that end and indeed think they attain to it, often being led into self-deception and a wrong estimate of their moral conduct and spiritual condition. But the word as used in this connection does not mean a mere state of sinlessness. Its meaning is rather completeness, wholeness, of entirety. Read the whole context and see for yourself—Jesus is enjoining impartiality, a freedom from imperfectness of a one-sided view of truth or duty. It is one-sidedness that is warned against. It is wholeness of vision, instead of a squint of the eye, that is commended. Put in modern language Jesus was saying "Be impartial as your heavenly Father is impartial. Avoid one-sidedness. Let your love and fairness take in the entire sweep of the circle." This does not mean, of course, that the Bible does not call us to holiness, to godliness—it is full of such calls. But the words, "Be ye perfect" is not, technically speaking, such a call. This may not be the popular interpretation, but common honesty demands that it be given in the light of the facts.

The Sum and Substance of the Law.

"Love God with all your heart, and with all your soul, and with all your mind"—this is the first and great commandment. "Love thy neighbor as thyself"—this is a second like

unto it. A young journalistic student was assigned the task of condensing the Ten Commandments. He handed in a paper with only one word written on it—"Don't." It was in a way a good summary or condensation. Jesus put it in another way. He simply said "Love"—love God and love your neighbor as yourself. Come to think of it that is what the Ten Commandments say in essence. For the most part they are negative, so Jesus interprets them in positive terms. Love is the fulfilling of the law, the fulfilling of every law and all law. "On these two commandments the whole law hangeth, and the prophets."

A New Commandment.

"A new commandment I give unto you, that ye love one another." It was not altogether new for there was the commandment to love in the Old Testament. But it was new in spirit, in motive, in content, in scope. "Even as I have loved you"—those words put new meaning into the word love. We are to love as Christ loved—supremely, sacrificially, redemptively. Christ's whole life as well as his death is a definition of and commentary on love. How cheap and shallow and sordid is so much of what we call love!

A Badge of Discipleship.

"By this shall all men know that ye are my disciples, if ye have love one to another." The loyal Mason wears his Masonic pin or ring—by it shall all men know that he is a Mason. In like manner should every follower of Christ wear a badge of discipleship—love for his fellowmen. Love is the final and only real test of discipleship. If any man love not he is none of Christ's. And nothing but God's grace in the heart and Christ's spirit can beget such love. Our prayer should not be primarily for more knowledge but for more love.

PORTSMOUTH YOUNG PEOPLE MEET IN PARSONAGE.

Each Sunday afternoon a committee of young people of the Shelton (First Congregational) Church of Portsmouth, Va., prepare supper at the parsonage for the entire young people's group. At six o'clock the "hungry horde" arrives and there follows a period of fellowship and fun. At seven o'clock they go into the adjoining church for their worship and discussion period, adjourning in time for the evening church service. One feature of their fellowship period is joining in the radio songs of Seth Parker.



MONDAY.

CHRISTMAS OUT OF STORM
AND STRESS.

"The leaves of the tree were for the healing of the nations."—Rev. 22:2.

The storm and stress of the times undertake to discredit God and Jesus Christ. But Christmas has come again and the music of it fills the world and unbelief is not thought of. Listen to everything that speaks and sings the coming, and you will feel the pulse of mankind. Every heart-beat will reaffirm and rejoice that God's love reveals itself in the Manger. We grow discouraged through the years at the doubt that comes down upon us like an avalanche, but this Christmas time is the singing of a spirit that cannot be controverted.

Prayer—O God, put a new faith into our hearts and may the spirit of Christ sweep in joyous faith around the world. *Amen.*

TUESDAY.

NEW LIFE, NOT NEW LAWS.

"I came that they might have life, and that they might have it more abundantly."—John 10:10.

Throughout the years the law-libraries of the years have become packed and jammed with laws that are intended to set things right. The law-makers of our land are still spending millions and all their time practically making new laws to set things right. But if humanity embraced the spirit for which Jesus came into the world to impart, laws would not be necessary.

Our Christmas celebration brings to us the significant fact that Jesus trusted in the new life of the heart, and not in new laws. He is still waiting for that new life in the outworkings of humanity. To the extent that we forget, we are delaying His success and His coming.

In these battered and fretting days of modern life, the desirable end

that men are seeking can come only from the Christ life in the human heart.

Prayer—O Lord, may we enter upon Christmas week with an eye of singleness of the spirit of the Master, that we may do Thy will all through the year, which is our only hope. *Amen.*

WEDNESDAY.

LOWLINESS COMES INTO ITS OWN.

"The birth of Jesus was on this wise. . . . That which is conceived in her (Mary) is of the Holy Ghost. . . . And thou shalt call his name Jesus. . . . And the star which they saw in the east . . . stood over where the young child was."—Matt. 1:17; 2:9.

We are told that Mary the mother of Jesus came from an obscure village and of lowly society. Perhaps we would call her mediocre. If we understand the early life of Jesus, it was as a lowly carpenter—little known. It was through this humble mother and lowly child that God came close to humanity, and all that we can know about the nature of God is expressed here.

This week we celebrate the nearness of God, the love of God, the patience of God, the forgiveness of God, the power of God to lift humanity to what it ought to be, and the glory of God unto an eternal day, all incarnate in His Son.

Prayer—Our Father, take us to Bethlehem this week to look for Jesus and help us to find Him precious to our lives. *Amen.*

THURSDAY.

HEAVEN A VOICE OF SIMPLICITY.

"And there were shepherds . . . abiding in the fields."—Luke 2:8.

As I am writing this, I am looking out of my window upon the hills of Cuba. I am told that the hills of

Palestine around Bethlehem are much like these, rocky and barren, with the appearance of forsakenness, yet interlined with fertile plains beautiful. There are no shrines there, nothing to mar the simplicity of nature in its nakedness.

It was in the midst of this simplicity that the angel's song was heard, that the child was born, and that the shepherds of the hills became the heralds of the new born king.

May we never forget that simple workmen busy with the simple monotonous duties of the day were the first to find Jesus. Likewise we shall find Him.

Prayer—Our Father, grant unto us the comfort and peace of the truth and the life of Jesus. *Amen.*

FRIDAY.

CHRISTMAS FROM THE GREAT OUTSIDE.

"Thy Father who seeth in secret shall reward thee openly."—Matt. 6:4.

Christmas these days is largely celebrated by decorating exteriors of things—the lawn, a tree on the lawn, a tree in a big window seen from the street, with hundreds of varicolored lights and glistening ornaments. So beautiful is this great outside of Christmas that in our cities for days the public is a parade observing its beauty and glory, and imbibing some of the fulness of its influence as its light, night after night, tells the story of Jesus.

The most of our lives are more or less like that. We can never know how far our influence extends beyond the limits of our knowledge. The Christmas message of faithfulness and loyalty will assure us of some influence we may shed in making the world better.

Prayer—Our Father, Thou hast bidden us to be lights of the world. Help us to shine. In Jesus' name we ask it. *Amen.*

(Continued on next page.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

TO WHOM SHALL WE GO?

By RUFUS M. JONES.

[Sermon preached at Moore Memorial Church, Shanghai, June 22, 1938, to a multitude of Chinese Christians.]

I was born in a little village in the United States named "China"; I have always been connected with China; I have always loved the Chinese people. I have come this time to see if there is any piece of service that the Quakers in the United States and England can do for you in this crisis in your lives.

We read this morning that question of Peter, "Lord, to whom shall we go?" We shall ponder it a few moments together. What is the alternative for Christ? What is the substitute for Christ. What is the equivalent for Christ? To whom do you turn in your crises? Where do you go in your greatest agony, when this question was asked Peter, he leapt to the front and gave the right answer, the only answer. There is no alternative to Christ. Peter was very impulsive like the rest of us; but his heart was right. People took knowledge of him that he had been with Jesus.

The thing that brought out this question marks a crisis in Christ's life. People wanted to use him for their own ends. They wanted him to heal their diseases, to be their purveyor of food, to be the leader of a new political movement. I tremble to think what the publicity people would do with Jesus today. They would make records of his voice. They would make movies of his miracles. They would do everything they could to spoil the spiritual part of his mission as the people then wished to do. This crisis in the life of Jesus was like his temptations all over again.

Christ answered the multitude that flocked about him with the wrong interpretation, and told them his mission, "I have come to be the bread of life. I have not come to meet the popular expectation. I have come to open your eyes, to show you what it is that makes life significant."

The Testing Time.

When he had told them what his spiritual mission was, they began to go away. They saw they could not use him. He turned to his disciples, those who had been so closely associated with him and asked, "Will ye also go away?" Peter gave the an-

swer that I am giving you this morning, the answer that I am sure every one in this church will give this morning, "What is the substitute for Christ?" Who else is there who can say, "Come unto me and I will give you rest. Come unto me and I will restore your souls. Come unto me and I will give you life."

For a great many people among us, science has become the answer. They have turned away from everything else and expect to get their answer in science. Science has expanded the universe, has given much to life, has answered many questions. But all the roads of science lead up to the frontiers, but the things we want most lead out beyond those frontiers. Until science can ennoble our lives, can give us peace, can restore our souls, it will never be the answer.

Peter put his finger on the place of importance when he said, "Thou only hast the words of eternal life." He has sounded the needs of humanity and has revealed eternity. He alone can answer the deepest questions of our hearts.

History's Secret.

It is a simple fact of history that Jesus Christ has been the major shaping force of the life of the world since he has come into the world. He has turned our sunsets to sunrises, our frontiers into new paths of progress. He will turn today into a new epoch.

We have rationalized Christ; we have theologized Christ; we have spun our philosophies about Christ. The time has come now to see him. When the great artist, Holman Hunt, told his friends that he was going to paint Christ, his friends told him that he was making a mistake. "You can't paint anything you don't see." He answered, "I am going to see him. I'm going to walk the roads of Galilee with him; I am going to Gethsemane with him; I am going up to the cross with him. And when I see him, I'm going to paint him." I am asking you this morning to walk the roads of Galilee with Christ; to go down to Gethsemane with him; to go up to the cross with him. I know that you love him.

A God With a Face.

An American mother was putting her little girl to bed one night. She kissed the child and put out the light. "Am I going to be left alone here

in the dark?" the child quavered. Said the mother, "Oh, my dear, you have God with you."

"Yes," whispered the child, "I know God is here, but I want somebody that has a face."

That is what Jesus Christ does for us. He brings the face of God to us.

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

SATURDAY.

NO ROOM TONIGHT.

"There was no room for them in the Inn."—Luke 2:7.

This text is a simple story of the notable and the great, crowding out the simple. This seems to be life's way. But it does not crowd out Jesus nor the kingdom of God.

There is a platform of human rights within the kingdom of God, and upon that platform we must all stand, until it steadily takes possession of the world. Brotherhood and equality of man is one of the achievements of Christ.

This is Christmas Eve. What is thy preparation for tomorrow? What sort of house art thine? Is it an Inn, or a road house, or a house of revelry? Will you celebrate it in a manner that pushes Jesus aside? Or will you let Him in fully?

Prayer—We thank Thee, our Father, for the gift of Jesus Christ. We pray Thee to send Thou upon us that which in Thy pleasure will impell us to live true and loyal to Him. *Amen.*

CHRISTMAS DAY.

UNTO BETHLEHEM.

"Let us go now unto Bethlehem and see this thing that has come to pass."—Luke 2:15.

No one has ever dealt adequately, so far as we know, with the quest of the shepherds. We would gather from the story that it was a difficult matter, so difficult that it required the assistance of heaven to guide them to the place where they would find Him.

Nevertheless, they found Him, the world's greatest discovery. In spite of all obstacles, we may find Him, too, the child who is the center of our Christmas tidings, who is the object of our celebrations, who is the glory of this Sabbath day. Let us go unto Bethlehem and find Him, and worship Him.

Prayer—Our Father, we seek the Christ. We would find Him that we would be right in our hearts, and keep Christmas aright. This we ask for Jesus' sake. *Amen.*

Marriages

YANCEY - ADCOCK.

On Sunday, November 12, 1938, the writer united in marriage at Virgilina, Va., Mr. Keiffer Yancey and Miss Berlene Glay Adcock, of Jeffrey's Junction, Va. The groom is the son of George M. Yancey and the bride the daughter of Henry C. Adcock. After visiting friends, they will make their home near Clarksville, Va. May much happiness be their lot.

C. E. NEWMAN.

MURRAY - SLAGEL.

John Clement Murray and Rose Ann Slagel were married at the writer's home, Virgilina, Va., on Saturday, November 18, 1938. They were accompanied by Mr. Woodrow Loftis and Miss Virginia Wilburn. Mr. Murray is the son of J. R. Murray, a member of the business board of Union Christian Church and secretary of the church for more than ten years. Mrs. Murray is the daughter of Brother Lank Slagel, of Buffalo Junction, Va.

After a short bridal trip they will be at home to their friends at Virgilina, Va., where Mr. Murray is engaged in farming. Their many friends wish for them much happiness.

C. E. NEWMAN.

MOODY - BALLENTINE.

A matrimonial ceremony of great interest was performed very quietly on Saturday, December 10, 1938, uniting Rev. C. L. Moody, Jr., of Durham, N. C., and Miss Elizabeth Anne Ballentine, of Greenville, S. C.

Mrs. Moody is the daughter of Mr. and Mrs. A. F. Ballentine, of Greenville, S. C. She is a graduate of Wesleyan College in Macon, Ga., and for the past two years she had been teaching in Walterboro, S. C.

Rev. Moody is the son of Mr. and Mrs. C. L. Moody, of Dillon, S. C., and is a graduate of Elon College. At present he is a divinity student at Duke University, Durham, N. C., and is pastor of Apple's Chapel, Hine's Chapel, Mt. Bethel and Kallam Grove Congregational-Christian Churches. He is one of the best of the young ministers in the Southern Convention.

The many friends of Rev. and Mrs. Moody wish for them continued happiness in the future and they pray God's blessings upon them as they minister together in the service of the Master.

In Memoriam

DEACON JAMES DANIEL HILLYARD.

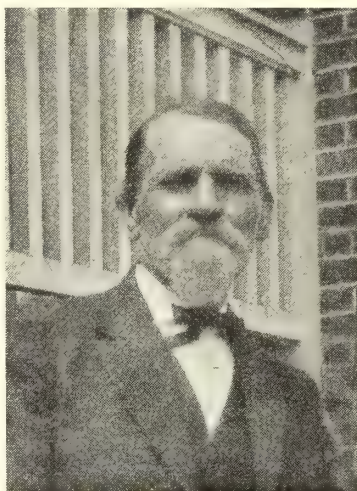
Deacon James Daniel Hillyard, son of Frederick and Emeline Burns Hillyard, was born September 2, 1845. He passed to his reward on October 21, 1938. His 93 years of life were packed with helpful service to family, friends, Church and State. At the age of 19 he joined Capt. George Crissman's Boy Company, and was in active service until near the close of the conflict, when he was stricken with typhoid fever. During the defense of Richmond, he was courier for General Breckenridge. In 1870 he married Miss Virginia Nicewander, who preceded him in death by eighteen years. More than fifty years ago he joined (with Deacon J. C. Bradford) Bethlehem Christian Church. When our church at Mayland was organized

by Rev. W. T. Herndon, he transferred his membership to that church, in which he remained an active member until death.

I met the subject of this sketch on my first "round" of preaching in the Valley, in August, 1910. I had preached my initial sermon at Bethlehem in the morning, and at Concord in the afternoon. I reached Mayland a little ahead of the time for service in the evening. Then I met one whom I learned to be a true friend and loyal supporter of church and pastor. Then began a friendship which matured and ripened as the years went by, and especially during these last years of my second ministry to his church.

In his home I found a true preacher's home, where hospitality reigned. This was especially appreciated, as my father's house had been such from my earliest recollection, and before. I also found him a loving and devoted husband and father, although long since the children had gone out to make homes for themselves.

In the community he was a true friend to all, always identifying himself with every movement for the betterment of the community. In home and community his noble



JAMES DANIEL HILLYARD.

character and benign influence have been stamped on children, grandchildren, and the young people generally, and will continue to be manifested in their lives and character. The world in which he lived was made a better world because "Uncle Jimmie" lived and loved and labored.

To his church he was ever true and faithful. His love for Christ and His Church was well known by all who knew him. He was ever at his post when it was physically possible. Even in these last years when infirmity had enfeebled him, Sunday morning found him at his accustomed place at Sunday school and preaching. Although toward the last he probably could not understand a word the minister spoke, it was still his pleasure to be at his old post of duty, and he never refused to take any part in the service assigned him. Surely he could say with the Psalmist: "I was glad when they said unto me, let us go into the house of the Lord."

"Servant of God, well done!

Thy glorious warfare's past,
The battle's fought, the race is won,
And thou art crowned at last."

R. L. WILLIAMSON.

GIBSON.

Mrs. Elizabeth Llewellyn Gibson passed from her earthly to her heavenly home on November 4, 1938. She would have been 85 years of age on November 15. She was a charter member of the Rosemont Christian

Church and had been a Sunday school teacher and faithful worker in the church for more than 65 years.

She taught both by word and example the great truths of the Gospel. She loved the church and supported it by her faithful attendance, her offerings, and her life. She loved the cause of missions and all the other enterprises of the church. She was the leading spirit in the Woman's Missionary Society and the Bettie Gibson Bible Class in Rosemont until her health gave away some six months before her Lord called her home. She meant more to the spiritual life of her church and her community than any other person, and we believe her influence will continue to be a blessing among us.

She leaves one son, Charles L. Gibson, one daughter, Mrs. Alice Gibson Mills, nine grandchildren, and three great-grandchildren.

The funeral service was conducted in the Rosemont Christian Church, Sunday afternoon, November 6, 1938, in the presence of a large congregation by her pastor, assisted by Dr. H. S. Harcastle, pastor of the Christian Temple, Norfolk; Dr. J. G. Truitt, pastor of the Suffolk Christian Church; and Rev. O. D. Poythress, of the Norfolk Christian Church. Her body was buried in the family plot near her home.

May the Lord bless and comfort the bereaved ones.

"Come up higher," said the Saviour

At the close of her long day,

"Come up, your reward is waiting

You need there no longer stay.

"You have served me well and truly,

You have honored my command,

You have earned a heavenly mansion;

You will rest in Beulah Land.

"You are tired, your feet are weary

For the way has been so long;

Yet your footsteps never faltered

For your faith has kept you strong."

So at last, your mansion's ready

In the land beyond the foam

Where your heavenly Father awaits you.

With joy He'll say, "Welcome Home!"

(Written by Mrs. A. E. Richardson in memory of Mrs. Gibson, and read at the funeral.)

J. F. MORGAN.

LANCASTER.

Mrs. Joseph Oliver Lancaster (nee Nannie Matthews) daughter of Mr. and Mrs. Edward Joseph Matthews, was born at Exit, near Suffolk, Va., June, 1861, and died on June 15, 1938. Her husband passed away many years ago, leaving her with a step-son, Joseph G., and three other children: Charles Oliver, Margaret Gaskins (Mrs. D. D. Ashburn), and Rosa Mae (Mrs. W. L. Ball). By dint of hard work, thrift, and sacrifice she kept the family together and reared the children to maturity.

For many years Mr. and Mrs. Lancaster made their home at Driver, Va. Early in life Mrs. Lancaster joined Oakland Christian Church, but moved her membership to Berea at Driver. She was a teacher in the Sunday school and active in church work. Her home was a "preacher's home"—always open to ministers who visited in the community. When the family later moved to Suffolk, she took her membership there. When she came to Norfolk, she joined the Christian Temple.

Although for nearly a quarter of a century she was deaf, and increasingly so in the later years of her life, she was a regular

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attendant at Sunday school and the services of worship where she worshipped in spirit and in truth. She loved her Lord and bore testimony by lip and life to her faith in him. She was a loyal wife, a devoted mother, a good neighbor, a true friend, and a humble and faithful Christian. She being dead yet speaketh, and her good works do follow her.

Burial was in Cedar Hill Cemetery at Suffolk, Va.

H. S. HARDCASTLE.

WILES.

Lula Bagby Wiles, daughter of Joseph Andrew and Mariah Yancey Bagby, was born October 29, 1880, and died at her home near Nelson, Va., October 16, 1938, aged 57 years. Sister Wiles joined Hebron Christian Church when she was young and was a faithful member until death. In 1901 she married Silas Auburn Wiles, who died in November, 1937. Sons and daughters are as follows: Mrs. David Adeock, Mrs. Hammett Newton, Mrs. Lula Mae Matthews, Willie and Hessley Wiles. Besides her children she is survived by one brother, Robert Bagby of Nelson, Va., and twenty grandchildren.

The funeral was held in Hebron Church and burial was in the family cemetery nearby. A large number of relatives and friends were present. All gave evidence to the fact that a good and faithful woman has gone to her reward.

C. E. NEWMAN.

BRACY.

Inasmuch as our Heavenly Father, in His great wisdom has seen fit to remove from our midst Brother J. H. Bracy, a loyal member of the Franklin Congregational-Christian Church; and whereas in his death this church has lost one of its faithful members; be it resolved:

1. That while we mourn the loss of him, we bow in humble submission to the will of Him who doeth all things well.
2. That his life and influence have been a blessing to the church and community.
3. That a copy of these resolutions be spread upon the records of the church, a copy be sent to the family, and a copy to "The Christian Sun."

J. A. WILLIAMS,
W. H. JONES,
Mrs. E. R. BRYANT, Jr.

TURNER.

Whereas, our heavenly Father has deemed it best to call to the great beyond our sister, Mrs. Mary Ella Turner, on October 16, 1938; and whereas, we can realize to some extent the grief of the family in the loss of such a life; be it resolved:

1. That while we mourn her departure, we bow in submission to the will of the all-wise and merciful Father.
2. That while Isle of Wight Christian Church, of which she was a charter member, has lost a loyal member, we feel that our loss is her eternal gain.
3. That we pledge ourselves to nobler efforts in behalf of our church in furthering the cause of Christ, feeling by so doing we best keep alive the efforts of her who gave the church and church work a large place in her heart.
4. That a copy of these resolutions be spread upon the church record, a copy be sent to the bereaved family, and a copy be sent to "The Christian Sun" for publication.

Mrs. B. B. BARKER,
Mrs. W. C. LUTER,
Mrs. W. E. WILLIS,
Committee.

BRYANT.

We, the members of Ivor Christian church, Southampton County, Va., desire to pay tribute to the memory of Brother Elliot R. Bryant, who passed away August, 1938. He was a faithful deacon and loved his church. Therefore, be it resolved:

1. That we pause to refresh our memories that death will come to all of us and we bow in submission to the will of our heavenly Father, who doeth all things well.
2. That we extend our sympathy to the family.
3. That we hold in remembrance his faithfulness as a Christian.
4. That a copy of these resolutions be sent to the family, to "The Christian Sun" for publication, and that a copy be placed on our record.

Mrs. B. H. LANE,
Miss DONA WILLIAMS.

ALDERSON.

Mrs. Mary Virginia Alderson, wife of W. A. Alderson, one of the oldest members of Ingram Virginia Congregational-Christian Church, was called to her reward on Tuesday, September 20, 1938. The funeral service was conducted by her pastor. Her body was laid to rest in the Ingram Cemetery. May God's grace comfort her loved ones left on this side of the river of death.

B. J. EARP.

ROBERTS.

Whereas, our heavenly Father has deemed it best to call to the great beyond our sister, Mrs. Nora Parker Roberts, on May 13, 1938, and whereas, we can realize to some extent the grief of the family in the loss of such a life; be it resolved:

1. That while we mourn her departure, we bow in submission to the will of the all-wise Father.
2. That while the church has lost a loyal member, we feel that our loss is her eternal gain.
3. That we pledge ourselves to nobler efforts in behalf of our church in furthering the cause of Christ, feeling that by so doing we best keep alive the efforts of her who gave the church a place in her heart.
4. That a copy of these resolutions be spread upon the church record, a copy be sent to the bereaved family, and a copy sent to "The Christian Sun" for publication.

Mrs. B. B. BARKER,
Mrs. W. C. LUTER,
Mrs. W. E. WILLIS,
Committee.

HAYES.

John Haskins Hayes, son of Alfred and Lula Haskins, was born August 16, 1894, at Virgilina, Va., and died in Keysville, Va., October 27, 1938. He united with Union Christian Church early in life. For twenty-five years he had been a trusted employee of the Southern Railway Company. In 1918 he married Miss Celeste Hailey of Keysville, Va., who survives with one son, Edward, a student of Fork Union Academy. There is also one brother, Frank Hayes, a tobacconist in Danville, Va., and a step-mother, Mrs. Alfred Hayes, of Virgilina.

The funeral and burial were in Keysville. The love of relatives and high esteem of friends were shown by the number attending and the numerous floral displays.

C. E. NEWMAN.

SUN'S PULPIT.

(Continued from page 13.)

When you see him you see what God is like.

One of the greatest preachers in Scotland was George Morrison who died three or four years ago. A little boy in the slums was knocked down by an automobile and taken dying to a hospital. Mr. Morrison went at once to the hospital and sat by the little boy's bed and told him about God. When the boy's mother came in, the lad said to her, as Mr. Morrison went away, "Just see that man. He has been talking to me. And if Jesus is like that man I'm not a bit afraid to die."

Now, dear friends, we can help other people see what Christ is like, and through him they can see what the eternal God is like. To whom shall we go? What is the answer to our extremity? Christ! Christ is the only answer.

May God bless, comfort and keep you in Christ forevermore!—*China Christian Advocate.*

Putting Christ Into Christmas

By REV. R. C. HELFENSTEIN.

Again the very atmosphere is becoming vibrant with Christmas—the Christmas sentiment, and the Christmas spirit. Everyone is beginning to talk about Christmas, plan for Christmas, and anticipate the joys of the Christmas festivities.

Weeks in advance, some have been doing their Christmas shopping, Christmas packages being wrapped and words of Christmas cheer written for those they love.

How beautiful is this Christmas anticipation! How inspiring our Christmas memories! How thankful we should all be for Christmas! But how supremely thankful we should be for the Christ who gave Christmas to the world! Had it not been for “the Birth of the Christ Child” we would have no Christmas. We owe Christmas to him. His spirit in our hearts and lives can alone give us the true meaning of Christmas and the true Christmas joy.

My sincere wish for all the readers of “The Christian Sun” is that the 1938 Christmas may bring you the greatest Christmas joy you have ever known because of your putting more of Christ into your Christmas. It will be your happiest Christmas if you will do as the Wise Men did on that first Christmas morning—“Give your best to him.” Put Christ at the top of your Christmas list. Put Christ into your Christmas by doing something special for his Church which has kept the Christmas story before humanity down through all the years.

The poet has expressed in a beautiful way my sincere Christmas wish to all my friends:

Across the miles this verse from heart to hand
Is sent to you because you'll understand.
Freighted with all the old-time love and cheer,
It comes to wish you Christmas joy this year.
And when the storms arise and lights grow dim,
May “star and angel” lead you close to Him.
God waits to bless us in this fashion when
We put Christ into Christmas again.

The CHRISTIAN SUN

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In Essentials, Unity — In Non-Essentials, Liberty — In All Things, Harmony

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NUMBER 51.



The Christ-Child

LET THERE BE LIGHT

THERE RODE THREE KINGS.

There rode three Kings of Morning Land
 Who followed far the guiding hand
 That led them past Jerusalem,
 To find a stall in Bethlehem.
 God brings us there from far and wide
 To find that crib at Christmas-tide.

From East to West, how long a while
 They ride, how many a hundred mile;
 Up hill and down, in frost and snow,
 Through sand and heather, still they go.
 God grant the road may never be
 Too long that leads at last to Thee.

—Louis F. Benson.

THE CHRISTMAS SONG.

The Christmas song was in the air,
 Its subtle charm felt everywhere:
 From Rome and Athens in their pride,
 To every little countryside,
 When o'er Judea's little town
 The angel hosts came singing down.

The Christmas song is in the air,
 One hears it ringing everywhere:
 He hears it on the busy streets
 From lips of everyone he meets;
 And knows that still o'er every town
 The angel hosts are singing down.

W. L. Stidger.

TRANSFIGURATION.

We push aside, aye, once a year,
 Whatever hurts and stings
 To listen to the brooding stir
 Of Christmas angels' wings.

The common round of every day
 Assumes a fair disguise,
 And things on earth we label clay
 Wear halos to our eyes.

We sense a kinship 'most divine
 Where babes and children are,
 And show young mothers as a sign
 Their radiant Christmas star!

Drab habit weaves with golden sheen—
 New glory paints the hearth—
 Because the Son of God has been
 A little child on earth.

—Clara Tardy Gresham.

WHEN CHRISTMAS COMES.

Have you any old grudge you would like
 to pay,
 Any wrong laid up from a bygone day?
 Gather them now and lay them away.
 When Christmas comes.

Hard thoughts are heavy to carry, my
 friend,
 And life is short from beginning to end;
 Be kind to yourself, leave nothing to
 mend

When Christmas comes.

—William Lytle.

CHRISTMAS GOOD NEWS.

A thousand years have come and gone,
 And near a thousand more,
 Since happier light from heaven shone
 Than ever shone before:
 And in the hearts of old and young
 A joy most joyful stirred,
 That sent such news from tongue to
 tongue

As ears had never heard.

—Author Unknown.

GIVING, SINGING, HELPING.

Christmas is a giving time,
 A time to think and work for others,
 Not just expecting gifts to come
 To us from fathers and from mothers,
 But time to spread our giving out
 Because Christ said, "All men are
 brothers."

Christmas is a singing time;
 Almost you hear the angels' call
 Of "Peace on Earth, Goodwill to Men"
 Ring out from chimes in steeples tall
 To join the choirs that sing below
 And say God loves us, one and all.

Christmas is a helping time
 With all the joy that helping brings;
 A time to help all babies dear
 Who came to earth without their wings
 And have not learned to walk, or talk
 Or do so very many things.

—Frances McKinnon Morton.

EVERYWHERE, EVERYWHERE, CHRISTMAS TONIGHT.

Everywhere, everywhere, Christmas tonight!
 Christmas in lands of the fir tree and pine,
 Christmas in lands of the palm tree and vine,
 Christmas where snow peaks stand solemn
 and white,
 Christmas where corn fields lie sunny and
 bright,
 Christmas where children are hopeful and
 gay,
 Christmas where old men are patient and
 gray,

Christmas where peace, like a dove in his
 flight,
 Broods o'er brave men in the thick of the
 fight;
 Everywhere, everywhere, Christmas tonight!
 For the Christ Child who comes is the Mas-
 ter of all;
 No palace too great and no cottage too
 small.

—Phillips Brooks.

Art in the Church---The Christmas Season

By AUBREY C. TODD.

I hope all the ministers of the Southeast have taken advantage of the Advent Season to prepare the hearts of their people for the celebration of the Nativity of our Lord. The way Christmas is celebrated by our members depends a great deal on what has gone before.

This is one time in the year when all Christian people are brought close together. The Liberalist and the Conservative do not stop to argue as to whether Jesus was born of a virgin or not. And the Protestant does not take time to decide if it looks a bit Catholic to picture the Virgin Mother in the Christmas scene. We all lay aside our differences for this short while and kneel together around the cradle of the World's Redeemer, he who became flesh and lived among us.

We shall bring to our aid all the symbols that Christianity has offered for this Day of days. Our churches shall be beautiful with boughs of holly and cedar representing the freshness and ever-surviving power of the Christmas hope; white candles shall flame with the story of the Light of God that came into the world on this Day; carols shall lift out joy and aspirations until they mingle with the Gloria of the angels; the story of the first Christmas shall be told again and again in drama and song; and the hearts of children shall be made glad with the exuberant spirit that all shall know.

Things that we have forgotten to stress at other times during the year will be remembered at this time. The gentleness and tenderness of a mother's love will be remembered as we pause in reverence for her who held the Savior of the world in her arms and crooned Him to sleep with her lullabies. The innocence and submissiveness of childhood will be remembered, and we shall recall His words: "Unless you become as one of these, you shall not see the kingdom." The poor and needy will be brought to mind as we think of Him who came to us from Jewish peasants and found His bed in a stable. Germany, Italy,

Japan, and all nations of the world will be remembered in our prayers for "peace on earth, good will among men."

May this be the most beautiful Christmas that we have ever had. Let joy and happiness abound. Light the candles on the altar, fill in the bare spaces with cedar and spruce, find a place for the red poinsettias, take the black robes off the choir and

Christmas Bells

I heard the bells on Christmas Day
Their old familiar carols play,
And wild and sweet the words repeat
Of peace on earth, good will to men!

I thought how, as the day had come
The belfries of all Christendom
Had rolled along the unbroken song
Of peace on earth, good will to men!

And in despair I bowed my head;
"There is no peace on earth," I said;
"For hate is strong, and mocks the song
Of peace on earth, good will to men!"

Then pealed the bells more loud and deep;
"God is not dead, nor doth He sleep!
The wrong shall fail, the right prevail,
With peace on earth, good will to men!"

Till, ringing, singing on its way,
The world revolved from night to day
A voice, a chime, a chant sublime,
Of peace on earth, good will to men!"

—Longfellow.

dress them in white, let them sing "Adeste Fideles" as they march in the processional, and may your smile and happiness be contagious.

Why not sing "Joy to the World," or "As With Gladness Men of Old" on the first Sunday in January? Too often the joy of Christmas comes to an abrupt stop as if we suddenly realized that we had made a mistake. Why not let some of the Christmas spirit run over into the New Year?

"It is commonly said that for every motorist who was actually convicted of drunken driving there were probably a hundred others who violated the law in that respect, but who were either not arrested, nor prosecuted, or not convicted."

WE CELEBRATE CHRISTMAS.

By the late

REV. W. W. STALEY.

[From "The Christian Sun," issue of December 20, 1911.]

Christmas celebrates a simple event of world-wide import, which centuries cannot lessen. No one can tell the significance of the birth of any child, much less the value of Bethlehem's babe. Centuries pointed to his coming and centuries have proclaimed the "good tidings" to millions since. That manger scene has found its way not only into the New Testament, but into the art of the world and into the heart of mankind. The lullaby at the cradle of infancy, by Christian mothers for nineteen centuries, has been the echo of the song of the heavenly host over the Judean hills that night when the angel appeared to the shepherds. From that night until this, motherhood and children have come more and more into the vast light and love of mortals. That event changed the calendar of time, made a new era, and opened the world to progress. It has increased the world's joy, multiplied the world's industries, and quickened the activities of mankind. That ample story of that peasant babe has crept into every home in Christendom, flooded every baby life with pleasure, and made midnight the dream of glad mornings; and it comes around every year with increasing splendor.

It would be futile to undertake the endless task of enumerating the additions which Christmas has made to labor, business, social happiness, and religious worship and service. Think of labor employed in the manufacture, transportation, and sale of "Christmas toys," to say nothing of fruits and candies, nuts and cakes, brought from all lands at Christmas time. Think of the crates and baskets, sacks and boxes, dainty cards and books, calendars and pictures that must be created, transported, and sold. Over this vast globe people have been busy for months, moving toward this one center that started in the manger. Think of the letters and papers, the postals and postage; the greetings and visits. See the crowded

(Continued on page 14.)

EDITORIAL STAFF

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by all.

THE BIRTHDAY OF JESUS.

The Birthday of Jesus in Bethlehem of Judea changed the currents of history. There was no apparent reason why it should, but it did even though Herod, the king, and multitudes of others tried to keep it from meaning much to the world. Joseph and Mary were from good families, but they were poor people. Their faith was in God, but no prophet or priest had set them apart for any special service. Angels had spoken to their hearts, but the world knew not what went on in the souls of those peasant people. They sought for the seat of Government that they might list for taxation, but they found a stable in which cattle fed, and made it a cathedral.

Whatever one may believe about the story of angels as told by Dr. Luke and the story of Wise Men of the East by St. Matthew, the fact remains that the Birth of Jesus of Nazareth changed the currents of history. Old things passed away while shepherds watched their flocks and wise men traveled from afar bringing rich gifts to an unknown Baby. The world had been moved by strong men and mighty armies, but wise men and shepherds worshipped a Child for whom gold, frankincense, and myrrh seemed to be appropriate gifts. The way to win had been by armies, but from the manger cradle came the Prince of Peace under whose banner multitudes have enlisted for centuries. Money and position had been mighty forces, but from the family of David came one named Jesus who boasted not in his heritage and had no place to call his home, but started a movement that has gathered momentum for nearly two thousand years.

When Christmas comes much of the civilized world today stops its regular pursuits to search for the glory that came to the earth that holy night when Mary sang a lullaby to her Baby among the cattle in crowded Bethlehem. Busy business men, happy housewives, people of every type and station turn their minds to childhood and marvel again at the ancient stories of the birth of Jesus, the Christ. So great was the change caused by that event that history is dated from the Birthday of Jesus.

THE WORLD MADE NEW.

Most of you who read this, like the writer, will doubtless feel about exhausted when Christmas comes. There is so much to be done before that great day that we usually drive ourselves beyond reasonable limits of endurance. We feel with America's great preacher,

Phillips Brooks, that "The earth has grown old with its burden of care," and we are part of that world. The burden lies heavy on our hearts in these difficult days of doubt and despair. The needs of the helpless and homeless tug at our hearts. War and carnage, conflicts and fears all but drive us mad. So much needs doing and the time is so short that we rush and hurry and pull and struggle until life seems weary indeed.

And then comes Christmas! Business stops. Families meet. Children romp and play. Music soothes the soul. We sit by the family hearth-stone in church or cathedral and remember the Birthday of Jesus with its quiet peace. Worship restores sanity. God comes back to his rightful place in life and we are renewed, reborn, restored, and are ready to begin again.

The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And its soul full of music burst forth on the air
When the song of the angels is sung.

It is coming, Old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

So sings the poet quoted above, and so feel those who open their hearts to the renewing presence of Him whose Birthday we soon shall celebrate.

F. C. L.

CHRISTMAS MESSAGE.

By Thomas Alfred Tripp.

Christmas is a "religious" festival. It is the "Christ Mass." All Christians, both Catholics and Protestants, unite in recognizing the greatest of all the Jews.

Christmas is more than turkeys, trees and treats. It is a time to share a Fellowship.

Christmas is a season for repentance. It is a time to recognize our inner weaknesses and humbly turn for strength.

Christmas is a day to acknowledge our national sins. Let none dissipate energies in fighting the "isms" of other nations while so much injustice exists in our land. Those millions of mankind around the world who have chosen a different mode of life need the spirit of righteousness and the Grace which saves; but so do we.

Christmas means peace on earth. When Christians make peace, wars shall cease. Let us not mock Christmas with ill will; rather, let the Prince of Peace reign.

DAY DAWN OF THE HEART.

'Tis not enough that Christ was born
Beneath the star that shone,
And earth was set that holy morn
Within a golden zone.
He must be born within the heart
Before He finds His throne
And brings the day of love and good,
The reign of Christ-like brotherhood.

—Mary T. Lathrop.

Then Came the Dawn

By JESSE H. DOLLAR.

Out of the shadows which made the day "As Dark as Forty Midnights," about which we wrote last week, there came a Baby to Bethlehem one cold winter night. With the coming of that Babe new hope was born, not alone for the scattered and oppressed of Israel, but for the whole world. Let us review the situation briefly.

While Egypt and Babylon stand out in our minds as the great dispersions, let it be remembered that these were not all. If we have thought of the children of Israel all coming to Palestine after the dispersions, let us correct that illusion. That never happened after the first captivity. After the return from Babylon there came Antigonus (320 B. C.) who lost Palestine to Ptolemy nineteen years later. Palestine changed hands again in 223; again in 218, again in 217 and yet again in 198 B. C. Could there be any comfort, solidarity or progress under such circumstances?

"The year 143 B. C. is the year of Jewish independence," by reason of a compromise, for political purposes, on the part of Demetrius II who freed Judea from Syria. Under this new freedom the Jews "tilled their land in peace, and the land gave her increase, and the trees of the plain their fruit. The old men sat in the streets, they talked together of the common good, and the young men put on glorious and fine apparel—every lawless and wicked person he banished. He made the sanctuary glorious, and multiplied the vessels of the temple."—(I Macc. 14: 8-15.)

During this rest from outside enemies there arose two groups—the Pharisees and the Sadducees—from within who were destined to weaken the unity of the people and open the way for the departure of freedom of the Jew which went out when Pompey came in 63 B. C. and has never returned. He represented Rome with her "Might makes Right." His massacre of 12,000 Jews made the slogan impressive, and for the next seven hundred years Rome never relinquished her claim on Palestine.

Dark days? Yes, for the Prophets were all dead. The "preachers" no more interpreted the law—no voice to plead for justice and mercy. In this darkness there moved such men as Pompey, Hyrcanus (under whom was felt some relief), Caesar, Pascael, Mark Anthony, Herod, and others, like ghosts in the night.

In all this, who, but God, could see "The fulness of time?" Certainly a king with a little bit of love was needed. Surely the milk of human kindness needed to be injected, that justice and mercy might roll down as a mighty stream!

Then the star appeared and the Wise Men came; the shepherds did the unheard of thing, they left their flocks. Heaven opened and God came into the stable manger, for "The Word was made flesh and dwelt among us, and we beheld His glory—the only begotten of the Father, full of Grace and Truth." An angel announced His birth and immediately there was with the angel a multitude of the Heavenly host praising God, and saying, "Glory to God in the highest, and on earth peace, good will toward men."

Then came the dawn! Christ is born! We have Christmas! The most wonderful fact in the history of mankind. He who has never seen the darkness may never know the glory of the day. He who has not sympathized with the people of the world before the Light came can never know how light indeed is a day with Christ.

We have tried to describe the darkness that you might know the joy of the Light. In these days before we celebrate the birth of our Lord, may we seek to dispel the darkness of sin from our lives that the glory of the first Christmas day may shine through us and bring light to a darkened world.

CONTRIBUTIONS

SUFFOLK LETTER.

"Glory to God in the highest, and on earth peace, good will toward men." These words were first uttered by "A multitude of the heavenly host, praising God." They were uttered on the same night Jesus was born in Bethlehem of Judea. What prophetic words they were! Men were not unanimous in their praise to God. They, in that far away age, as now, were willing to give Him the Glory due His Name. But the angel of the Lord and the multitude of the heavenly host *knew* God and they were willing to *give* Him unstinted praise. Men over the whole earth would pause at this forth-coming Christmas season to praise God for the gift of Jesus Christ, if they only knew Him as the angels knew Him.

Furthermore, these heavenly messengers were heralds of peace and good will toward men. They knew the difference between peace and war. Their exalted position gave them a perspective of all the forces at work in human society. They knew the blessings of peace on earth. It is infinitely better than the covetous conquest of war. For back of all war is a spirit of covetousness, and a love of money and its potential material power. Would that the peoples of all war-infested lands might listen to the re-echo of the heavenly messengers during this Christmas season.

And well they may desire to listen. For they have listened too long to the cunning of unreasonable leaders who desire to carry out their fiendish designs of exploitation. Jesus has come! That was the occasion of the angel visitation. He lay in a manger on that glorious night. His mission was expressed in those two words, "A Savior." "I am come," says He, "that they might have Life, and have it more abundantly." Not a life free from toil, but free from oppression. "Ye shall know the truth, and the truth shall make you free." Yes, the low caste of India, the slaves of Africa, the suffering millions of China, the persecuted saints of Germany, the blood-soaked armies of Spain and the vice-burdened hordes of America—all these, and others of their kind, throughout the earth, may be free through the redemptive power of a personal knowledge of Jesus Christ as Lord and King.

In the midst of our feasting and festivity during the Christmas season let us breathe a prayer of thanksgiving

for our knowledge of Jesus. But let us unitedly join in an earnest prayer of supplication, for all the people of the earth, that *Peace* may become the watchword of the nations, with the coming of the New Year. It may be that we shall have another war before we have a richer peace. But why? In the name of all reason why should we be swept into another burning volcano of destruction and death? Preparation for war has almost destroyed Germany and Italy. It can destroy them. Too much preparation for war can destroy the civilization of America. Plowshares are better than swords; pruning hooks are more desirable than spears. Think what a boost for farmers would be possible, if every family in the world could have a turkey for dinner on Christmas Day? Christianity could

A CHRISTMAS ACROSTIC.

Christ is the crown of the Christmas time
He is the Lord of every clime
Reigning in majesty sublime.
In adoration the Wise Men came
Seeking with gifts of honor and fame
To laud and magnify Jesus' name.
May every Christian rejoice to tell
All peoples the story we love so well
So shall the Christmas music swell.

—Pliny A. Wiley.

make that possible. And it can bring plenty to needy people in many other fields of every day life. A regenerated society will have bread to eat and to spare. Jesus must be crowned King of kings and Lord of lords. A Christian observance of Christmas will help to build a throne for our Coming King.

I. W. JOHNSON.

CHRISTMAS MESSAGE.

Again the Christmas season is here. Already Christmas carols and oratorios reminding us of prophesy and the fulfillment of prophesy are being sung everywhere. Christmas melodies come to us over the radio from cathedral, church, and chapel. The shepherds were the first to hear of the birth of Christ. The Magi were the next to worship Him. Since that glorious night the good news has gone to the ends of the earth, and those who worship Him are counted by the millions. Truly He has grown in stature and increased in favor with God and man. His name and fame have gone wherever man is found. He

was the great Physician then; He is the great Physician now. Individuals from all walks of life turn to Him for compassion and mercy. They wait for relief from their burdens and for the healing of their hurts. Hymns of praise to Him multiply, and those who worship Him are legions. When He was born in Bethlehem, He found not a resting place for His head; when He entered Jerusalem, they crucified Him; but today He is hailed as the Son of God and exalted as the Saviour of the world.

This Christmas season offers another opportunity for His advent into our lives as individuals and into our homes as the cradle of Christian faith through which He shall find a more abundant and a more effectual entrance into His church. This day offers to the church of Christ in the world an opportunity unparalleled to lift up Christ to the nations of the earth that the world might be drawn to Him. In this day of suspicion and mistrust, of contention and strife, of selfishness and graft on the part of nations, and a mad scramble to get ready for conflict, there is an urgent need for the Prince of Peace to appear on the horizon and an opportunity for Him to speak the words that will hush the mad storms of hatred and passion into calm. No president, king, dictator, or government can speak effectually the words of peace, but He who is the Master of all hath the wisdom and power. He will speak, He does speak, if only the world will hear.

There is no doubt but that all Christians feel that the hope of the world is in Christ. Many do not accept Christ as the Son of God and spurn His offers to save, yet they do not hesitate to say that the principles of Christ are the only principles of safety for the world. His only means of approach to the solution of present day problems is through the individual. The individual is the only one who can make way for His coming and make possible His triumph. It was difficult for the world to accept Him when He was born in Bethlehem. It could not see how any good thing could come out of Nazareth, yet His goodness has blessed the earth through the passing centuries. It is equally difficult for the world to see today how he can become the Master of the situation and command peace to all peoples, yet He is able, and if only the world will receive Him, peace and prosperity, good will to all men, will cover the earth. May we open our hearts to receive and our mouths to bear witness.

L. E. SMITH.



Children's Page



THE STORY OF CHRISTMAS.

This is the story of Christmas and the birthday of the baby named Jesus.

Once a long time ago in a far-away land there lived a man named Joseph and his wife, Mary. The king of the country had placed a heavy tax upon the people, and made them go to their native home to be enrolled for taxation. Joseph had to go a long journey to Bethlehem. He and Mary traveled all day. It began to grow dark, and they decided to find somewhere to stay for the night. Mary and Joseph knocked on the door of an inn. They inquired if they could stay there for the night, but the inn-keeper shook his head and said, "My inn is full. There is someone sleeping in every bed. No, you can't stay here." Mary and Joseph turned and went on until they came to another inn. Here the inn-keeper gave them the same answer. They were very sad, but as they turned to go, the man said, "Wait! I've thought of something. I have a big stable that is full of hay. There are a few donkeys and sheep and cows, but they will not bother you. You may sleep there."

Mary and Joseph happily thanked the inn-keeper, entered the stable, and spread their blankets on the hay. They lay down and were soon fast asleep.

That night while all was quiet, the stars shining through the windows, and the little lambs were slumbering peacefully, the baby Jesus was born. Mary wrapped her baby in swaddling clothes and looked around for some place to lay him. There was nothing but a box in the corner with some hay in it; so she placed him there. Baby Jesus had no crib to sleep in; his bed was a little manger, but he did not mind. He was just as happy as any babe of today.

In the same country there were shepherds in the field watching over their sheep at night. Suddenly an angel appeared and they were afraid, but the angel said, "Be not afraid; for I bring you good tidings. Unto you this day is born a Savior. You

shall find the babe wrapped in swaddling clothes and lying in a manger." Then a multitude of angels appeared and sang, "Glory to God in the highest and on earth peace and good will toward men." The shepherds wondered what it was all about, and they decided to go and find out for themselves. They searched the town and finally came upon the babe and his mother at the inn. The shepherds returned to their homes and told all that they had seen, glorifying and praising God.

SANTA CLAUS.

By Clarence A. Vincent.

It isn't the size of your pocketbook
That makes you a Santa Claus,
It is the smile that you give to others:
In the rush of life just to pause
To give a kind word, a touch of the hand
To those who walk by your side,
To have in your heart a Christian love
That flows to men like a tide,
For the rich and the poor, the sick and well,
The joyful and they who mourn,
For all in need whatever their age,
For all who are over-borne;
For the spirit of the Christ is Santa Claus,
So gentle and patient and strong,
So true to the right and every good cause,
And fearless 'gainst every wrong.
If He is to live in this world of men
And speak to its troubled heart,
It will be because we all live like Him
And help them to do their part.

Three Wise Men from the East saw a very beautiful star which they followed for many days until they came to the palace of King Herod, which was about six miles from Bethlehem where the shepherds had seen Mary and the Baby. King Herod said to them, "Go find the Child and bring me word of Him that I may come and worship Him." They followed the star until it stood over the place where Jesus was. The Wise Men were joyous and entered the house and saw the Babe lying in its mother's arms. They fell down and worshipped Him, and offered Him gifts of gold, frankincense, and

myrrh. So that is why we celebrate Christmas, why we are always happy at that time, why we always share with others what we have, and why we give first of all the love in our own hearts. As Jesus says, in the words of the poet:

Not what we give, but what we share,
For the gift without the giver is bare;
Who gives himself with his alms feeds
three—
Himself, his hungering neighbor, and
Me.

CHRISTMAS CUSTOMS.

As you hang up your stocking on Christmas Eve night, do you ever think that millions of other children all over the world are doing the same thing? All the Christian nations of the world will observe the birth of Christ according to the customs of their ancestors.

The celebration of America's Christmas is made up of the customs of many lands.

Our own Santa Claus came to us from Holland and the Dutch people who settled in New York. They also gave us the idea of hanging our stockings around the fireplace. The Christmas trees that we have in our homes were given to us by Germany, but the idea of a community tree came from the open air festivals of Italy and Spain. England was the first nation who started the custom of going out on Christmas Eve night to sing carols.

At the mid-winter festivals of the Vikings, the people kindled a huge log so that they could have a big fire. That is where the yule log came from. There were many ceremonies performed while the yule log was being brought in. In some countries the ashes of the log are believed to have power to cure and to protect one against bad luck.

Since the Christ Child has been born, countries have celebrated his birth in many different ways, but the purpose of all of them is to promote the spirit of joy, brotherhood, and goodwill.

MISSIONS

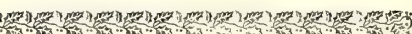
REV. J. O. ATKINSON, D. D., *Secretary*

A CHILD IS BORN.

"For unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever. The zeal of Jehovah of hosts will perform this." Some seven hundred years before our Lord Christ was born of the Virgin Mary the prophet Isaiah (9:6, 7) gave the above words in an hour of superlative inspiration. Now coming down the centuries seven hundred years later Luke wrote the actual historical fact as follows: "And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace among men in whom he is well pleased. And it came to pass, when the angels went away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing that is come to pass, which the Lord hath made known unto us. And they came with haste, and found both Mary and Joseph, and the Babe lying in the manger. And when they saw it, they made known concerning the saying which was spoken to them about this child. And all that heard it wondered at the things which were spoken unto them by the shepherds. But Mary kept all these sayings, pondering them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, even as it was spoken unto them."

If my reader has followed me thus far we now have in mind the beginning of Christmas—the first Christmas. There is not any other anniversary, or celebration, even similar in kind and character to Christmas. This for the reason that it is in deed and in truth the anniversary of the Child and as such it has come to be

the children's season and celebration. Verily, a little child shall lead them. The children have in deed and truth put on a celebration, the like of which the world witnesses at no other time, that is that part of the world which now knows of the season and of the Child that gave it to us. We have our Lincoln's and Washington's birthday anniversaries and our Fourth of July celebrations, none of which can we even mention as being comparable in scope and in character to our Christmas Season. One of the most



THERE CHRIST IS BORN AGAIN.

Wherever one repenting soul
Prays in its agonies of pain,
By God's sweet grace to be made whole—
There Christ is born again.

Wherever bond of ancient thrall
A strong soul bursts its shackling chain,
And upward strains to meet the Call—
There Christ is born again.

Wherever vision of the light
Disturbs the sleeping souls of men,
Night trails away its shadowy flight—
And Christ is born again.

Wherever a soul in travail turns,
And climbs the barriers that constrain,
With steady cheer Hope's sweet lamp
burns,
And Christ is born again.

Where one foul thing is purged away,
And life delivered of one stain,
Love rims with gold the coming day—
And Christ is born again.

—John Oxenham.



popular Christmas Carols ever written is that by Charles Dickens and this piece of realistic fiction grew out of the mind of Dickens because old Scrooge, a tightwad, made light of Christmas, declaring that his business must go on without interruption, since Christmas was a useless and a hurtful celebration. After old Scrooge had left his counting house on Christmas Eve and gone to his cheerless quarters for the night with a sneer on his lips for those about him preparing to celebrate Christmas, before the ghosts of the night got through with poor old Scrooge he had learned a different lesson and promised those ghosts that which he never forgot; and living up to that promise from that horrible night forward he got cheer and comfort out of Christmas and carried cheer and comfort to others. Too bad that old Scrooge had

to be frightened through Christmas by horrible dreams, or visitations from the spiritual world, into observing Christmas, but it was far better for him to come into the spirit of Christmas through fright than not to come at all.

There are many to this day who may be frightened, or cajoled, into keeping the Christmas spirit, but all of us, whether we accept the Child as our Savior and Redeemer or not, keep it in a measure and actually do in one way or another enter into something of its joyous and gladful spirit. There are thousands, yea millions, in the world now who believe in the prophesy of Isaiah and that this Child, born from the foundation of the world, by coming to the world as a gift of the Father nearly two thousand years ago is indeed Wonderful beyond the grasp of our finite minds. The world will yet hail Him King of kings and Lord of lords for there shall be no end to His kingdom. The nations and the peoples of the earth shall come to know Him and in knowing Him shall rejoice in Him and take up the chant of the angels, whom the shepherds heard as they tended their flocks on the Judean hills on the first Christmas night.* May I humbly invite any and all readers of the above to join me in saying, "Unto us a child is born and his name is Wonderful."

Wishing for all readers of our CHRISTIAN SUN all the joy that the Season can bring with its occasion for praise and thanksgiving.

Cordially,

J. O. ATKINSON,
Secretary of Missions.

THE WORLD'S NOBLEST CHRISTMAS CAROL.

"Silent night, holy night," are words at which the heart thrills now, for they are a part of the sweetest and most inspiring Christmas carol ever written. And yet this melody that now fills the air and will be sung by millions of voices, and played by a million sweet instruments all over the world, was conceived in grief and born in sorrow. Want to know its history? It is worth knowing:

It is a stormy, rainy day in the fall; the wind rages at the windows; the leaves are falling from the trees; a young man sits in the plainly furnished room with his face buried in his hands because his beautiful wife is ill. The young man, Franz Gruber, teacher and organist, is aroused from his gloomy thoughts by the entrance of Joseph Mohr, his fatherly friend and priest.

"Good evening, Franz! See what I

have here," said the priest, drawing a paper from his pocket. "You will be surprised, Franz. It's a poem; yes, a poem; a song which I have just completed; a Christmas song which we shall sing for the first time on Christmas morning in our church. I want you to compose the music for it; I know you can do it."

Franz Gruber shook his head. He took the paper and laid it on the table without looking at it.

"No, Joseph," he said with trembling voice, "I cannot do it; not a note would come from my soul, or if any should come they would be nothing but discords or tones of sorrow and pain."

Joseph Mohr, who, in his enthusiasm and happiness over his poem, had not noticed the pale and sorrowful face of his young friend, inquired in bewilderment:

"Franz, what's the matter with you; what has happened?"

Franz Gruber told his friend of his troubles. Days of anxiety followed, and soon his beautiful wife was laid away, leaving Franz and his little daughter, only four years old, alone.

It is the evening before Christmas and Franz Gruber again sits alone in his room. He cannot forget his great loss. Not even music is able to comfort him. Whenever he touches the keys of the little organ it brings out mournful melodies, and he has not been able to compose a single new song.

All at once the church bells of the town ring out in jubilant tones, reminding the people to come to church in order to celebrate the "holy night" when the Christ Child was born. Even the Christmas chimes made no impression on Franz Gruber.

Suddenly the door of the next room is thrown open and a little girl comes running to her father. She jumps upon his lap and kisses him and exclaims: "Merry Christmas, dear papa! Now you must come to our Christmas tree."

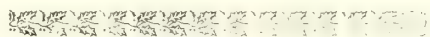
Some of Franz Gruber's friends, under the leadership of Joseph Mohr, had arranged this surprise for him. Their kindness melted the ice from the young man's heart, despair vanished and heavenly peace took its place. With tears in his eyes he clasped his little daughter in his arms and carried her into the next room where a few intimate friends awaited him.

On a little table in one corner of the room he saw a little representation of Mary and Joseph and the Christ Child in a manger, with the shepherds standing at the entrance. Above the stable, arranged in trans-

parent letters, was the message of the angels: "Glory to God in the highest, and on earth, good will toward men."

Franz Gruber's soul was filled with heavenly harmonies and beautiful melodies. He picked up the poem Joseph Mohr had brought him some time ago and read it. He sat down before the organ, touched the keys, and as if he wanted to regain in melodies what he had neglected in all the sad days and weeks, the tones rushed and roared through the house, thus relieving his soul from all gloomy thoughts.

Soon he fell into soft, beautiful fantasies, and then and there was born the melody of the beautiful song which Joseph Mohr had brought him.



THE ANGEL'S CHRISTMAS.

Angels look down with sad surprise
And disappointment in their eyes.
That it should be so long
Since their glad song
Awoke the earth with heavenly harmonies
To welcome Christ her King.

Nigh twenty centuries
Have fled with swiftly flying wing,
And still we love to sing
Glory to the new-born King;
And yet we let the years go by,
And do not really strive and try.

With all our minds and hearts to make
Him King
Then would the whole earth ring
With praise of Him the mighty Prince
of Peace,
Who would make wars cease,
And untold blessings bring within His
train,
If we would only let Him reign.
—F. W. Neve in Southern Churchman.



a song and a melody which after a hundred years is sung around the world, especially at Christmas time:

"Silent night; holy night;
All is calm, all is bright."

It is ever so. There is no joy without sorrow; no peace without pain; no victory without defeat; no smile without a tear; no day without a night; no resurrection without a cross; no bliss without a burden.

J. O. A.

AT CHRISTMAS, REMEMBER.

The rush of Christmas time makes it easy to forget, but the values of Christmas make it necessary to remember.

We need to remember, of course, the scenes in Palestine the night that Jesus was born in Bethlehem. We need to remember that the spirit of Jesus still lives in the world.

Likewise, also remember at Christ-

mas time the representatives of Christian Churches all over the world who are assembled at Madras, India, in a great missionary conference to discover how the Church can increase its usefulness in a world like ours. On Christmas Eve you will want to tune in on the broadcast from Madras and hear the greetings of Christians from around the world. Our own Ruth Isabel Seabury will be among those whose voices can be heard. Dr. Fred Field Goodsell and a number of our other leaders will be in the company for this broadcast. Likewise remember to pray for the mighty influence of Christmas as it circles the globe in the music and message of Christmas time.

We remember also thousands of ministers and missionaries and some two million members of Congregational and Christian Churches around the world, who are interested in making known the Christ whose birthday we keep. Likewise remember the struggles and sacrifices and hardships through which many are going, and rejoice that deep in the heart of all is the calm consciousness of the presence of Jesus and a fellowship which not only reaches around the earth, but touches the heart of the infinite God who reigns on high.

F. C. L.

WAVERLY CHURCH CELEBRATES WEST'S ANNIVERSARY.

Waverly Christian Church held its fall fellowship supper on the evening of December 7, which was the eightieth birthday of Mr. R. T. West, better known as "Uncle Bobby." Mr. West was secretary of the Spring Hill Church before moving to Waverly in 1898, when he became secretary of the Waverly Church, a position he has filled ever since. For a while he was secretary of both Spring Hill and Waverly churches, and for forty years he has been recorder for the town of Waverly. For many years he has been a teacher in the Waverly Sunday school.

Col. J. E. West, of Suffolk, and Mr. C. D. West, of Newport News, brothers of Mr. R. T. West, were present for the supper and brought appropriate messages. Mr. Rosser West, a son, of Newport News, was present, but the other son, Alton T., business manager of Elon College, was unable to be present. Mr. G. C. White brought greetings from Spring Hill, and Mayor B. E. White spoke briefly on behalf of the town of Waverly. It was an enjoyable occasion and the many friends of "Uncle Bobby" wish for him many more happy birthdays.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church"

MRS. F. C. LESTER, *Editor*, Elon College, N. C.

THE CHRISTMAS SEASON.

Christmas is a time of joy and happiness, a time of praise and worship, a time for sharing and good will. It is possible for any young people's group to combine these qualities as they plan for the Christmas season. My wish for you is that you will be able truly to put Christ into Christmas—to have all our activities during this Christmas season reflect the spirit of the Young Man of Judea. May you be able to put others first—and first things first—and subordinate self in the desire to express your love for people around the world.

YOUR CHRISTMAS PROGRAM.

By this time many of you have planned for the celebration of Christmas in your churches. It is to be hoped that the play or pageant or pantomime you have chosen to present will be one that will truly carry out the spirit of Christmas—and of Christ. It is possible to give a very simple dramatization in the right spirit, and have it worth much more than elaborate presentation with the spirit of praise and adoration and worship left out. Many of the best directors of religious drama never have a rehearsal without having a prayer with the cast. If you have never tried this, do it in your rehearsals between now and Christmas and you will be surprised at the depth of meaning it will give to the parts you are portraying. When the program is actually presented, be sure that an atmosphere of worship pervades the group. Use decorations that are simple and yet will help bring about this atmosphere. Remember that the singing of Christmas hymns is a method of expressing praise and joy and adoration—and not a time for giggling or talking. Throughout the whole program keep uppermost in your minds the Reason for this Christmas celebration.

FUN AT CHRISTMAS.

Many young people's groups will have "socials" during the Christmas vacation. Plan to make these good times not just the usual party, but "something different." The possibilities are endless, but here are a few definite suggestions:

1. Have a Christmas tree and exchange gifts—and afterwards give

these toys to children whose parents who have no money for "extras."

2. Give a party for some group of underprivileged children, using money that you ordinarily would have used in giving presents to each other.

3. Go carol singing on Christmas Eve or Christmas night, visiting the homes of the sick, the aged, the shut-ins. You might invite the young people from some other church to join with you in this, and enjoy hot cocoa afterwards.

4. Have a party for the college students who have returned home for the holidays. You might ask each of

CHRISTMAS PROGRAMS.

Material for Christmas programs has gone to quite a large number of Sunday schools from the Board of Christian Education. Apparently all of our churches will have fine Christmas programs. This makes us all happy, for it is the Church that keeps alive the real Christmas spirit.

News from a number of churches indicates that offerings will be received for Ministerial Relief, and that orphan children, people in the mountains, and those in the neighborhood of the churches, will be remembered. There is nothing like spreading joy, especially when it is done in the name of the Christ, whose birthday we celebrate.

THE WONDERFUL STORY.

The Wise Men, in that year of years,
Let all their garnered lore
To seek a Child, in swaddlings laid,
Upon a manger floor.
They brought the riches of the East
And cast them at His feet.
Amid the dingy cattle stalls
They bowed, in joy complete.

The Shepherds, on that silent night,
Saw brightly shine the Star,
And left their flocks by lonely hill
And straightway sought afar
Him who should be the Shepherd kind
Of all God's wandering sheep,
And, finding Him, bowed heads and hearts
In adoration deep.

We bring no wealth of sages' lore,
O lowly Christ, to Thee;
No gift of gold or frankincense
We bear on bended knee.
Our hearts we bring, to make them Thine;
Our hands, to do Thy will;
Our lives are Thine! O Shepherd kind,
Lead safely past all ill.

—Thomas Curtis Clark.

them to tell of the religious life at his college.

5. On New Year's Eve have a "Watch Night Party"—the early part of the evening can be used for games and refreshments, and about midnight have an appropriate program of poetry, talks, music, and prayer.

E. C. L.

WHICH GIFT WAS GOLD.

It is not the weight of jewel or plate
Or the rustle of silk or fur,
But the spirit in which the gift is rich
As the gifts of the Wise Men were.
And we are not told whose gift was gold
Or whose was the gift of myrrh.

—E. K. Watson.

NEXT SUNDAY IS CHRISTMAS.

Let me bring greetings to you today through our bulletin. We are hoping Mrs. Truitt will be able to return home before Christmas Day. To Ann and John and me that is something to look forward to. They have said that that would be Christmas enough for them. And, indeed, I say the same; and even if she shall not yet be able to be home we shall still be so very happy that she is improving.

You all have been so kind in all your very cheering words to me, and your earnest prayers to our heavenly Father for her recovery. Your many expressions of love and affection for her have endeared you all the more closely to our hearts, and we can never tell you how much we appreciate each expression of your kindness. Mrs. Truitt is just as anxious as I am to tell you how much we appreciate it.

To each of you, and to any others, near and far, to whom this message happens to come, please accept it as our Christmas greetings to you. With it we send our best wishes, and our sincere prayers that you may have a happy Christmas, and a New Year filled with health of body, happiness of mind, and the blessings of God, both for yourselves and those near and dear to you.

Let us pray: O God, we thank Thee for Jesus, and His Spirit in our hearts. Amen.

JOHN G. TRUITT.

"Among men who have any sound and sterling qualities, there is nothing so contagious as pure openness of heart."

Sunday School

REV. H. S. HARDCASTLE, D. D.

GOD'S GREAT LOVE.

LESSON XIII—DECEMBER 25, 1938.

GOLDEN TEXT: *God so loved the world, that he gave his only begotten Son, that whosoever believeth on Him should not perish, but have eternal life.*—John 3:16.

LESSON: Matthew 2:1-12.

Attention, Please!

Christmas is the anniversary of Christ's birthday. There is need to be reminded of that again, lest Santa Claus should crowd Him out of the picture. The most important event in the moral history of the world was the coming of Jesus. Anniversary of His coming ought, therefore, to be a holy day and not merely a holiday. Keep Christ in Christmas. Give it a religious significance. Help to redeem it from mere commercialism. Make it an experience instead of a business enterprise.

Following the Light One Has.

"We have seen His star in the east and are come to worship Him." A star does not give much light on a dark night. That was all the Wise Men had, however—a star. But they followed the light they had, they did the best they knew, and lo, they found the Christ Child. It is just so with us. We shall have more light as we walk in the light we have; we shall have more knowledge if we live up to the knowledge we already have. If we make the most of what has been given us, more will be given us. To him that hath, shall be given. He that doeth the truth shall come to the light.

Influential, but Ignorant.

Herod was an exceedingly influential and powerful man. But he was completely ignorant of the deeper things of the spirit. He knew nothing about the most significant moral and spiritual event of history, even though it was happening under his very eyes. How often is it true that those in positions of leadership and power, know so little about the deeper things of life by which men really live, and by which nations become great.

Informed, but Uninterested.

And the scribes and chief priests were just as bad, perhaps worse. They knew, they were informed, but they did not care, it did not make much difference to them. Here is one of the real problems of our modern world—the host of men and women

who knew about Christ, who are informed about the church, but who are not interested, who do not seem to care. Indifference, as well as antagonism crucified Christ.

Finding God in Unexpected Places.

"And thou Bethlehem, land of Judah, art in no wise least among the princes of Judah." Not in proud and mighty Rome, nor in splendid and pompous Jerusalem, but in humble Bethlehem, a small village, was Jesus born. It was there that the Wise Men found the Christ Child—God dwelling in the flesh. How often is God found in unexpected places—in the backwoods and in hick-towns he lays his hands on humble people and makes them great, out of the slums he calls leaders, in the lives of the most unpromising, humanly speaking, he reveals his glory, from the heathen lands he brings forth his jewels who reflect his beauty of character, and in the commonplace rather than in the spectacular he makes himself known. We often look for God in the far off when he is right at hand, indeed within us and amongst us. We often think of him as being in the big when he is in the little. God is to be found in the unexpected places and in unexpected people.

The Word of God Is Sure.

Seven hundred years before it happened, an humble prophet had predicted that it would happen, and that it would happen where it did happen. That is a hard fact to be explained away. It cannot be explained away. It is just another evidence of the fact that holy men of God wrote as they were moved by the spirit of God. It makes interesting reading, too, when one learns how the thing worked out so precisely.

Wisdom On Its Knees.

"And they fell down and worshipped him." These wise men had knowledge, but they knew that knowledge was not enough. They were great enough and wise enough to come into the presence of the new born King on their knees. Of course the cynic can laugh it all off after a fashion, but there is something here symbolic of an eternal principle on life. The true wise man bows in reverence before Jesus Christ. Christmas ought to bring all of us to our knees.

Worship Through Giving.

"And opening their treasures they offered unto Him gifts, gold and frankincense and myrrh." True worship involves giving and sharing. And the giving of self as well as of

substance and of service is at the heart of true worship.

"And they departed into their own country another way." They went back to the same old tasks, but they went in a new spirit. There was a new joy in their hearts, a new spirit in their lives. Worship renews the spirit, restores the soul, lights up old tasks with new meaning, fills life with new power.

NOTE: The writer of these *Notes* takes this means of extending to the readers of THE CHRISTIAN SUN best wishes for a Merry Christmas and a Happy New Year.

A WORTHWHILE CHRISTMAS GIFT.

A layman sends us his personal check for \$100.00, a Christmas gift to the Board of Superannuation. This layman appreciates what some of our ministers, now physically unable to preach because of age, or infirmity, have done in the past and is unwilling to forget them now that they can no longer earn their salary as pastors. He also remembers with gratitude the widows now needy and dependent who shared with their husbands the self-denial made necessary by small salaries. We are certainly profoundly grateful to this big-hearted, liberal layman, whose example should inspire other laymen to help in this most worthy benevolence.

Then look at this. One pastor, who also knows and appreciates conditions, took the Christmas offering for Superannuation in his church Sunday, December 11, and took the special amount received on that day, added the apportionment on his church for this worthy cause and sent the whole, a check for \$50.00. If our laymen and pastors all knew and understood, we know that this one cause that would appeal to their hearts and congregations. On this account it is to be devoutly hoped that every pastor holding a service on Christmas Day will ask his congregation to make a contribution for the relief of our disabled ministers and the widows who shared with their husbands the self-denial necessitated by small salaries. If any minister, or layman is in doubt as to who these beneficiaries are and the amount they are receiving this writer will be glad indeed to furnish the names to anyone interested who may inquire. Meanwhile, let every church take the Christmas offering for Superannuation and forward the same to the writer, every penny of which will go for the purpose designated.

Gratefully and hopefully,
J. O. ATKINSON, *Chairman*,
Board of Superannuation,
Elon College, N. C.



THE DAY AFTER CHRISTMAS.

CHRISTMAS EVERYWHERE.

"Unto all the nations."—Luke 24:47.

When you read this, the writer will be visiting in an American home in Manila, Philippines. Already his plans are made for the Christmas celebration in that port. Already Christmas has been thought of and arranged in that home. We are told that Christmas in this land and all around the world, in lands non-Christian as well as Christian, this glad celebration is observed. Such is the penetration of the Christ's spirit in all the world. It is Christmas everywhere.

My friends, you and I are far apart today, but we are partners with the Christmas angels. And, incongruous as it may be, the newspapers, business enterprises and social customs, all combine to help us, though unconsciously, to carry that message to the ends of the earth.

Prayer—Our Father, we give Thee thanks for the partnership we have in carrying the message of Christ to all the world, and we thank Thee for the honor done Him by those agencies that know not what they do. *Amen.*

TUESDAY.

SAYING GRACE.

"He took bread and gave thanks and brake it."—Luke 22:19.

In the story of our Lord, much emphasis is given to His habit of giving thanks at the table. Without an exception, every record of his eating was preceded by thanksgiving. From the history of the apostles, we believe that they felt the force of this example, for we find it recorded that it was their habit to give thanks when eating.

From what we see often, even in Christian homes, we wonder if this custom is passing. We were in a minister's home recently and they proceeded without a visible thanks-

giving. It was gratifying to note, however, that several at the dinner made a slight subconscious pause, evincing a feeling of gratitude to the Giver of every good and perfect gift.

Prayer—O Father, give us an instinctive desire to give thanks. Hold Thou the strings of our hearts that we may not forget. *Amen.*

WEDNESDAY.

AUDIBLE GRACE.

"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father in secret."—Matt. 6:6.

"The feeling of thankfulness is translated," says Franklin Bradley of the *Christian Herald*, "many of us in terms of audible sayings of grace." But audible words are not necessary. The bowed head in silence, if genuine, will bring a blessing to us. The importance is that thanksgiving shall be a true consideration, and the results are unquestioned. In the spoken word there is a stronger fellowship of spirit and purpose, and a greater impetus to follow a religious life.

Prayer—Pray as you feel, or say the Lord's Prayer.

THURSDAY.

FORGIVENESS—NOT REVENGE.

"I say unto you, love your enemies, Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."—Matt. 5:43, 44.

It is not born in man to forgive. It takes something entirely aside of his natural desires, when a person has been struck, to turn the other cheek. Our natural desires are to "get even."

But "getting even" is not getting ahead, nor is it getting up, it is most likely always to be a step down. Revenge is never sweet. It leaves bitterness and they who employ it are never happy.

Jesus came to give us that something entirely outside of ourselves that reconciles and prevents retaliation, and thereby give us happiness. His life shines forth a noble example.

Prayer—Our Father, carve upon the fleshy tablets of our hearts the motto "I will allow no man to drag me so low as to make me hate him." (Booker T. Washington.)

FRIDAY.

THE LIFT OF HUMAN SYMPATHY.

"Whoso hath this world's good, and seeth his brother hath need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?"—I John 3:17.

"We often do more good by our sympathy than by our labors. A man may lose position, influence, wealth, and even health, and yet live on in comfort, if with resignation; but there is one thing without which life becomes a burden—that is human sympathy."—Dear Farrar.

Prayer—Dear Father, divine sympathy in human relations is our hope; and Thy hope. We pray for the Christ spirit in all our relations. *Amen.*

SATURDAY.

STARVED SOULS.

"Where there is no vision, the people perish; but he that keepeth the law happy is he."—Prov. 29:18.

As you walk along the street, how many people do you see who appear to be unhappy, furrowed faces, stony eyes, compressed lips, shrunken cheeks?

There was a time when they aspired planned and hoped. With buoyant air they toiled for their ideal. But disappointment and disillusionment overwhelmed them and they have gone down in defeat. Starved souls!

There may be a starved soul in your company, some one toward whom

(Continued on next page.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHERE IS HE?

By REV. JOHN G. TRUITT, D. D.

"Where is He that is born King of the Jews? For we have seen His star in the east and are come to worship Him."—Matt. 2:2.

I.

"Where is He?" The cynic will pick that question up from its historical setting and mockingly ask it of us today. But let us not let the cynic into our hearts at this happy time. Let us, although we are well aware that much is wrong with our world, have eyes to see Jesus. Let us not be among that ever-present group who having eyes see not. Because you and I know full well that Jesus is in our hearts, and in our homes, and in our schools, and in our churches, and in our land, and in many lands the wide world over. Not in Germany? Ah! indeed he is, in full many a faithful heart. Full many a prayer ascends to Him at this season in gratitude for His birth, in praise of His life, and death, and resurrection. Not every knee has bowed to Baal even there. And so might we go all across the fear-stricken, war-torn, power-mad parts of the world and find the humble, and brave, and true. Yes, Jesus is there.

For those with eyes to see He is before them, and they are kneeling in worship at His feet. For those who have hearts tuned to sing His praise they hear the angels' choir, and for those who have faith to believe His words they have a joy unspeakable in their hearts. Where is He that is born King? Ah! in our hearts here today! Let us truly worship Him. We love Him, and we know it. We confess Him, and feel His presence. We wait before Him and feel His Spirit near us. Where is He? In the songs we sing, in the welcome we feel in our hearts for others, in the fellowship of this high and holy hour of worship. In the offerings we bring. In the gifts we give. In the purposes of our minds, and the resolutions of our souls. Blot out the local churches and He still reigns in our hearts; burn down the altars and the torches still burn in the sanctums of our souls.

Joy to the world! the Lord is come
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing.

The question for me is: Is He born in my heart? Has He come to me? We may sing "let earth receive her King," but have I received Him? Where is He? Can I produce Him, in life, in word, in thought, in deed? "Let every heart prepare Him room," let my heart prepare Him room. "And heaven and nature sing," indeed so, but let me sing His praise and adoration in my own heart.

II

"For we have seen His star." God hung His star in their sky and they saw it! God will have a way of getting His vision before us. Not one of us but have seen visions of Jesus' reign in our hearts, and homes, and land, and thought how splendid it would be. Not one of us but what can say: "We have seen His star." Some clear moment has come to us, some sweet hour when He was very very near in comfort, grace, and blessing. We have seen His star!

I cannot think of a life any darker than one which has never had some "vision splendid" before his eyes; which has not followed for at least some little while "the star"; has not dreamed noble things, and sought to walk with the Infinite God in finding life's best. As I behold you here today in this lovely church, the dream which your forefathers and you have made come true, I cannot but believe that you have "seen His star" and are following that star to this sacred place. And that as you come you come not only to rejoice in His birth, but to bring your own lives to Him, as His life was brought to you, for some great consecration to Him:

And I?

Is there some desert or some pathless sea

Where Thou, good God of angels, wilt send me?

Some oak for me to rend; some sod,

Some rock for me to break;

Some handful of his corn to take

And scatter it far afield,

Till it, in turn, shall yield

Its hundred fold

Of grains of gold

To feed the waiting children of my God?

Show me the desert, Father, or the sea,

Is it thine enterprise? Great God, send me.

(Edward Everett Hale.)

As we celebrate the Birth of Jesus let us resolve not to spend our lives uselessly, but nobly, as though we had indeed seen His star, the vision splendid.

III.

"And are come to worship Him." Have we made Him King in our hearts? Have we seen something that has led us to Him? Have we seen His star? Has God hung in our heavens a vision of a world in which Jesus reigns? Are we willing to be born into that Kingdom, and to have him born into our hearts? Then, like the Wise Men of old: *"We are come to worship him."* Like Thomas who saw at last his Lord, victorious, living, triumphantly alive, and resurrected from the tomb, cried: "My Lord, and my God," let us come before Him and worship Him today.

There were those in that other day that sought to keep the humble Wise Men from worshipping Jesus. It will be the same today. Many things may be put in our way, if we only allow it so to be, to keep us from doing our duty in worshipping Jesus; but nothing held them back. The still, small voice within them led them to keep their eyes on the star, their faith in God, and their feet in the road, as

(Continued on page 15.)

FAMILY ALTAR.

(Continued from preceding page.)

you are unconsciously selfish and inconsiderate. It may be that they only need a word of tenderness and appreciation, and they would take hold of life anew. One thing above all others will feed them. The Word of God and His love. His goodness and His power. *Amen.*

SUNDAY.

SUMPTUOUS SOULS.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

To those who are bewildered and discouraged come the heartening words of a friend: "We are swayed too much by modern materialism, which says 'get your economics right and the kingdom of God will be here.' That was not the message of Jesus. Material things and comforts do not bring happiness any more than poverty means piety, and not as much. The road is harder than that. The kingdom of God is within us and we must seek that first.

Hence the importance of His word with its revelation of love; of His goodness and His power; of constructing our thinking and definitely feeding upon the things of God.

Prayer—Our Father, may we grow in grace and strength and spiritual stature. We would know the daily food that nourishes our souls. *Amen.*

The Orphanage

CHAS. D. JOHNSTON, Supt.

Dear Friends:

As this issue of THE CHRISTIAN SUN is the Christmas number, we have omitted the financial report. Our financial report, which will close our year's work, will appear in the issue of January 5.

Christmas should be a very happy occasion for all of us. It is a time when we should forget self and try to make others happy. The writer always has a happy time at Christmas, having the real joy of making nearly one hundred children happy. Sometimes just a little toy will make a child very happy.

Several of our churches have made it an annual custom to send a present for each child. When the boxes come in, we take the list of children and check the presents to see that each child gets one. If the child's name is on the present, it is given to that child. Of course, some get nicer presents than others; but no one is jealous. They accept the present they get and rejoice with the one who got a better present. Some will get more presents than others, because they have some special friends who send them special presents. We have no jealousy, though. All of them get apples, oranges, and nuts. A number of our friends send these things in so we can see to it that all are made happy.

We are hoping and praying that nothing will happen to prevent the children from enjoying the Christmas season. We wish for all our friends who have lent us a helping hand in this work a very happy Christmas, with its many blessings.

CHAS. D. JOHNSTON,
Superintendent.

WE CELEBRATE CHRISTMAS.

(Continued from page 3.)

trains, the crowded stores, the busy hands and feet and brains at work, and all for Christmas! What would these busy millions be doing now, if there were no Christmas? I dare not answer. The thought is bewildering. The imagination tires in following the train of thought suggested by Christmas.

But that is not all. The preparation for home-coming of tired men from a year's toil, of children from the routine of school, of young mothers with their babies! The home-stead glows with new fires and happy faces and silent hearts. Tears of joy fill up the wrinkles of age, and the

voice becomes resonant again with the overflow glad emotions. Those family reunions are like angel visits to parental weariness, and likewise men coming to bow at the shrine of home. Nothing is too precious for such an occasion. That is involved in Christmas! Burdens of years fall away on such occasions and the memory of such seasons enriches experience. Banish Christmas! It would be easier to blot out the Judean hills that heard the angels sing, "Glory to God in the highest, on earth peace, good will to men."

Listen! The chimes peal forth the Christmas praise. The church doors swing open and the devout worshippers enter. The organ thunders, the choir lifts the voice, the temple is full of praise in grand anthem. Who built all those temples? Who wrote those anthems? Who built those great organs? The babe in Bethlehem inspired all this and more. The painter, the writer, the musician, the prayer, the sermon, all make us think of the "babe lying in a manger." Pull back the white linen and let us see that face never to be marred by sin! Let me hear once the beating of that heart never to be stained by an evil thought! Put the white linen back over that little face, for there is no other like it. Is that brow to be pierced by thorns? Nothing but sin could do that.

Who will dare make Christmas the occasion of revelry, dissipation, and rude voice? Who will forget the origin and significance of this great holiday? Who would rob childhood of its Santa Claus, the toiler of rest, the creditor of his due, and the worshipper of his quiet and communion with God? Adjourn Congress, shut down the mills, close the stores, silence the school bell, shut up the ledger, stop some of the trains, and open the heart. The stockings are on the wall, childhood sleeps. The house is still. Hark! the morning breaks and the music of bare feet and happy voices fills the world with joy.

OUR FRONT PAGE PICTURE.

The picture on the cover page this week was painted by Miss Dorothy Warren, a student in Elon College, Elon College, N. C., and was prepared especially for this paper. Miss Warren is the daughter of Mr. and Mrs. J. T. Warren, of Staley, N. C., and is a member of the Methodist Episcopal Church, South. She is a Junior in Elon College and is majoring in art. This picture was prepared by request and THE CHRISTIAN SUN expresses its appreciation for this service rendered by Miss Warren.

CHRISTMAS MESSAGE.

The editors, office workers, printers, and all who have to do with the making of THE CHRISTIAN SUN, send their best wishes for a very happy Christmas to all subscribers and readers of this paper. It has been a pleasure for us to try to give you each week reading materials that present information and lead to happy living and successful service. We are glad to think that you give back to us your good wishes for a happy Christmas vacation, and that we will have your cooperation during the New Year. The first week in January we will meet you again. Until then we say in the words of the immortal Tiny Tim, "God bless us, every one."

CHRISTMAS.

In Altadena, at the foot of one of California's mountain ranges, is a stately avenue, flanked on both sides by tall, spreading trees. Every Christmas season the trees are brilliantly illuminated with many colored electric lights, a beautiful tribute to the Child who was born at Bethlehem. All over the world beautiful things are done to celebrate His birthday. It is a day that little children love better than any other day of the year. Children instinctively recognize the beauty and the mystical attractiveness of God's best gift to the world. Men and women are said to be "but children of a larger growth." We, too, love best of all this day with its marvelously tender and hallowed associations.

Christmas brings a quiet and soothing peace to our hearts. Somehow heaven seems nearer. Sensitive souls hear once more the songs of angels. The common things of everyday life are magnified and glorified. God has use for a cave in the hillside, for beasts of burden, for a humble manger, for simple, unspoiled shepherds and their flocks. How incredible it seems that nineteen hundred years after the Prince of Peace was born, the world was torn with bitter strife, and men made in the image of God were killing each other by the millions! May God of peace forgive us and preserve us in love to one another!

The Christmas joy is unique. There is none other just like it, nor to be compared with it. Nothing has occurred that is cause for such pure and intense gladness as the coming of Christ into this world of ours. Christmas brings a clear and challenging message. God has entered into our life, and we are to be godlike. Since Christ has lived among us, we are to live in the beauty of holiness, in the

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spirit of gentleness and kindly service, in justice and righteousness, and with a love in us that touches the ends of the earth.

Christmas speaks the language of "the larger hope." Much of life is drab and monotonous and depressing. We get weary and our eyes are dimmed and "the vision splendid" fades from our view. But amid the bright and tender lights of Christmas our spirits revive as if the hand of God had touched us. We see things under heaven's own radiance. We know that paradise is not far away. We are certain that we share the life of God, and that we shall live more and more abundantly.

A CHRISTMAS GIFT FOR VETERANS OF THE CROSS.

In these days of confusion, let us not forget that religion and morality, fostered by the hands of faithful, sacrificial men and women are deep-rooted in human nature, and, in God's own time, will bring forth fruitage to His glory and the comfort of man.

The Christmas Fund is the tribute of Christian people to the ministers of Christ who have kept the faith which is essential to justice and fruitfulness in every age.

Anxious hearts in more than seven hundred homes, as they look forward to a long winter, are asking "What of the Christmas Fund of 1938?"

Will the check this year fill the fast-emptying coal-bin, pay the taxes and insurance, settle up those long-standing bills from the doctor and the druggist, make possible a visit to the dentist or oculist, put a new grate in the furnace, or replace the threadbare garments which have seen so many winters that their usefulness is almost entirely gone?

A widow with a family of young people to provide for wrote last year, "Do you know what the Christmas check means? Coal, warm clothing, and much needed medical attention. Surely God is mindful of His own to put into the minds of the donors and in yours to remember us in this way."

I have confidence that the friends of our ministry will see to it that the Christmas Fund of 1938 reaches such good proportions that once more hearts may be made glad and faith in the fellowship of Christian people may be strengthened by the Christmas checks which will carry the remembrance of the Church into all parts of our country and almost around the world as well.—*Lewis T. Reed in Missionary Herald.*

GREENSBORO HAS SUNDAY EVENING SUPPERS.

The young people of the First Church in Greensboro have recently launched out on their winter program, which, among other things, means that their evening church service is at 5 o'clock in the afternoon, with young people's meeting afterward.

At about 6:15 lights appear in the Cottage where their meetings are held, and a happy group gathers, ready for whatever may be the subject for the evening. Perhaps outstanding so far in this new program was a candlelight worship service which seemed to embody, both in scope and in spirit, the real essence of Christian living.

Following the evening's program, an hour of fellowship—with sandwiches and tea served by the hosts of the evening—provides a time when all who will may enjoy real recreation, and may experience an interval of relaxation from a world which so often seems to be cluttered with "too much to do."

PLEASANT RIDGE CHURCH.

Sunday, October 16, was greatly enjoyed by a large group of friends and members of Pleasant Ridge Congregational-Christian Church, Guilford County, N. C. The occasion was a Homecoming, and every one present seemed to feel perfectly at home. Three former pastors were present: Dr. J. W. Patton, Dr. W. C. Wicker, and Rev. D. M. Spence.

Dr. Patton delivered the morning message to the delight and inspiration of all who were present. After a bountiful feast was spread and devoured, services were resumed. Special music was furnished by representatives of three communities. S. F. Huffness gave a brief history of the church from its beginning, which the members greatly appreciated.

Eternity alone can reveal the good that our rural churches have accomplished. We, who are honored with the leadership of those churches today, should strive hard to become worthy of our great inheritance.

G. H. VEAZEY.

A MESSAGE FROM THE HILLS.

Five members joined Elk Spur by transfer and one on profession of faith at the 10:00 A. M. service, December 4.

We wish to thank Reidsville, Hine's Chapel and Winston-Salem for the boxes of clothing. Our mountain people, as well as the pastor, are very grateful.

We are badly in need of some money to get a Christmas treat for the Sunday schools, and unless some friends outside the hills come to our aid the treat will be very small. However, we are very thankful for all that has been done.

B. J. EARP.

SUN'S PULPIT.

(Continued from page 13.)

they bore their gifts of worship and praise to Him:

How silently, how silently,
The wondrous gift is given,
So God imparts to human hearts
The blessings of His heaven.
No ear may hear His coming
But in this world of sin
Where meek souls will receive Him
Still, the dear Christ enters in.

So when the cynic says: Where is He? Let us answer: Here in my heart, and in my home, and in my hopes, and then, may we let our actions speak louder than our words!

"Think twice before you speak once, but don't think up words that hit like brickbats."

The Voice of the Christ-Child

By PHILLIPS BROOKS.

The earth has grown old with its burden of care,
But at Christmas it always is young,
The heart of the jewel burns lustrous and fair,
And with its soul full of music breaks forth on the air
When the song of the angels is sung.

It is coming, old Earth, it is coming tonight!
On the snowflakes which cover thy sod
The feet of the Christ-child fall gentle and white,
And the voice of the Christ-child tells out with delight
That mankind are the children of God.

On the sad and the lonely, the wretched and poor,
That voice of the Christ-child shall fall;
And to every blind wanderer open the door
Of a hope which he dared not dream of before,
With a sunshine of welcome for all.

The feet of the humblest may walk
in the field
Where the feet of the holiest have
trod.
This, this is the marvel to mortals
revealed,
When the silvery trumpets of
Christmas have pealed,
That mankind are the children
of God.

